







**.THE**

**ORIENTAL BAPTIST,**

**PUBLISHED**

**UNDER THE AUSPICES OF THE ASSOCIATION OF BAPTIST  
CHURCHES IN BENGAL.**

**' TO THE LAW AND TO THE TESTIMONY: IF THEY SPEAK NOT ACCORDING TO THIS WORD, IT  
IS BECAUSE THERE IS NO LIGHT IN THEM.'—ISAIAH VIII. 20.**

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# THE ORIENTAL BAPTIST

JANUARY, 1849.

## Theology and Biblical Illustration

### THOUGHTS ON TIME.

THE old year is past and gone, no more to return. Not a single moment of its time can be recalled nor bought back again; no, not by all the wealth of all the world. All its wasted, misspent hours are fled. All the sins that have been therein committed are recorded in the calendar of eternity. Every opportunity which it afforded for getting or doing good is also gone; and, whether improved or otherwise, can in no wise be recovered. During the past year many important changes, in both the church and the world, have taken place. Strange and fierce contentions have been going on. Knowledge has been contending with ignorance, truth with error, and virtue with vice. Nor have the children of men escaped the vicissitudes that are incident to this changing world. Some men, in their position or prospects in this life, have been lifted up; others have been cast down. Some have been filled with joy and gladness; others have been almost overwhelmed with sorrow and sadness. Some have flourished in the bloom of health and strength; others have wasted away in sickness and disease. Many an eye that in the beginning of the past year, beamed with sparkling beauty and enchanting loveliness, is now closed in the darkness of death. Many a tongue that spoke in tones of sweetness, and poured forth words of wisdom, is silent in the undisturbed stillness of the tomb. Many a happy family has been visited with severe affliction, and called to pass through great distress. Many a faithful husband has had to mourn over the sudden and unexpected loss of a dear departed wife. Many a disconsolate widow's heart has been wrung with anguish over the grave of her dearest, her only earthly protector. Many an indulgent father has sorrowed greatly

because of the early departure of his beloved son, whom he hoped would have been the staff of his declining years, and have smoothed for his weary feet the rugged path of life. Many a fond mother has wept bitterly, because the hand of death has torn from her embrace an affectionate, and perchance, only daughter, who was her parent's solace, her only earthly joy: yes, and as that bereaved mother followed that dear departed one to her final resting-place, such was the keen distress of her almost bleeding heart that she was heard to exclaim, "Oh! my child! my child! would to God I had died for thee!"

Such, no doubt, are some of the scenes of sorrow and woe that have been witnessed in the year that is past. The future is impenetrable to mortal vision, unknown to finite man, and can only be seen by the comprehensive glance of the infinite mind of the eternal Spirit. It is quite certain, however, that in the course of *this* year unexpected and mysterious events will take place. Many of the human race will be overtaken by adversity—many by affliction—many by death. But *who?* Ah! this is an important question, and can hardly fail to be seen and felt as such, especially when we consider the solemnities, circumstances, and consequences of death. Oh! my soul, it is indeed a solemn thing to die! The very idea of having to be consigned to

"A land of deepest shade,  
Unpierced by human thought,  
The dreary regions of the dead,  
Where all things are forgot,"

is calculated to fill the mind with sacred awe and trembling dread. The circumstances of death are sometimes terrible and alarming. The sudden accident—the raging disease—the slowly beating pulse—the pale cheek—the swimming

eye—the quivering lip—the cold sweat—are circumstances generally attendant on death, and invest it with an association of ideas from which the human spirit shrinks as with an instinctive horror! But the consequences of death are by far the most awful. Death is to man the passport or medium out of time into eternity. In effect, it decides his destiny in a future state of being. It elevates the soul to heaven, or consigns it to hell; raises it to immortal bliss, or sinks it in endless woe. Death is also a matter of uncertainty. To us, at least, its shafts appear to fly promiscuously and at random. It seizes as its helpless victims those whom we thought would not yet have been taken, and takes those whom we supposed would have been left behind. So that we cannot tell, we do not know to whom the summons may next arrive. Hence this uncertainty there is in this matter: yes, and strange to say, on the very fact of this uncertainty is found unjust cause for daring presumption on the part of mankind. Men presume upon time, and thus procrastinate their attention to the vast concerns of eternity. He who is in the midst of his years, “the prime of life,” talks not, thinks not of death, but refers this subject to the decrepit and the aged. He who rejoices in the full vigour of physical strength and activity forgets “to number his days and apply his heart unto wisdom;” he neglects this work to the delicate and infirm, whose heart and flesh are failing. There is much truth in the following words of a great and good man: “Men think all men mortal but themselves.” Certain it is that the vast majority of human kind are living as though they had come to a positive conclusion that they shall never die; living as if they had no part to act, no position to occupy, but on the stage of this short fleeting life. Judging from their conduct, we might naturally suppose “their inward thought is, that their houses shall continue for ever, and their dwelling-places to all generations.” Thus they seem to think, thus they appear to act, notwithstanding the many solemn and earnest warnings they have received to pursue a different course. Warnings did we say? Yes; and where is the man who, during the past year, has not been warned in some way or other? Perhaps it has been by the lightning’s flash, the thunder’s roar, the pelting storm; or by the word, the Spirit, and providence of God. Thou-

sands of the unconverted and careless have been admonished of their danger, their duty, and their interest. Their neighbours, friends, and relatives have been taken away. They have seen the king of terrors marching abroad in his most ghastly forms, cutting down on the right hand and on the left, and hurrying affrighted mortals to the bar of God. Yes, and in these alarming dispensations they have heard a voice speaking in deep and solemn tones—tones that they could neither mistake nor misunderstand, saying, “Be ye also ready; for in such an hour as ye think not the Son of man cometh.” For awhile these things made impressions, called forth something like serious resolves; but, alas! the former are blighted, the latter forgotten, or if not forgotten, disregarded. Regardless of the past, and unmiudful of the future, they are ready to say within themselves, “Soul, thou hast much goods laid up for many years: take thine ease; eat, drink, and be merry.” They have plunged, or are now plunging deeper and deeper in the sea of earthly care, and are being carried by the fierce winds of popular excitement or worldly folly, with fearful impetuosity, down the rapid stream of time; and there is too much reason to fear that many of them, wrapt in imaginary ease and fancied security, will not awake to a full consciousness of their awful danger and perilous condition, until death suddenly comes upon them—comes at a time when they least expect it, and are most unprepared to meet it. “Oh! that they were wise, that they understood this, that they would consider their latter end!”

Serious reader! have you pursued or are you now pursuing, a course similar to what has just been described? If so, you will do well to reflect upon the past, examine the present, contemplate the future. The performance of this duty may not be found the most agreeable; it is nevertheless binding and indispensable. Sins must be called to remembrance, ere they can be repented of and forgiven. Danger must be really apprehended and felt, ere a place of refuge or safety will be sincerely and earnestly sought for. There must be an enlightened contemplation of the future, before a full preparation for the awful realities it will disclose can be effectually obtained. Then shrink not from the task in question. Practical attention to it is your interest, your life! It is possible, nay, it is probable, that in reference to you

the irrevocable decree has gone forth, "This year thou shalt die!" Before its rolling course is closed, you, with millions more who are now living, may be numbered with the dead. If, then, you have entered upon the last year of your earthly existence, it is not difficult to say what line of conduct ought to mark the general tenor of your life. Surely, it ought to be

"Your sole concern, your single care,  
To watch, and tremble, and prepare  
Against the fatal day."

Remember, that if the last enemy should come and find you unprepared, the event will be awfully shocking, and its results tremendous; inasmuch as it will involve not only the dissolution of the body, but also the death—the eternal death—of the soul!

True follower of Christ! perhaps the decree has gone forth, and it has also been said of you, "This year thou shalt die!" Well, if it be so, you have nothing to fear. "For you to live is Christ, and to die is gain." Make religion and the momentous concerns of eternity the first and last business of your life. Let it be your care to promote, to the uttermost of your power, the glory of God. Labour with renewed diligence, with unwearied zeal, in his blessed service. Daily examine your title to heaven. Seek to be made more fully meet for the inheritance of the saints in light. And since you "know neither the day nor the hour in which the Son of man may come," watch therefore, remembering who has said, "Blessed is that servant whom his Lord, when he cometh, shall find watching."—*Witness.*

## PURGATORY VERSUS THE RESURRECTION.

Do you, my christian friends, believe, that the dead will all be raised to life again, that every human being that has died, or that will die, will live again at the last day? Will no class of men, no individuals even, be then left in the state of the dead? Will all the human race, all that will ever have lived on earth, be placed after the resurrection and judgment, in their eternal states? Will heaven or hell then contain all the descendants of Adam without one exception? 'Yes,' such you will say, such is our creed: such is the view of things given us in Scripture, and such,

we believe, to be the creed of all true christians. Did not Paul teach, that there should be a resurrection of the dead, both of the just and the unjust? If by Adam all die, will not all be made alive by Jesus Christ? Will not the resurrection be co-extensive with the reign of death? Has not our Saviour said, that all that are in the graves shall hear his voice and shall come forth? If such be your creed, will you not then admit, that when the dead shall have been raised, and all the living changed at the last trump, as Paul says, that all human beings, all, from Adam to the last infant born, will then be assembled on earth? Will not all be there? Can you think of any, that will be absent? No, we believe, that all will be present. So the Scriptures have taught you, and so you believe; but if the Romish faith be true, a very large class of persons will be absent on that day; they will not, they cannot rise from the dead with other men. Do you ask what class of men they are? I reply, the souls that will, at the last day, be found in Purgatory. None of those men, whose souls are there imprisoned, can, consistently with the Romish creed, rise from the dead at the last day, when all other human beings will rise. One short extract from a book called "An abstract of the Douay Catechism," page 71, will show this. "*Ques. Whither go such as die in venial sin, or not having satisfied for the punishment due to their mortal sins? Ans. To Purgatory, till they have made full satisfaction for them.*" If we consider this article of the Romish creed a little attentively, we shall find, that it stands opposed to the doctrine of the resurrection as taught in the Bible.

It is here taught, you will observe, that the souls in Purgatory cannot leave that place till they have made full satisfaction for their sins. Those then who have not made full satisfaction for their sins, cannot leave that place, not even at the last day, when all other men will rise. In vain to them will the trumpet sound, which is to raise the dead, for their souls, being confined in Purgatory, their bodies cannot rise. If their bodies do rise, their souls must be present to re-enter and re-inhabit them, for it is absurd to think of bodies rising and living without their spirits. Our Lord says, that all, that are in the graves shall hear his voice, and shall come forth; the Romanists, by their doctrine

of Purgatory, say: "No, all in that prison, that will not have made full satisfaction for their sins, will not hear his voice, and come forth: but will remain where they are, till that full satisfaction shall have been made."

May we not here, with propriety, ask, How many souls are likely to be found in Purgatory at the last day? If this question is answered according to the views of the Romanists, and, seeing, we have no faith in any such place, we cannot answer it in any other way; the reply will be, that millions, countless millions of souls, will probably be found imprisoned there at the last day. Will not the Romanists admit, that their church, and their creed will continue down to the end of time? Will the true church, as they call it, ever be extinct? "*Never, never.*" And do not the Romanists teach, that all, or nearly all those that die in their communion, go to Purgatory at death? In vain then do we try to calculate the numbers that, down to the end of time, will have entered Purgatory. True, but will not most of those, who may go thither, have made satisfaction for their sins, and have been liberated before the last day arrives? This no one can assert, because the inventors of Purgatory, cannot themselves tell us what length of time is required to make satisfaction for sins. Some Romanists have thought, that the process is very gradual, and that some of the souls in Purgatory will not be thoroughly cleansed till the day of judgment. As this was said, we believe, relative to those, who died long ago, perhaps centuries ago, it may, on this hypothesis, require one or two thousand years to cleanse souls from their sins, to make the full satisfaction required, for the sins which they have committed. It may be then, that the great majority of all those who have ever gone to Purgatory, for it is not a very ancient place, are still there suffering for their sins. And if one or two thousand years, are requisite to make satisfaction for sins committed, it may be, yea, it appears probable, that all Romanists, who may die from this period of the world, will be found in Purgatory at the last day, and how few of them will by that time, have expiated their sins by their sufferings! May we not then suppose, that there will be many, many millions of souls in Purgatory at the last day, that will not have made satisfaction for their sins, and that

of, course, cannot leave that place of torment, and cannot, for that reason, share in the resurrection of the dead? Thus then does the doctrine of Purgatory, contradict the Scripture doctrine of the resurrection.

But if all those in Purgatory are saints, believers in Jesus, as the Romanists say they are, then does the opposition to Scripture, found in the doctrine of Purgatory, appear still more glaring. Our Lord has not only stated, in general terms, that all, that are in the graves shall hear his voice, and shall come forth; but he has also made some particular statements concerning the resurrection of his own people, which the doctrine of Purgatory flatly contradicts. He has repeatedly said, that he will raise up every believer in him at the last day: see John vi. 40, 44, and 54. If the souls in Purgatory are believers, they must then leave their prison, and rise at the last day. But no one can leave Purgatory, till he has made full satisfaction for his sins; and according to the tenets of the Romanists, there must be many, yea millions, in that awful place, who will not, even down to the last day, have made full satisfaction for their sins: they can not therefore leave Purgatory, even when that final day, shall have arrived. But if all believers in Jesus are to rise at the last day, those who do not rise at the last day, cannot be believers in him; hence, the souls in Purgatory cannot be believers in him: or admitting that the souls in Purgatory are believers in Jesus, then they will all, even those that have been there but a few months or a few days, leave their prison, and rise with other men; but if so, then the doctrine that none can leave Purgatory till by their sufferings they have made satisfaction for their sins, cannot be true. Thus the Scripture doctrine of the resurrection, and the Popish doctrine of Purgatory, are diametrically opposed to each other.

But some one may say, 'Cannot God, at the last day, forgive the sins of all that will then be found in Purgatory, and thus, liberating them from that place of torment, cause them to rise with all other men. If the Romanists did really teach that God will, at the last day, pardon the sins of all in Purgatory, and bring them out of their prison, we might then admit that Purgatory is not so much opposed to the resurrection, as we have stated it to be.

But where do the Romanists teach such a doctrine? Where do they say, that God will, at the last day, pardon the sins of all in Purgatory, and at once liberate them from their suffering state? The framers of the doctrine of Purgatory seem not to have thought of the difficulty which the Scripture doctrine of the resurrection opposes to their creed.

But the hypothesis, that God may possibly, at the last day, pardon the sins of the souls in Purgatory, is inadmissible, because it is opposed to the Popish creed, which teaches that they cannot be liberated until they have made full satisfaction for their sins. Were God to pardon and liberate these souls, as this hypothesis supposes he may possibly do, such an act would falsify the Popish creed; for then, souls would come out of Purgatory that have not made full satisfaction for their sins. But why speak of their being liberated from their prison by the pardon of their sins? A pardon is not what they expect; a pardon is inconsistent with the doctrine of expiating sin, or making satisfaction for it by their own sufferings. Thus, souls in Purgatory cannot, according to the Popish doctrine, obtain a pardon. Nor would a pardon liberate them, were God to offer them so great a blessing; they are beyond the reach of pardon; the statement made concerning them is most unconditional; it is not said that they must suffer till they have made full satisfaction for their sins, unless God is pleased, in his great mercy, to pardon and liberate them; no such favour is supposed to be possible; it is absolutely taught, that they are not to be liberated, till they have made satisfaction for their sins, by their own sufferings; and that, their having made that satisfaction, is the only condition on which they can be liberated. They are not to come out hence till they have paid the very last farthing. Now this is consistent,—consistent, we mean, with the whole system of Popery; for what is Popery? what are its doctrines, but a system which teaches salvation by works? Romanists do indeed profess to believe in the atoning sacrifice of Jesus Christ; but they quite nullify their avowed faith in that great sacrifice by teaching that pardon is to be obtained by means of their own works.

But says another, 'If the above hypothesis of souls in Purgatory being par-

doned and liberated, is inconsistent with the Romanist tenets, may we not suppose, that they are brought out of Purgatory and their bodies raised with those of other men, and that they are subsequently sent to hell, to suffer there, till they have made full satisfaction for their sins? This hypothesis seems no more tenable than the other; for the Romanists, we believe, will not admit, that any of their communion can possibly go to hell. Hell, they will tell us, is for heretics, while those of the true church, as the Romanists believe themselves to be, are to suffer nowhere but in Purgatory: and, when they leave that place, are to go at once to heaven. But again, suppose that those who have not expiated their sins in Purgatory, are placed at the left hand among the wicked, what will follow? Will not all on the left hand, without any exception, be sentenced to eternal misery? Will not the sentence pronounced upon them all be: "Depart ye cursed into everlasting fire?" Will they not go away into everlasting punishment? The Romish doctrine is, that souls in Purgatory are to make satisfaction for their sins, and then ascend to heaven; but how can those ever ascend to heaven who are doomed to everlasting punishment?

Thus it appears, that the Romanist doctrine of Purgatory can, in no way, be reconciled with the Scripture doctrine, that all are to rise at the last day. If then the Scripture doctrine of the resurrection, and the Popish doctrine of Purgatory, are opposed to each other, both of them cannot be true. And if both are not true, if only one is true, which of them is true? Who that believes the Scriptures will hesitate a moment to affirm that the Scripture doctrine is true, and that Purgatory is a falsehood? But what will the Romanists say to this? May the Lord give them repentance to the acknowledgment of the truth, that they may no more believe in the fiction of Purgatory, and no more depend upon their own works for salvation.

R. D.

#### THE CHRISTIAN'S AFFLICTIONS, AND GOD'S END IN THEM.

"Behold, I will allure her, and bring her into the wilderness; and speak comfortably unto her; and I will give her her vineyards from thence and the valley of Achor for a door of hope."—Hos. ii. 14, 15.

THE Christian needs afflictions and trials. He is exposed to numerous temp-

tations, and neither Satan nor his wicked heart is wanting in guile, to traduce him from the right way, or to turn even his blessings into allurements to sin. Adversity in the world produces murmuring thoughts. Prosperity leads him to forget his God, or to neglect his spiritual concerns. If thrown into worldly company, he detects in himself a relish for the pleasures and the conversation of the worldling; a relish which, if not speedily checked, will continue to increase, until it proves seriously detrimental to his spiritual interests. In other circumstances closet duties may be regularly attended to; and, if a strict watch be not kept over his heart and affections, the perusal of the Scriptures and prayer may sink into a dead and unmeaning form; or spiritual pride may be found to occupy the place of devout and sanctified affections. If in his labours for the glory of his Redeemer, success does not crown his efforts, he is likely to be discouraged or in some measure to distrust the promises of God; or if he meets with prosperity, he is liable to attribute it to his own efforts, and lose sight of his dependence upon the grace and the influences of the Holy Spirit. These are a few of the temptations to which he is exposed. To secure him from these or to extricate him when he is ensnared, God has one general method of operation, though the application of that method may be diversified. The passage quoted above shows generally how God deals with backsliding christians.

"I will allure her," &c. *God* brings his people into the wilderness. Afflictions spring not from the ground. It is well for his people if in all their trials and distresses, they recognise "the finger of God."

He *allures* them, draws them into afflictions, insensibly, as it were, to themselves; and they are brought into them by methods which they themselves approve of, and, it may be, even relish.

But where does he bring them "Into the wilderness." In order to understand this rightly, we must adopt the sense implied by the term. What kind of a place is a wilderness? It is a wild uninhabited spot. Christ was led into the wilderness, and "he was with the wild beasts." So when Christians are brought into the wilderness of afflictions, they are often met there by their "adversary the Devil, who goeth about as a roaring lion seeking whom he may devour." He thinks seasons of affliction and distress exceed-

ingly favourable for him to carry out his wicked purposes. At such seasons, Christians are tempted to murmur and repine, or to forsake God and his service. At such seasons, they are tempted, perhaps more than ever, to look back upon the land of Egypt from which they have come out, and to wish for its flesh, its onions and its leeks. How strangely Divine Providence works! how marvellous are its dealings. For at those seasons which Satan thinks most favourable for carrying on his purposes, God is using salutary means to establish his people in the faith, and to purify their souls from the dross of sin.

The wilderness is an *uninhabited* place. There is none there to whom an individual may cry for help or relief. What a dreadful situation to be in! Just such is frequently the christian's situation, when, after long wanderings, God is about to "restore unto him the joys of his salvation." In his afflictions he imagines none can sympathize with him fully; and though no temptation besets us, but such as is common to man, yet often he says, "I never knew a man placed in circumstances like my own; my friends do not understand my case, and notwithstanding all their kind intentions and their friendly and affectionate advice, they are but miserable comforters. They probe my wounds and give me pain, but they cannot apply the healing balm, for my case surpasses human skill, and human wisdom cannot provide a remedy." Just so, dear friend, why else did God bring you into the wilderness? Was it not to compel you to seek comfort and happiness in himself alone? Was it not to drive you to a throne of grace, and thus bring you near to himself? To whom is a man, lost in the mazes of a wilderness, to cry, but to God? And to whom should the christian apply for relief in distress, but to the Father of mercies and the God of all comfort? How salutary a lesson is thus taught him. In the wilderness, he feels that they, on whom he leaned for help, are broken reeds, that pierce his side; earth, with all its sensual delights, presents a blank to him;—and God is all.

God sometimes sees fit to bring his people into the "Valley of Achor." This was the valley where Achan was stoned to death for having coveted, and concealed some articles and money which he had found in Jericho, and which God had devoted to utter destruc-

tion. How dangerous is a worldly spirit ! How does the love of money become the root of all evil, and how does it pierce through with many sorrows ! The valley of Achor is, we suppose, intended to describe a desperate condition ; the condition of a backsliding christian, when he is reduced almost to despair, and can scarcely indulge a hope of restoration to the Divine favour ; when he is indeed in a dark valley.

Let us look for a little at God's ends in afflicting his people.

When they are in the wilderness, he says, "I will speak comfortably to them," as in the wilderness, they can cry to no friend and expect no helper besides God ; so there they hear no voice but that of God. Are they not in a circumstance to attend to it ? It speaks not to upbraid, to reprove or to rebuke ; it speaks to comfort. Consolations flow in upon their souls like a stream. How sweet there to hear the gentle whispers of the Spirit ! to receive his communications taking of the things of Jesus, and manifesting them ! What sweet and lively emotions flow in the Christian's breast ! Truly he would not be without his afflictions, his wilderness wanderings ; not only because there he learns many profitable lessons ; but because there he is favoured with a rich display of Divine grace and favour.

"I will give her her vineyards from thence." She shall find fruit there. The words either imply, that in their wilderness state, christians shall be made fruitful ; or that returning from thence, they will bear much fruit springing from their experience in the wilderness. Very often is it the case that a christian, lying on a bed of sickness, or otherwise visited with the chastening rod, has been the means of comforting God's people, or saving a soul from death and hiding a multitude of sins. And who are most capable of comforting the afflicted, the mourning, the doubting Christian, but they who have been driven into the wilderness, and from their own experience can tell of the comforts that the Scriptures have held out to them there.

There are other fruits besides these, which our wilderness wanderings may be expected to produce—Confidence in God is strengthened, and hope and love increase, and with increasing love, there will be an increasing attachment to

his word, a higher value will be set on the ordinances of grace ; zeal for him will increase ; and there will be more entire devotedness to his cause, and his people. The mind is drawn off the world ; those things which are above where Christ sitteth at the right hand of God are sought ; and the affections are set on things above.

Sometimes, the Christian is brought into the valley of Achor ; a dark and dismal condition where hope can scarcely reach him. And there are times when hope may not reach him, but in Achor. His backslidings may have been very great ; his confidence in God nearly gone ; and confidence and delight in the world may have taken its place ; and but for the little spark of grace, which the Holy Spirit will not allow to be extinguished, no difference, it may be, exists between him, and the unconverted and worldling. Into the valley of Achor then he must be brought ; and when hope is gone, and the soul is ready to cry out, "I am lost, for ever lost," there is heard a still small voice, "Fear not, for I am with thee ; be not dismayed, for I am thy God ; I will strengthen thee ; yea, I will help thee ; yea, I will uphold thee with the right hand of my righteousness. I am strong to save, and mighty to deliver." Thus the valley of Achor becomes a door of hope.

J. R.

## EJACULATORY PRAYER.

WERE we acquainted with the way of intermixing holy thoughts, ejaculatory eyeings of God, in our ordinary ways, it would keep the heart in a sweet temper all the day long, and have an excellent influence in all our ordinary actions and holy performances. This were to "walk with God" indeed, to go all the day long in our Father's hand ; whereas without this, our praying morning and evening looks but as a formal visit, not delighting in that constant converse which yet is our happiness and honor, and makes all estates sweet. This would refresh us in the hardest labour ; as they that carry spices from Arabia are refreshed with the smell of them in their journey ; and some observe that it keeps their strength, and frees them from fainting.

—Leighton.

## Original Poetry.

## GENTLY THEY PASSED AWAY !

GENTLY they passed away !  
 Their spirits rose on high,  
 Cleaving the azure sky,  
 Far from the mourner's sigh :  
 Gently they passed away !

Gently they passed away !  
 Their spirits were at rest,  
 Upon their Father's breast,  
 No more by sin distressed :  
 Gently they passed away !

Gently they passed away !  
 As the last ray of light,  
 Upon the mountain's height,  
 Fades unperceived from sight :  
 Gently they passed away !

Gently they passed away !  
 We knew not that they'd passed,  
 That they the bourne had crossed,  
 And from our view were lost :  
 Gently they passed away !

Gently they passed away !  
 We wept their early flight,  
 They were our hearts' delight,  
 Sweet as the sunshine bright :  
 Gently they passed away !

Gently they passed away !  
 We breathed our fervent prayers,  
 Our end might be like theirs,  
 As free from fears and cares :  
 Gently they passed away !

## THEY'RE GONE, ALL GONE !

Where are the loving friends,  
 Those much-loved friends of ours,  
 With whom we used to walk,  
 Life's pathway strewed with flowers ?  
 They're gone, all gone !

Where are the waking dreams,  
 Which once we loved to tell ?  
 The joys which from them came,  
 Are now a broken spell :  
 They're gone, all gone !

Where are the many hopes,  
 Which once we cherished fair ?  
 Their charms have taken flight,  
 They've vanished into air :  
 They're gone, all gone !

Where are the glad some days,  
 The hours of mirthful glee,  
 When some soft voice did raise,  
 The song of minstrelsy ?  
 They're gone, all gone !

Sad, sad we're now and lone,  
 Our tears in drops do fall,  
 For our loved friends are gone,  
 Our hopes are buried all :  
 They're gone, all gone !

## AGAIN, AGAIN !

But, O, there is a land,  
 Where friends again shall meet,  
 Where hopes shall bright expand,  
 And hearts with love shall beat :  
 Again, again !

Then let this thought us cheer,  
 And soothe us in our pain,—  
 We'll leave our sorrows here,  
 We'll joy, we'll joy again :  
 Again, again !

We'll joy, we'll joy again,  
 In our "sweet home" above ;  
 There joy's the only strain,  
 The only feeling's love :  
 Again, again !

M. E. L.

Calcutta.

## A HYMN, S. M.

O how I long to be  
 In that sweet world of rest,  
 Where I my Saviour's face shall see,  
 And he pronounce me blest !

How sweet to hear him say,  
 Eternal life is mine,  
 That on the resurrection day,  
 I shall in glory shine !

And when I look around,  
 The blessed saints to see ;  
 Sweet will their salutations sound,  
 With which they'll welcome me.

O happy, happy thrice !  
 What joys will then be mine,  
 When with the saints in Paradise,  
 I feast on love Divine !

Then let me wait the day,  
 With holy patience wait,  
 When Death shall call my soul away  
 To taste those joys so great.

R. D.

## Narratives and Anecdotes.

### A SINNER SAVED.

It was about the year 1812, that in the discharge of my professional duties, I was requested to attend on Lieut. R., who was the subject of severe but transient disease. I had been struck with the personal appearance and honourable conduct of this young officer. I think I never knew a handsomer man of twenty-five—one of more pleasing manners, or more gentlemanly feelings. He was universally beloved and respected; and for these circumstances his company was so generally sought after, that he became devoted to all the follies, and unsatisfying pursuits of pleasure, falsely so called. On recovering his usual degree of health, he called on me to request that I would report him off the sick list; and, at the same time, tendered me some pecuniary acknowledgment for my professional services, stating, that he had been accustomed to remunerate my predecessor. My answer was, of course, that which christian principle would suggest to any honest man paid by the country. This seemed to strike Lieut. R., and he exclaimed with an oath, "Doctor, there must be something more than I thought in you Methodists!" I give you his own words.

Early in the afternoon of that day, he called at my apartments with a ticket for the theatre, which I knew he could only have obtained by paying an exorbitant price, there being two celebrated performers from London that night, which, for some time previously, had raised the box tickets to four times their ordinary value. On his presenting it to me, I expressed my sense of obligation for his intended favour, but told him that neither my principles nor my inclination would permit me to use it. Being in the act of arranging some tracts, I put into his hand "The Death of Altamont," a tract published by the religious Tract Society, with merely observing to him, "As you seem so anxious to confer an obligation on me, put this little book into your pocket, and read it to oblige me."

He left me to dress for the theatre, to which place he went early, to secure a seat. He sat in a corner-box, and, as he afterwards told me, merely to pass away some part of the previous time before the play began, he took the tract from his pocket, and began to read it. So signal and mighty were the operations of the Spirit of God on his mind, that he became wholly, and exclusively absorbed in the contents of the tract; and at the termination of the play, after midnight, he left the theatre without having felt the slightest interest in the performances; to use his own words,—"Conscience was the only performer before me

that night." It was about three o'clock in the morning, that, after having on his return from the theatre, thrown himself undressed on the bed, and in vain attempted to drown the voice of God in oblivion, he came over to my apartments, and, loudly knocking at the door, requested to be admitted. As long as memory retains his seat, I can never forget his haggard looks, and his tremulous voice. With a look of despair, and in a manner which seemed to carry with it a conviction of irretrievable ruin, he exclaimed, "Tell me, oh! tell me, is it possible that I can obtain mercy and forgiveness from the offended God of Altamont? Tell me, oh! tell me, if you really think I possibly can?" Hastily dressing myself, we sat together on the sofa, he in a state of restless agony, which expressed itself by incessant weeping and wringing of the hands, reiterating again and again the question he had just put to me. I at once led him to the throne of grace—wrestled along with him that He would reveal himself in all his mighty, enlivening, and consolatory power, who ever lives to save to the uttermost all who come to God by him. Whilst on our knees, I brought before him the boundless mercy of Jehovah, and the freeness and fulness of that salvation which whosoever will, may receive, without money and without price. And it was worth living for, to witness the eagerness with which he listened to the simple tale of redeeming love, and the glad tidings of free and full salvation by faith in the atoning blood of Jesus. The same day and night he scarcely tasted food, or took any rest; and no drowning man could more vehemently call for assistance, nor any famishing man more greedily devour the means of support, than he sought for warrant in the promises of the gospel, to lay hold of the hope there set before him.

In a few days, it pleased God to enable him to cast himself as a ruined, helpless sinner into the arms of Jesus. And I can never forget the expression of his countenance, pale, and languid, as it was with groanings and cries, which had been his meat day and night, when on entering his room early on the fourth morning it became almost illuminated with tears of sacred joy, and he exclaimed, "I have found him whom my soul loveth, the friend of sinners, who his own self says, Him that cometh unto me I will in no wise cast out; look at it, do look at it, in this precious book which you gave me," at the same moment holding up a New Testament, which was to him the pearl of great price. I had on the preceding day directed his attention to the following passages of Scripture, among several

others, Luke ii. 10, John iii. 14—17, vi. 37, Rom. x. 4, 1 Tim. i. 15, Heb. vii. 25, 1 John i. 9, 2 Ch. i. 2. He had committed them and many other passages of Holy Writ to memory, and dwelt, on them with indescribable satisfaction.

From this hour, having credited the simple declaration of truth, he went on his way rejoicing, knowing in whom he had believed, and that he would keep that which he had committed to his trust, to the solemn hour when he should be called to appear at the dread tribunal of a righteous God, where inflexible justice would be satisfied with nothing short of that robe, which hides and cancels all our sins.

Within a month he was called to embark for the West Indies, and scarcely had he reached that unhealthy climate, even before embarking, when it pleased God in his mysterious providence, to arrest him by yellow fever, and in a few days to call him to the realms of perfect purity and bliss. On the day preceding his embarkation, he had supplied himself liberally with bibles and tracts for distribution to all on board, and his separation from me was one which may be imagined, but which I dare not trust myself to describe. I was to hear from him on his arrival in Jamaica, but the first account of him was an official report of his death, and this was soon followed by the return of his faithful confidential servant man, who told me, with the deepest sorrow, that after a sudden attack of fever, which deprived him of his reason he recovered his consciousness and requested the presence of all his brother officers, to whom, in his expiring moments, he preached Christ crucified as the only refuge from the wrath to come, and the only source of solid happiness; during this time, he held in his quivering hand the identical tract that he received from me before going to the theatre, and, with this messenger of mercy, grasped more firmly as life fled, he expired amid the lamentations of those who esteemed him as a man and an officer, and was buried with the tract pressed to his heart.

### THE INFIDEL ANSWERED.

A few months since, a well-known minister of the Presbyterian Church delivered a series of discourses against Infidelity, in a town in Louisiana, on the Red River, some of the citizens of which were known to be sceptical. A few days afterward he took passage in a steamer ascending the Mississippi, and found on board several of the citizens of that town, among whom was a disciple of Tom Paine, noted as the ringleader of a band of infidels. So soon as he discovered the minister, he commenced his horrid blasphemies; and when he perceived him reading at one of the

tables, he proposed to his companions to go with him to the opposite side of the table, and listen to some stories that he had to tell upon religion and religious men, which he said would annoy the old preacher. Quite a number, prompted by curiosity, gathered around him to listen to his vulgar stories and anecdotes, all of which were pointed against the Bible and its ministers. The preacher did not raise his eyes from the book which he was reading, nor appear to be in the least disconcerted by the presence of the rabble. At length the infidel walked up to him, and rudely slapping him on the shoulder, said: "Old fellow, what do you think of these things?" He calmly pointed out of the door, and said: "Do you see that beautiful landscape spread out in such quiet loveliness before you?" "Yes." "It has a variety of flowers, plants, and shrubs, that are calculated to fill the beholder with delight." "Yes." "Well, if you were to send out a dove, he would pass over that scene, and see in it all that was beautiful and lovely, and delight himself in gazing at and admiring it; but if you were to send out a buzzard over precisely the same scene, he would see in it nothing to fix his attention, unless he could find some rotten carcass, that would be loathsome to all other animals. He would alight and gloat upon it with exquisite pleasure." "Do you mean to compare me to a buzzard, sir?" said the infidel, colouring very deeply. "I made no allusion to you, sir," said the minister very quietly. The infidel walked off in confusion, and went by the name of "The Buzzard" during the remainder of the passage.—*Presbyterian Herald.*

### "LAST YEAR I WOULD HAVE SOUGHT THE REDEEMER."

(Related by an American Minister.)

AN accomplished and amiable young woman in the town of—, had been deeply affected by a sense of her spiritual danger. She was the only child of a fond and affectionate parent. The depression which accompanied her discovery of guilt and depravity awakened all the jealousies of her father. He dreaded the loss of that sprightliness and vivacity which constituted the life of his domestic circle. He was startled by the answers which his questions elicited; while he foresaw, or thought he foresaw, an encroachment on the hitherto unbroken tranquillity of a deceived heart. Efforts were made to remove the cause of disquietude; but they were such efforts as unsanctified wisdom directed. The Bible, at last—O, how little may a parent know the far-reaching of the deed, when he snatches the Word of life from the hand of a child!—the Bible, and other books of religion, were removed from her possession, and their place was supplied by works of

fiction. An excursion of pleasure was proposed and declined. An offer of gayer amusement shared the same fate. Promises, remonstrances, and threatenings followed; and the father's infatuated perseverance at last brought compliance. Alas! how little may a parent be aware that he is decking his offspring with the fillets of death, and leading her to the sacrifice, like a follower of Moloch? The end was accomplished: all thoughts of piety, and all concern for the immortal future, vanished together. But, in less than a year, the gaudy deception was completely exploded! The fascinating and gay L—— M—— was prostrated by a fever that bade defiance to medical skill. The approach of death was unequivocal; and the countenance of every attendant fell, as if they had heard the flight of his arrow. I see, even now, that look, directed to the father, by the dying martyr of folly. The glazing eye was dim in hopelessness; and yet there seemed a something in its expiring rays that told reproof, and tenderness, and terror in the same glance. And that voice—its tone was decided, but sepulchral still—"My father! last year I would have sought the Redeemer. Father, your child is—" Eternity heard the remainder of the sentence, for it was not uttered in time. The wretched survivor now saw before him the fruit of a disorder, whose seeds had been sown when his delighted look followed the steps of his idol in the maze of a dance. O how often, when I have witnessed the earthly wisdom of a parent banishing the thoughts of eternity, have I dwelt on that expression, which seemed the last reflection from a season of departed hope,

"Last year I would have sought the Redeemer!"

### BAXTER'S WIFE.

BAXTER WAS in his study, and his wife thought he might devote a little more time to her and the family. Wanting him for something, she goes to the stairs and says, "Mr. Baxter"—He is intent on his books, and does not hear her. She steps up two or three stairs and cries out again, "Mr. Baxter"—He does not hear. She steps up higher and cries still louder, "Mr. Baxter." She then runs up to his study, opens his door, and cries out in a pet; "MR. BAXTER." "What, my dear? What do you wish?" "I wish in my soul I was a book, and then I should command some degree of attention."

### THE FLOWERY PREACHER.

REV. ROBERT HALL was once asked what he thought of a sermon, which he had just heard delivered, and which had appeared to produce a great sensation among the congregation. His reply may suggest an important hint to some Christian ministers:—"Very fine, Sir; but a man cannot live upon flowers."

He spoke of Whitfield as presenting a contrast in the mediocrity of his writings to the wonderful power of his preaching, which he said, was of a kind not to be represented in writing: "*it is impossible, sir, to paint eloquence.*"

## Historical Sketch of the Baptists.

### THE BAPTISTS IN AMERICA.

A. D. 1620 TO 1707,

(From *Benedict's History of the Baptist Denomination.*)

MOST of the first settlers of America were merely worldly adventurers, who were induced to encounter the dangers of a distant voyage, and the hardships of a wilderness from the prospects of temporal advantage. Those who came from England, which was by far the greatest number, were for the most part Episcopalians. There were, however, intermixed in almost all the different companies of emigrants, dissenters of different names, and among them we have reason to believe there were of the Baptists a few.

It does not appear that there were in any of the colonies, any religious establishments, which acquired much per-

manency, or that carried their acts of intolerance to any considerable degree, except in Virginia, Massachusetts, and Connecticut. The Episcopal church was the established religion of the Carolinas, but it had neither the spirit nor power of persecuting dissenters, to any great extent. Maryland was founded by Roman Catholics, but they, different from their brethren in the old world, were always tolerant and mild. Pennsylvania was founded by Quakers, who, like the Baptists in Rhode-Island, would never establish any religious laws, and of course there could be no religious persecutions. New-York and New-Jersey were settled by a mixture of people of many

nations and religions, but it is probable a majority of the settlers were Episcopalians. I do not find that there ever was any religious establishment in New-Jersey; but I am inclined to think that Episcopacy was for a time the established religion of New-York. Mr. Wichenden of Providence, Rhode-Island, was imprisoned there four months for preaching the gospel, sometime before the year 1669; and in the year 1728, the Baptist meeting-house, then newly built, was licensed and entered as the toleration act required.

Episcopacy took deep root in the strong soil of Virginia. Rhode-Island has always from first to last maintained, and gloried in maintaining, liberty of conscience, in the strictest and most unqualified sense; and accordingly none of its records are stained with laws to regulate religious worship, or with acts to oppress or favour dissenters.

New-Hampshire and Vermont have done but little in the outrageous business of distressing the persons and spoiling the goods of dissenters; and the newer States have altogether let alone this wretched work. We must now come to Massachusetts and Connecticut, and with pain we must relate that these States, which were planted by a religious Colony, and which have been the nurseries of much piety and virtue, have, notwithstanding, been the most distinguished of any in the Union, for intolerance and oppression. In these States, ecclesiastical establishments have taken the deepest root of any part of the American empire; they have been defended by the civil power, and have manifested an unwavering and obstinate perseverance in enforcing their iniquitous maxims, and in encroaching on the liberties, and despoiling the goods of dissenters.

The spirit of the church was sometimes high in Virginia and for a while persecution raged with violence; but it was carried on chiefly by a band of unprincipled churchmen, whose main object seems to have been, to molest the persons and disturb the meetings of dissenters.

But the New-England persecutors have taken generally a different course. They have had their eyes on the goods of dissenters more than on their persons. If they would but pay their parish taxes, they might worship when and how they pleased. But if any one was so heretical as to refuse his money towards build-

ing a meeting-house within the parish lines, which might happen to encircle him, or to support a preacher which he never chose, nor wished to hear, then he must look out for writs, constables, sheriffs, courts, priests and lawyers, stripes, prisons, and forfeitures, and the whole sanctimonious procession of ecclesiastical tormentors. So rigorous were the New-Englanders in enforcing their taxing laws, that Esther White of Raynham, about thirty miles from Boston, was thrown into prison for a ministerial tax of *eight-pence*, which she refused to pay, because she had separated from the parish worship. After lying in prison almost a year, she was let out without paying the tax, by the religious gentry, who put her in.

The great mistake of the New-England fathers lay in taking the laws of Moses for the commands of Christ, and blending the Jewish and Christian dispensations together. And indeed from this source have originated all the evils which have overrun the christian world, and deluged it with blood. By this means, unholy men are entrusted with the regulation of religious concerns. They know nothing of its nature, they feel nothing of its power, and under their dominion the saints of God have always had occasion to say, "for thy sake we are killed all the day long."

In 1638, the Assembly of Massachusetts passed a law to compel excommunicated persons to seek to be restored to the churches which had cast them out:

"Whosoever shall stand excommunicated for the space of six months, without labouring what in him or her lieth to be restored, such person shall be presented to the Court of Assistants, and there proceeded with by fine, imprisonment, banishment, or further for the good behaviour, as their contempt and obstinacy upon full hearing shall deserve."

In 1656, a famous dispute arose upon this question, Whether the children of those, who are not immediate members of churches, should be baptized. The Connecticut people took the lead in this affair. They sent twenty-one questions to their brethren in Massachusetts respecting it; an ecclesiastical assembly was called, which sat fifteen days, in deliberating upon this weighty matter. They answered the Connecticut questions, but did not settle the dispute. It raged throughout the country a number of years, and many churches were divided by it. A considerable party contend-

ed that if parents who were not church members, should own the covenant, which their parents made for them when they were *initiated into the church*, then they should have the privilege of getting their children baptized. And in this way originated what is called the *half way covenant*, which is still practised upon by many Congregational churches. What a pity, that any anxious parent should have so much trouble about the christening of his dear babes. If it is such a peculiar advantage, as their ministers contend for, it is certainly hard, that any poor child should be debarred from it. While this dispute was going on, some, it appears, found a way of getting rid of all difficulties, by having the children baptized on their grand-parents' account; but it was contended on the other hand, that in such a case, they would be bound to take the charge of their education.

The New-England people at first supported their ministers in a voluntary way, probably by weekly contributions. But in 1638, a law was made that every inhabitant, who would not voluntarily contribute his portion, &c. should be

compelled thereto by assessment and distress, to be levied by the constable or other officer of the town as in other cases. This was the beginning of that iniquitous policy, which has caused the Baptists in New-England so much vexation and distress.

The church founded at Providence, by Roger Williams, in 1639, was the first of the Baptist denomination in the American continent. The first Church in Newport, Rhode Island, founded in 1644, by Dr. John Clark, was the second; the second in that town formed in 1656 was the third. In forty years from this period, there arose fourteen more.

Thus in almost a hundred years after the first settlement of America, only seventeen Baptist churches had arisen in it. Nine of them were in New-England. Of these seventeen churches, only four, that is, three in Massachusetts, and one in Connecticut, were put to any trouble on account of their religious principles; and of these four, the one at Boston felt most of the hard hand of civil coercion. This church was treated in a most oppressive and abusive manner.

## Correspondence.

### AN IMPORTANT QUERY.

CHRISTIANS are somewhat divided in opinion respecting the particular use which our Lord intended his disciples to make of the form of prayer recorded in Matt. vi. 9 to 13; but all are agreed, I believe, in this, that our Lord, by whose mediation alone any petition of ours can be acceptable to God, has, in that form, intimated the subjects which ought to be near our hearts, and have a place among our requests in prayer. Among them we find this, "Lead us not into temptation." My query is this: Can any believer in Christ, intending to form a matrimonial connexion with an unbeliever, sincerely utter this petition before God,—in other words, pray for deliverance from temptation, and yet maintain his (or her) purpose of entering into an union, by which he (or she) must inevitably be encompassed with temptations on every side? The reply to this query to be submitted to the arbitration of conscience in the closet.

A FRIEND TO THE FLOCK.

### ON CIRCUMCISION.

To the Editor of the *Oriental Baptist*.

DEAR SIR,—At page 334 of your Magazine, you have published a letter from one who signs himself W. which letter purports to be a reply to the Question "Has circumcision been abolished?"

The question itself is a simple one: just as simple as "Have sacrifices been abolished?" and needs no more to be said or done in settling it than the latter does.

To ascertain whether sacrifices have been abolished, we have only to look for them among the Jews, who still exist as a people, though scattered all over the globe—and the reason why we look among the Jews for an answer to the question, is simply because the law regarding sacrifices was given to them. But this does not wholly settle the question; for if there be no sacrifices among them, it may be contended that this arises from purely accidental causes and not from a pre-determination of God. To meet this difficulty we see the word of Prophecy given 400 years before the event takes place, Daniel ix. 27th, wherein God declares that sacrifices and oblations should cease shortly after the Lamb of God should have

made atonement for the sins of the people. Here then we have the two important points by which the question is brought to an issue. First, the express command of God whose prerogative alone it is to abolish what he has ordained, and secondly, the accomplishment of his declared will.

In the case of Circumcision, the express declaration of God is in Genesis xvii. 13, that "this covenant should be in their flesh for an *everlasting* Covenant," and we find that to this day, 1816 years after the death of Christ—this sign continues in full force among the Jews. It follows then as a matter of course that circumcision is not abolished.

But your correspondent W. talks about its being abolished in the Christian Church! Did circumcision ever exist in the Christian Church? If it did not, how could it be abolished in it?

W. however endeavors to support his doctrine by Rom. xi. 13—25, where the Apostle speaks of the Olive tree into which branches of the wild Olive are engrafted. He thence concludes that the Christian Church is engrafted into the Jewish, and that all the rites and ceremonies of the Jews thereby run into the Christian polity under new names. The argument is exceedingly specious, but far from correct. \* And a little insight into the subject will show this.

By the term Jewish Church we understand the Jewish people under the legal constitution, and that too, irrespective of their election or non-election to everlasting life. For proof of this, see Acts vii. 38 verse. "This is He that was in the Church in the wilderness with the Angel that spake to him in the mount Sinai and with our fathers," &c. Of this Church it is said in the following verses that they turned back in their hearts to Egypt and gave themselves up to idolatry. I hardly think W. will venture the assertion that the Christian Church was engrafted into the Jewish Church in this view of it, and I cannot see the least likelihood that God who is infinitely wise would intend and finally effect the engrafting of the Christian Church, into one that had become, as the spirit of inspiration frequently declares, impure and worthy of excision.

From the language of the Apostle we learn that branches of the wild Olive were engrafted into the good Olive Tree. But W.'s interpretation is opposed to this, inasmuch as he makes the Christian Church which is good to be engrafted into the Jewish Church, which is bad or corrupt.

It is admitted as perfectly true, that in the Jewish Church there were some who really loved and feared God; this does not affect what God says of it—but it must be remarked that the character of the people or Church in general, was not designated by that of, comparatively speaking, a few of them, and this not arbitrarily; but according

to a well known and universally admitted principle.

It follows then that by the Olive Tree the Apostle did not mean the Jewish Church; but the Election of which he speaks in the 7th verse. "Israel hath not obtained that which he seeketh for, but the Election hath obtained it, and the rest were blinded." My view therefore is that into this Election, the gentiles (not the Christian Church at Rome or at any other place) have been introduced or engrafted as branches of the wild Olive Tree—and this has been done by faith in the Lord Jesus who is emphatically called "the Branch." Isaiah iv. 1. Jeremiah xxiii. 5. It is true that the branches in the figure which were cut off were once branches of the Parent stem, and grew out of it; but this will not justify the conclusion that the stem was the Jewish Church, otherwise where would the consistency lie in declaring according to Scripture and facts that the Jews as a body were cut off in token of their being rejected; and yet asserting that the Gentiles in token of their acceptance were engrafted into the Jewish Church. False interpretation may speak thus, but Scripture and facts demand our speaking otherwise. W. may feel surprised at my denying that the Christian Church is the thing signified by the engrafted branch;—but I do not think he will continue to do so, when he reads my reasons for so doing.—To say that the *Christian Church* was engrafted, would convey the idea, that a *body* of believers, consisting of many individuals, was first formed, and that they were then as such engrafted. But Scripture teaches us quite a different doctrine. It teaches us that each individual as he believes is separately, singly engrafted into Christ by faith in I'm. Besides this, the very fact of *engrafting* branches of the wild Olive into the good Olive Tree, of which the Apostle speaks, is a contradiction to the hypothesis, W. wishes to establish. W. knows well that all men are sinful by nature, yea, that the offspring even of the most righteous are *wild and sinful by nature*. He surely cannot be ignorant then that the figure does not associate the children with the Parents in this engrafting; but rather it implies that each person who is brought into carnal existence is, consequent on faith without any respect to relationship, taken from the world and introduced into the glorious liberty of the sons of God. God speaks by his Prophet Ezekiel to the same effect, xviii. 1—4: "Behold all souls are mine, as the soul of the father, so also the soul of the son is mine: the soul that sinneth it shall die."

I have endeavoured to show as clearly as I could, considering the very limited space I am allowed, the meaning of the figure used by the Apostle Paul in the xi. chap. of his Epistle to the Romans, and I think every one who reads the Bible dispassionately,

and with a view to act out its teachings will see at once that so far from any identity being proved therefrom, the very reverse is taught.

If I were even to admit for the sake of argument that the Olive tree meant the Jewish Church. W. would still be obliged to concede the point that by that Church only God's own people were intended and this would bring matters to the same issue. But I prefer to avoid leading the mind into error by the use of the term Church in the connexion in which W. uses it, because it is not scriptural, and it has in the minds of the people a wider signification than I am warranted to convey.

About the close of the 7th para: W. speaking of Circumcision says, "afterwards, in all their succeeding generations the parent's faith was shown by affixing the *sign* to the person of his child under certain prescribed regulations." I wonder whether W. is prepared to prove this, for it is a very bold assertion. Will he tell us whether the Israelites had no circumcision, while they made their children to pass through the fire to Moloch, xxii. 35, Ezekiel xx. 21, or when they cast fire into the sanctuary, or when it was necessary for God to tell them to "take away the foreskins of their hearts?" and whether these acts proved the faith of the parents who circumcised their children? In the very next sentence of the same para: W. says: "In the lineal descendants of Abraham faith could be shown only by affixing the outward sign to the person of his child or children." Perhaps W. never considered the ground of God's displeasure towards the Jewish people or he would never have dared to say this. What! circumcising one's child the only way of showing the parent's faith! All the Jews customarily circumcised their children, and yet, by Paul were they declared to be in the state of unbelief, for which they were several times punished with captivity, and finally with excision.

In the first para. at p. 336, W. calls circumcision the shadow, and Christ the substance. I cannot understand how he makes out that circumcision typifies or foreshadows Christ. When used in a figurative sense, circumcision has always been understood by me to signify *purification of heart*, from the analogy which the state of circumcision bears to the laying of the heart bare before God. But W. has struck out a new sense which I think he ought in all fairness to prove and explain, since it is a very important link in his argument.

In the next para. he quotes Gal. v. 2, 4: "Behold I Paul say unto you that if ye be circumcised Christ shall profit you nothing. For I testify again to every man that is circumcised that he is a debtor to do the whole Law." with a view to show, to use his own words, "that circumcision, as such has no

place for either Jew or Gentile." It will be readily admitted that the passage refers to gentile converts; but by what process of reasoning W. proves therefrom that Jewish converts are also included, I do not know. Paul says, "If ye be circumcised." But the Jews as such were already circumcised. How could the words then be addressed to them?—The second clause beginning with "For I testify, &c." contains merely the obligation which such an act would entail on those who submitted to it. This likewise can prove nothing to his purpose.

The next quotation is from the 1st Epistle of Paul to the Cor. ix. 19—23—"To the Jews became I as a Jew that I might gain the Jews, &c."

This language is certainly quite misunderstood by W. if it conveys to his mind an idea so humiliating to the spirit and character of the Apostle, as that of temporizing with those among whom he went to preach the gospel. To my mind the passage conveys a very different idea.

The two cases of Timothy and Titus if viewed in the light W. seems to view them, would make Paul's rebuke to Peter justly censurable. But Paul's conduct in their case was strictly consistent with fixed principles, not regulated by either his own caprice, or that of the Jews. The two cases are thought similar as regards the propriety of their being circumcised or not circumcised, but that they differ only from the Apostle's choice of action. Herein lies the error. Let me however explain how the two cases actually stand. Timothy was the son of a pious Jewess (Acts xvi. 1—3) was brought up by her in the knowledge of the Holy Scriptures (2. Timothy iii. 15,) and though not circumcised, perhaps, as is most probable, through the opposition of his father, who was a Greek, had many things respecting his future usefulness, prophesied of him. (1 Tim. i. 18). From these facts before us, we can easily believe that Timothy, situated among Jews who requested his circumcision, was filled with a desire to claim his connection with the Jewish family, and that Paul in consequence circumcised him. The case of Titus is widely different. He was wholly of Greek parentage, and was strongly opposed to being circumcised, as an act with which he had nothing to do. (Gal. ii. 3). The principle on which the Apostle acted in both cases will be found in the vii. chap. of his 1st Epistle to the Cor. 18 ver. "Is any man called being circumcised? (or in other words a Jew) let him not become uncircumcised. Is any called in uncircumcision? (i. e. being a gentile) let him not be circumcised." I may also here remark, that had Timothy claimed exemption from the Jewish rite, as Titus did on the ground of the Gospel, he would have cut himself off from the Jewish family, and Paul could not, nor would he have of-

ferred to circumcise him. Let not W. think I have assumed too much liberty in asserting Timothy's choice and desire to be formally connected with the Jewish family, though the passage which contains the account of his circumcision does not say a word about it. I assert it because freedom of choice is a principle of the Gospel, and its true ministers would not dare to violate it.

With regard to the Passover I do not need to say much. The Passover was an Ordinance instituted among the Jews and was to be observed by them throughout their generations forever; and they continue to observe it to this day. It was never given to the gentiles, and they therefore do not observe it.

But the Apostle Paul (Acts xviii. 21) speaks of his determination to go to Jerusalem and keep this feast. He was a Jew, and believed it right to walk orderly and keep the law. He resolved and went quite out of choice. He acted on principle. When he arrived at Jerusalem and appeared before the Church (Acts xxi. 18) he was informed by them that a heavy charge was brought against him; to the effect that he taught the Jews in foreign parts not to circumcise their children, and to give up walking after the customs; but from the advice contained in the 24th verse of that chapter, I am warranted to infer that the Apostle denied that charge. If this inference be regarded as false, and it be thought that Paul actually preached all that he had been accused of,—James and all the Elders of the Church at Jerusalem, must have been Christians of very questionable veracity, to advise Paul to make it known "that those things whereof they were informed concerning him were nothing" (in other words that they were false) "but that he himself also walked orderly and kept the law." But I hardly think any Christian will question that Paul denied the charge as being strictly unfounded.—From Paul's keeping the Passover and what is stated in the 24th and 25th verses, we are taught that neither was circumcision, nor the Passover abolished among the Jews, even after they embraced Christianity.

W. may possibly set against what I have advanced Col. ii. 14, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." In reply to this supposed objection, I would say, the language is addressed to the gentiles and not to the Jews, as will be seen by looking back at the 13th verse.

W.'s chief object in writing on the question "has circumcision been abolished?" appears to be his desire to prove that baptism has come in the room of circumcision: and to this end he brought up several texts of Scripture. But they one and all have re-

fused to assist him. I think I should then say that he has no ground for supposing any thing of the kind. But if I were for the sake of argument even to admit that baptism has come in the room of circumcision,—what then? Why, perhaps he will tell me, as Pædobaptists usually say, that children ought to be baptised.—Suppose I admit this, will he assert that infants at their mothers' breasts should be baptized? This does not necessarily follow. Let me explain myself, through the medium of generally admitted truths. Circumcision was imposed on Abraham's carnal seed whether elected or not—Baptism was intended to be imposed on Christ's spiritual seed. These respective seed have their respective births, the one according to Nature,—the other by regeneration or according to Grace.—Both give indications of life by crying, the one to awaken the sympathy and call forth the aid of its earthly parents—the other to draw down compassion and help from above.—Now surely, if baptism have come in the room of circumcision, although children should be baptized, infants at their mothers' breasts should not. Is not this plain? Christians have no right to confound carnal seed, with Christ's spiritual seed.

Yours truly,

A CHRISTIAN.

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*To the Editor of the Oriental Baptist.*

DEAR SIR,—In your last issue there appeared a letter by "J. W." in reply to the query, "Has circumcision been abolished?" The former part of the communication professes to be a refutation of my arguments regarding the retention of circumcision among the Jews. Against scriptural evidence "J. W." has opposed mere opinion; but in a matter of such moment as the present, more than bare opinion is necessary. Allow me however, Sir, to bring the remarks referred to to the test of Scripture.

Your correspondent says: "Circumcision was a sign intended by God to set forth three important truths of a spiritual nature and of universal importance; 1, that the Saviour should according to the flesh, be a descendant of Abraham; 2, that justification was to be by faith exclusively; and 3, that every man stood in need of spiritual circumcision." The first of these truths it is true may be *inferred* on the ground that circumcision was one of the principal bonds which kept Israel separate from other nations, that Christ might be a pure descendant of Abraham; but Scripture nowhere warrants the assertion that the rite was *directly intended* to signify Christ's carnal descent. The second important truth was one circumcision was designed to *typify*. In its literal aspect this rite secured to Abraham's natural posterity the earthly pos-

session of Canaan; (Gen. xvii. 7, 8; Ex. vi. 3, 4.) in its spiritual light it constituted the patriarch, "the father of all them that believe, though they be not circumcised." (Rom. iv. 11, 12.) "For ~~we~~ are the circumcision who worship God in the spirit." (Philip. iii. 3.) That the Abrahamic sign was likewise intended to set forth the truth "that every man stood in need of spiritual circumcision," is gratuitous. I do not deny the abstract truth; but I deny that circumcision was originally designed to set it forth. True, by a spiritual application it imported that all true believers were circumcised in heart; but not that "every man stood in need of spiritual circumcision." Of the three truths of universal importance then, signified according to "J. W." by circumcision, only one is directly connected with the rite spiritually considered; the first may be inferred, but no Scripture warrants our reception of the third. There is, therefore, no ground for concluding that, since Messiah's advent, circumcision has become an unnecessary rite.

"There are some persons," says your correspondent, "who maintain that circumcision, besides the universal import ascribed to it above, had also a national import limited to Israel exclusively. But I cannot conceive that such was the original design for which it was commanded by God." As far as it concerns the spiritual aspect of circumcision as given in Rom. iv. 11, 12, the Abrahamic sign in its import, included all believers; but the Bible also reveals clearly a national import limited to Israel exclusively. The token of the covenant made with the patriarch and his posterity had a threefold national import. First, *it secured to Abraham a multitudinous progeny.* "And I will make my covenant between me and thee, and will multiply thee exceedingly." (Gen. xvii. 2.) Secondly, *it declared God to be the God of Abraham and his seed:* "And I will establish my covenant between me and thee and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee." (ver. 7.) Thirdly, *it put Israel in possession of the land of Canaan.* "And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession." (ver. 8.) With these passages before us, dare we assert that circumcision had no national import limited to Israel exclusively?

Your correspondent however, proceeds: "According to the terms of its institution circumcision was obligatory on other nations besides Israel." I deny it. According to the terms of its institution, circumcision was obligatory upon Israel alone. The covenant was formed with Abraham's seed. True, all those born in the house or bought with money of strangers who were not of Abraham's seed were to be circumcised; but

the rite was to be administered to such, not on the ground of *interest in the covenant*, but on the ground of *property*. Hence, though Ishmael was circumcised, he was not included in the covenant. The covenant, God emphatically affirms, was made with the children of Abraham *through Sarah*. "My covenant will I establish with Isaac whom Sarah shall bare unto thee." (Gen. xvii. 21.) "Neither because they are the seed of Abraham are they all children: but, in Isaac shall thy seed be called." (Rom. ix. 7.) Hence the inevitable conclusion that though the nations descended from Ishmael and the sons of Keturah continue circumcision (different from the Abrahamic circumcision, however,) to the present moment, it does not follow that the ordinance is obligatory upon them: on the contrary, it has no claim whatever on them. Ishmael and the sons of Keturah as individuals were circumcised, simply because they were born in the house, and not because they desired to enjoy Jewish privileges. On this ground then, sir, I dissent from "J. W.'s" conclusion, that, "so far as circumcision is distinct from the Levitical economy, it forms no peculiar feature of Israel as a nation."

Again: "Your first correspondent admits that the Levitical economy has been abolished; he will, therefore, also admit that so far as circumcision formed a part of the Levitical economy, it has been abolished along with the rest. And so far as it forms no part of that economy, it cannot be proved to be binding upon any one under the Christian dispensation." "J. W." has tripped in his inference. I admit the abolition of the Levitical economy together with circumcision, so far as it formed a part of that economy. But the Christian dispensation has succeeded the Mosaic. Therefore, circumcision, *as far as it formed a part of the latter dispensation*, is no longer binding on any believer. The pre-Mosaic sign, however, continues untouched, and must continue binding upon the "generations," of Abraham's natural seed until distinctly abolished.

At the close of this paragraph "J. W." endeavours to produce difficulties. But difficulties, however great, are not arguments.

Permit me, however, to say a few words regarding the force of the term *everlasting*, as applied to the Abrahamic covenant. Your correspondent affirms that "the strong terms which appear to require the perpetual duration of circumcision are not a whit stronger than those which are applicable to other parts of the Levitical dispensation."

Every one will admit that *in the case in which there is no necessary limitation either expressed or understood, to a term, that term retains its full signification*. In Ex. xxvii. 21, the lighting of the lamp which was a statute to the generations of Levitical

priests, was doubtless to be maintained as long as that priesthood continued. Here then is the limitation. After the abolition of the priesthood, the statute was no more imperative. The same may be said concerning Ex. xxx. 21. The various obligations implied in the passages to which your correspondent has referred, are no longer binding upon Israel, because being integral parts of the Levitical economy, their existence was limited by that of the Levitical dispensation. But the duration assigned to the Abrahamic covenant is subject to no such limitation. Let but "J. W." show the limitation and I yield. The term *everlasting* in this instance is bound by nothing either expressed or understood, except the existence of the nation and "the land," regarding which the covenant was formed.

The still obligatory nature of circumcision is likewise clear from the circumstance that it is in virtue of the covenant of which this rite is the token, that Israel is to be restored to Canaan. "Then will I remember my covenant with Jacob; and also my covenant with Isaac, and also my covenant with Abraham will I remember, and I will remember the land." "And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them to destroy them utterly, and to break my covenant with them: for I am the Lord their God." Lev. xxvi. 42 and 44.

It is generally admitted that revelation declares the purpose of God to continue the existence of the Jews as a separate people "until the fulness of the Gentiles be come in." The "broken branches" are to be "grafted in again." But circumcision is indispensable to the very existence of the Jews as a separate people. The "uncircumcised

manchild" is *ipso facto* "cut off;" he ceases to be a son of Abraham (Gen. xvii. 14.) The converts from Judaism who have neglected the rite, have voluntarily resigned their own and their children's birthright as "children of Israel," and their descendants have become amalgamated with the Gentiles. If, therefore, circumcision had been abolished, "all Israel" would have ceased to exist; they would have ceased to be the rightful heirs to the land given by promise to Abraham. But though "broken off," they are not "cut off," so long as they perpetuate the everlasting "covenant in the flesh." The revealed purposes of God, therefore, in connection with the institution of the rite, prove that circumcision cannot have been abolished. As eighth-day circumcision distinguished the lineal descendants of Abraham, through Isaac, from the Gentiles, before the existence of the Levitical economy; as it has perpetuated the distinction after the abolition of that economy, and was even administered by an inspired Apostle to a baptized Jew; and as it is clearly revealed that the lineal circumcised descendants of Abraham shall continue to be distinguished from the Gentiles until the times of the Gentiles are fulfilled, it requires something more than far-fetched inference, or short-sighted opinions of the fitness of things, to enable me to believe that the distinguishing sign of "all Israel" has become obsolete by effluxion of time. I am aware that the administration of the rite was suspended for a time; but it was when circumstances rendered its administration almost an impossibility, and when the people were acting under the immediate direction of Jehovah—neither of which things can be said at present.

R. R.

## Essays and Extracts.

### THE BAPTIZED HOUSEHOLDS.

#### INTRODUCTORY.

**MIGHTY** was the energy of the Divine Spirit, when he first wielded the sword of *gospel* truth. All ranks, all ages, all conditions of men were penetrated with "conviction of sin, of righteousness, and of judgment to come." All exulted with an exceeding joy when the same Spirit, as a comforter, "shed abroad the love of God in their hearts," when he made the joy of healing far surpass the pangs of remorse. Marvellous, and various were the wonders He wrought in the material world; but not so marvellous, not so various, as the miracles by which a multitude of priests became obedient to the faith;—by which a Centurion believed,

and a Felix trembled;—by which a Paul became an apostle, and a Philippian jailer his friend;—by which such multitudes repented, believed, and were baptized.

Among these *moral* miracles, the conversion of *whole households* was one of the most striking puttings-forth of his power. Frequently, as at the present time, the conversion of one in a family was followed by bitter persecution from the rest. "He that was born after the flesh persecuted him that was born after the spirit;" and the Divine Spirit shewed his power in the *meek fortitude* of his tempted offspring. But sometimes He shewed it in another way. The whole of a family were "apprehended of Christ" at once, and none were left to persecute. Every individual is seen to be

at the same time arrested by the truth, to mourn, to cry for mercy, to believe, and, finally, to rejoice in the unutterable love which, for joy and wonder, they can scarce believe.

What a scene of *holy* excitement! No glad tidings the family had ever heard before, concerned probably, at least *directly*, more than one of two of the number, and the rest sympathised in *their* joy; but gladder tidings than could have come before, now came, and came to each, and all rejoice for themselves as well as for each other. What an exchange for such joys as heathens had known! Sensual carousals exchanged for exultation in Redeeming love. "Be not filled (said one who had *seen* the difference) with wine wherein is excess, but be ye filled with the Spirit, speaking to one another in psalms, and hymns, and *spiritual* songs, singing and making melody in your heart unto the Lord."

Happy and lovely sight! A church in a house! All family jealousies hushed, all selfishness annihilated. The natural affection which oftentimes almost struggled for life with natural corruptions, is become aware of its heavenly origin, and flourishes afresh in the new and tender affection of Brotherhood in Christ. "*Christ*, indeed, is all and in all." Children and parents rejoice together. Happy parents;—happy children. Your *grand* end is now attained. You have found the goal. Bitter momentary trials may yet come,—short-lived cares may yet visit for a night,—death may leave survivors to weep a little while,—but you have insured a perfect and united happiness. Neither parent, not one single child, a spiritual anguish to the rest.

Happy master and mistress;—happy servants. Obedience now is easy to the young, and to the subordinate. Disobedience, yea even "answering again," would be pain. It would be an offering unmeet to their new Lord,—to Him who, in love to them, became as a servant among his own servants. They have learned, moreover, that daily duties are daily services to a higher Master than their earthly one; and they have learned "not to despise their believing masters because they are brethren, but rather to do them service because they are faithful and beloved, partakers of the benefit." The parents likewise have learned not to "provoke their children to wrath," and masters "*to forbear threatening*, knowing that they also have a Master in heaven." How unbearable to think of His threats! of Him who loved them and gave himself for them, returning to their own conscience the threats they have uttered to their servants! No, the "Baptized Household" knows nothing of all this; they have "buried their old man by baptism into Christ's death; they have put on the new man." Brotherly love renders *obedience* cheerful, and diligent,

and *rule* gentle and kind. *Service* becomes single-eyed devotion to the master's interests; *government* becomes kind attention to the comfort and welfare of each inferior.

The sight of baptized *families* would suggest to those who suffered for Christ's sake in their own families, that this was the "will of God," and would enforce the lesson of 1 Peter ii. 18—20, and iii. 17. It would make manifest how easily God could turn the heart of the "froward," and the persecuting in the household, into brethren and fellow-worshippers. It would say emphatically, "It is *I*, your Lord, who have allotted to you to serve me by suffering wrongfully for conscience towards God. It is *I* who allow you to be buffeted for well-doing; your taking this patiently will be acceptable to me; I know the bitterness of your trial, I suffered in like manner, and I have need of your perpetuating my example in the world; your patience, meekness, and love shall in no wise lose its reward."

The converted households would remind the faithful in less favoured families, that there was no impossibility in their families also, becoming little churches of Christ. It would stimulate them to exertion, hope, and *prayer*, for the unhappy ones from whom grace had made them to differ. They would see that the conversion of whole families was a part of God's method of working; they would be encouraged to win them with or without the word,—by behaviour, by instruction, or both, as was befitting age, circumstances, and sex.

Reader, are you an *unbaptized* member of a *partly* baptized household? *why* are you so? Is it self-distrust though you penitentially believe and love? Remember, that you, as well as Paul himself, "can do all things through Christ which strengtheneth you." Continue to distrust self, but add to humility faith in Almighty grace, and give yourself to him by his own selected act of homage.

But are you *unbaptized* because you dislike the rule of Christ, because what baptism indicates and pledges to is repugnant to you? If so, may the recollection that you refuse solemnly to consecrate yourselves to the Saviour, the Lord, and the Judge of men, disquiet you till your broken will bows humbly and gladly to his sway.

The baptized households are remarkably diverse in their character; we shall endeavour to sketch them for *practical* purposes, as space may allow. Much of their devotional value has been sacrificed to the purposes of controversy.—*The Church*.

## TEN RULES TO BE OBSERVED IN PRACTICAL LIFE.

1. NEVER put off till to-morrow what you can do to-day.

2. Never trouble others for what you can do yourself. This will promote your independence.

3. Never spend your money before you have it. This will save you from many difficulties and some temptations.

4. Never buy what you do not want, because it is cheap. Many have been ruined by this.

5. Pride costs no more than hunger, thirst, or cold. Banish it your heart!

6. Never have to repent of having eaten too little. Temperance is health.

7. Nothing is troublesome that we do willingly. If you would lighten labour, love it.

8. How much pain have those evils cost us which never happened! Wait, then, till trials come.

9. Take things always by their smooth handle. Make the most of mercies, and do not exaggerate trials.

10. When angry, count ten before you speak; if very angry, a hundred. He that does this will save himself from much sin and many sorrows.

### APOCALYPTIC SYMBOLS.

THE key of the Apocalypse is to be sought in the Old Testament Scriptures. This is the briefest, and perhaps the best, rule that can be laid down for the interpretation of this book. We do not know that there is a really new symbol made use of in it from beginning to end. There is not a single figure or character admitted, whose use has not been already sanctioned, and its meaning determined, in the Law, the Psalms, or the Prophets. The Apocalypse differs from them only in that it is symbolical throughout. It resembles those monuments and temples of Egypt, which being wholly written over with hieroglyphics, were illegible till the accidental discovery of the Rosetta stone. This furnished the key; and instantly the graven monuments of that ancient land stood forth, fraught with the secrets of past ages. In some chapter of Isaiah, or in some psalm, we find the Rosetta stone of the Apocalypse: we mean, that we there find this and the other symbol used in such a way that it is impossible to miss its meaning. Thus we make out an alphabet, by the aid of which we come to read the whole of this symbolic writing. In the prophets, the heavenly bodies uniformly symbolize the rulers of kingdoms. We find this symbol employed, particularly in the denunciations against Egypt and Babylon. Of Egypt, Ezekiel says: "I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee." From the Psalms we learn that a vine is the symbol of the true Church:

"Thou hast brought a vine out of Egypt." In Ezekiel, and other books of Scripture, we find the false Church exhibited under the symbol of a barlot. In Daniel we are told that a wild beast is the symbol of a conquering and despotic power; and that a horn denotes a kingdom. Thus, by diligent search in the Scriptures, we discover the symbols here employed in such connexion that their meaning is obvious; and when we meet the same symbol in the Apocalypse, we have only to transfer its ascertained meaning to the prediction under review, and, without more ado, we translate it into plain language. Thus we come to read off the Apocalyptic prophecies much as we would any ordinary writing. As an example of the way in which an alphabet of the Apocalypse might be made out, we may instance a few of its more important symbols. Earth symbolizes society in a settled state. Sea, society in a state of convulsion. Rivers, nations. Mountains and islands, great and small kingdoms. Air, the political atmosphere. Heaven, the civil or ecclesiastical firmament. Sun, the monarch. Stars, inferior rulers. Hail and thunder, wars. Earthquake, revolution. Head, form of Government. Horn, king or kingdom. Bow, war. Crown, victory. Altar, martyrdom. Coals, severe judgments. Vine, a church. Rainbow, a covenant. Key, ecclesiastical authority. Angel, a minister of God's purposes. Having determined the import of the individual symbols, it becomes easy to interpret them when found in combination. Thus when we are shown in the Apocalyptic drama, *cogs* of fire taken from the altar and cast upon the earth, we understand that the action indicated is, the infliction of terrible judgments, on account of the martyrdom of the saints, on the inhabitants of the Roman world. Again when we read, "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy," all that is necessary to the right interpretation of the prophecy is, to give to each of its component symbols its appropriate meaning. Dealt with on this principle, the passage reads as follows:—I was shown (*sea*) society in a state of convulsion, and out of these convulsions emerged a (*beast*) powerful despotic monarchy, having, *i. e.*, having had seven (*heads*) distinct forms of government, but broken up at the time of its emergence into ten (*horns*) separate kingdoms, with their (*crowns upon the horns*) kings; each of its seven forms of government possessing an impious and idolatrous character, as intimated by the name of blasphemy upon its seven heads. Amid the closing scenes of the Apocalypse there occurs the following:—"And another angel came out of

the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe." What a picture of the final doom of the Papacy! No description could convey, in ten times the space, one half of what these few symbols disclose respecting the manner and severity of Babylon's destruction. A vine is before us—the symbol of a Church; but it is the vine of the earth—a false Church. The vine is ripe, and is to be cut down. The idolatrous faith of Rome has landed her adherents in downright infidelity and atheism—the natural fruit of superstition. Men who believe in no God, can be governed by no law; and now an end is come. Accordingly, an angel—a minister of God's vengeance—appears upon the scene, having the instrument of destruction—a sharp sickle; how sharp, will be seen when the time comes. The command to thrust in the sickle and begin the work of destruction comes from the altar, and is given by the angel who has power over fire. To Rome, at such an hour, the altar was a symbol of terrific import; it reminded her of the blood she had shed. From the altar ascended the cry, "How long, O Lord?" And now from the altar comes the command, "Thrust in thy sharp sickle;" and from the altar, too, is taken the fire in which Rome is consumed.

There are two rules which must be rigidly adhered to, otherwise our interpretations of the Apocalypse can possess neither certainty nor consistency. *First*, We must always treat its symbols as such. We must not regard them as figures in one place, and literal descriptions in another. The earth can never mean literally the earth, but some other thing—society in a particular state. When we read, "In the earthquake were slain of men seven thousand," we must understand the statement as having reference, not to a literal, but a symbolic slaughter—the defection from a certain interest, of a large body of adherents. And so with regard to all the symbols in the Apocalypse. There are interpreters of no mean name who disregard this rule. *Second*, We must always give the same interpretation to the same symbol. Just as we attribute the same power to the same alphabetic character, and just as we attach one meaning to the same hieroglyphic, wherever we find it on the Egyptian monuments, so we must preserve uniformity in our interpretations of the Apocalyptic symbols. A slight variety of interpretation may be admitted; but that variety must never be inconsistent with, but always embody, the radical meaning of the symbol. If we

find that the meaning which we have given to a certain symbol does not carry us from beginning to end of the Apocalypse, and that it is not in all places perfectly natural and easy, and that its interpretation does not piece in with that of the other symbols with which it stands in combination, we may be sure that we have not yet discovered its true import. There will always, till the Apocalypse has been all fulfilled, be some doubt about the commencement and termination of its grand epochs; but if regard be had to what we have now said respecting the interpretation of its symbols, there can be no difficulty in determining the character of the great events which the Apocalypse predicts.

There are some who regard the Apocalypse as wanting in arrangement and meaning—who decri the study of it, and deny its claims to inspiration. And why? Because it is symbolical. Do such persons depreciate the value and reject the authenticity of other symbolical writings? Would they not account the labours of a lifetime well spent in successfully deciphering the Egyptian tablets, and in bringing to light the secrets which lie hid under the mysterious characters which cover the Sinaitic mountains? Why, then, should such take offence at this book, because it is written in symbolic characters? And why should that which stimulates ingenuity and excites to labour in other cases, be held as a sufficient reason for declining all inquiry and investigation in this? If the graven pillar that rises amid the sands of the Nile, awakens within us so engrossing an interest, and is regarded with awe, because it still holds forth, to those who can read its record, those great transactions of the past, which gave to Egypt her glory and renown, would it not be strange if we should regard without either awe or interest this venerable monument, which God himself has set up in the field of revelation? We wish to know the future: here it is already come. We wish to know how the world's drama shall end: here it is already wound up. The past, the present, and the future, here meet. Let us turn aside, then, and see this great sight. By the help of these heaven-engraved hieroglyphics, we can survey the whole history of the Christian Church at a single glance. We can trace her path from the Mount of Olives to the gates of that holy city, New Jerusalem, which John saw coming down from God out of heaven. We see her in all the variety of her earthly condition;—in the wilderness, where for twelve hundred and sixty years she was clothed in sackcloth; engaged in war with the beast, and her blood flowing like water; on Mount Zion, with the Lamb in white, ascribing salvation, and glory, and honour, and power, unto God, when she sees the smoke of Babylon's tor-

ment; living and reigning with Christ a thousand years; delivered from a dreadful combination of foes to be formed against her at the close of time; redeemed at last from the grave itself; and, after all her toils, entering in, and made to dwell through ages that have no end, amid the living waters of the paradise of God. Brought thus into one view, we are the better able to trace the admirable order and progression that reign among these events, and especially among those more immediately under our review, and which fill up the long and momentous period extending from the white horse of the First Seal, to the lightnings, and thunders, and earthquake of the Seventh Vial.—*From a recent publication entitled "The Seventh Vial."*

### UNDENOMINATIONAL CHRISTIAN FELLOWSHIP.

THERE is nothing to my spirit more delightful than "seeing in the face," and holding fellowship, in mutual counsel and social prayer and praise, with fellow-ministers and fellow-Christians of all evangelical denominations. Such

"Fellowship of kindred minds,"

raised to its sinless perfection, in the presence of God and of the Lamb, will be one of the prime ingredients of the heavenly felicity. How I do pity those even whose *consciences*—and far more still those whose *hearts*—deny them the foretaste of this consummated communion on earth, as far as here it can be enjoyed! *Denominational* communion is sweet,—in one respect it may be even sweeter than the *undenominational*, inasmuch as the feeling of unity, where there is oneness of sentiment, is more complete. But if it be of such a nature as to preclude our enjoying the *undenominational*, it cannot have *even* this special sweetness in it, because it must be felt to be springing from mere agreement in the points on which our denomination differs from others. Whereas the *undenominational* has *this* special sweetness in it, that we are sure it is springing from the right source; not from any differential points merely, but from the one grand uniting truth, "THE TRUTH;" the truth which unites to *Christ*, and which must therefore be the bond that unites the believers of it to one another; unites them on earth, and shall unite them in heaven. Doubtless, we all expect that, when we get to heaven, all who differed from us here will be satisfied that we had the right of it. But of one thing we are sure, that *there*, even should we find out that we had been in the wrong, there will be no such difficulty as we have here in admitting the *error*,—no jealousy, no envy, —no mortification on the one side, and no

pride of exulting satisfaction on the other. *Here*—poor foolish creatures that we are—so strong are these and kindred feelings, that we would almost rather *keep* our errors than *confess* them. *There*, the love of truth will be paramount, and adoring admiration of the God of truth will swallow up every feeling that has aught of self in it. But still, it will be THE TRUTH that is felt as the uniting bond, even when on other points, as well as on it, we shall be all one. O for more of the binding—widely and warmly binding—energy of this truth on earth, in anticipation of the love and concord of Heaven!—*Dr. Wardlaw in a letter dated 21st Sept. 1848 in Evangelical Christendom.*

### MOTIVES TO EARNESTNESS IN THE PROMULGATION OF THE TRUTH.

‘WHEN Pilate proposed to the illustrious prisoner at his bar the question, what is truth? he placed before him the most momentous subject which can engage the attention of a rational creature: and if Christ refused to give an answer, his silence is to be accounted for by the captious or trifling spirit of the querist, and not by any supposed insignificance of the question, since truth is the most valuable thing in the universe, next to holiness; and it is truth that is the theme of our ministry, even that which by way of eminence and distinction is called the truth. Take any branch of general science, be it what it might, and however valuable and important it may be considered, its most enthusiastic student and admirer cannot claim for it *par excellence*, that supremacy which is implied in the definite article, *the truth*. Who shall adjust the claims of the distinction, between the various sciences of natural and moral truth, and declare which is the rightful possessor of the throne, against the false pretensions of usurpers? Who? The God of truth himself; and he has done it, and placing the Bible on the seat of majesty in the temple of truth, has called upon all systems of philosophy whatever, to fall down and do it homage. This is our subject: eternal, immutable truth. Truth given pure from its divine source, and given with the evidence and impress of its own omniscient author. Oh, what are the loftiest and noblest of the sciences: chemistry, with its beautiful combinations and affinities; or astronomy, with its astounding numbers, magnitudes, distances, and revolutions of worlds; or geology, with its marvellous and incalculable date of by-gone millions of ages—to the truths of revelation? What is dead, inert matter, with its laws of materiality however diversified, classified, or combined,—compared with the world

of mind, of souls, of immateriality and immortality, and with the laws of moral truth by which they are regulated? What is nature to the End of nature. What the heavens and the earth, to the glorious mind that looks out upon them through the organ of vision, as from a window that commands the grand and boundless prospect? What the fleeting term of man's existence upon earth, with its little cycles of care, and sorrow, and labour, compared with the eternal ages through which the soul holds on her course of deathless existence? The works of creation are a dim and twilight manifestation of God's nature, compared with the grandeur and more perfect medium of redemption. The person of the Lord Jesus Christ is itself a wonder and a mystery, which will shine all other displays of deity into darkness: this is the shekinah in the holy of holies of the temple of God's creation, towards which, as they bend over the mercy seat of his work of redemption, all the orders of created spirits, from the most distant parts of the universe, reverently turn and do homage to the great God our Saviour. This, this is our theme, the truth of God, and concerning him; the truth of an incarnate deity; the truth of man's redemption by the cross; the truth of the moral law, the eternal standard of rectitude, the tree of knowledge of good and evil; the truth of the gospel, as the tree of life in the midst of the paradise of God, the truth of immortality, and of heaven, and of hell; the truth couched under the symbols of the Levitical law, and the predictions of inspired prophets, and fully exhibited in the gospels of evangelists and the letters of inspired apostles. Again I ask exultingly and rapturously, what are the discoveries of Newton, or of Davy; or the inventions of Watt, or of Arkwright, compared with these? Viewing man in his relation to immortality, as a sinful and moral agent, what is art or science, compared with revealed truth? And shall we, can we, be otherwise than earnest in the promulgation of *this* truth? Shall we touch such themes with a careless hand, and a dronish mind? Shall we slumber over truths which keep awake the attention, and keep in activity the energies of all orders of created intelligences, and which are the objects and the resting place of the uncreated mind? Let us look at the earnestness with which the sons of science pursue their studies; with what enthusiasm they delve into the earth, or soar on the telescope to the heavens, or hang over the fire; with what prolonged and patient research they carry on their experiments, and pursue their analysis; how unwearied in toil, and how enduring in disappointment, they are; and then how rapturously they hold

up to the world's gazing and wondering eye, some new particle of truth, which they have found out after all this peering and prying into nature's undiscovered secrets! Ministers of the gospel, is it thus with the men who have to find out the truths of nature, and shall we who have the volume of inspired, revealed truth open before us, drone and loiter, and trifle over such momentous realities? Shall the example of earnestness be taken from him who analyses man's lifeless flesh, to tell us by the laws of organic chemistry, its component parts, rather than from him who has to do with the truths that relate to the immortal soul? Shall he whose discoveries and lessons have no higher object than our material globe, and no longer date than its existence, be more intensely in earnest, than we who have to do with the truth that relates to God and the whole moral universe, and the truth that is to last through eternity? What deep shame should cover us for our want of ardour and enthusiasm in such a service as this!—*J. A. James.*

### THE HAPPY MAN.

*The happy man* was born in the city of *Regeneration*, in the parish of *Repentance-unto-life*: was educated at the school of *Obedience*, and now lives in the plain of *Perseverance*. He works at the trade of *diligence*, notwithstanding he has a large estate in the county of *Christian Contentment*, and many times goes jobs of *self-denial*. He wears the plain garment of *humility*; and has a better suit to put on when he goes to court, called *the Robe of Christ's Righteousness*. He often walks in the valley of *Self-Abasement*, and sometimes climbs the mountain of *Spiritual-Mindedness*. He breakfasts every morning upon *spiritual prayer*, and sups every evening upon the same. He has *meat* to eat which the world knows not of, and his *drink* is the *sincere milk of the word*. Thus *happy he lives*, and *happy he dies*.

*Happy* is he who has *Gospel-submission* in his will, *due order* in his affections, *sound peace* in his conscience, *sanctifying grace* in his soul, *real divinity* in his breast, *true humility* in his heart, the *Redeemer's yoke* on his neck, a *vain world* under his feet, and a *crown of glory* on his head. *Happy* is the life of such a man.

In order to obtain which, pray fervently, believe firmly, wait patiently, work abundantly, live holily, die daily, watch your hearts, guard your senses, redeem your time, love CHRIST, and long for GLORY!

## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

*Agra.*—One European female was baptized at Agra by the Rev. Mr. Williams on the 5th Dec.

*Chitaura* near to Agra.—The Rev. Mr. Smith writes that he had the pleasure of immersing *two* new converts from Hinduism on Sabbath-day the 10th Dec.

*Narsigderchok*, South of Calcutta.—Three native brethren were baptized by Rev. Mr. Lewis at this station on the 17th ult.

*Dum Dum.*—Two persons, one an East Indian, and the other a native female of the Madras Presidency, were baptized on a profession of their faith in Christ by Rev. Mr. Lewis on the 24th Dec.

*Jessore.*—The Rev. Mr. Parry writing from Sâtberiyá, under date of the 21st ult. says, "you will rejoice with us that last Sabbath *fourteen* converts were baptized in two villages, and, on the following day, *three* more made a public profession of their faith. Most of these converts have been hearing the Gospel for years, others for some months, and have been under serious impressions for a long time.

### Foreign Record.

**ENDOWMENT OF POPEY.**—In the best informed circles it is confidently believed that it is the intention of government, at the commencement of next session, to urge the adoption of measures for taking the Romish priests of Ireland into the pay of the state; and that in this they will have the support of leading men of all political parties. What will be the precise nature of the plan proposed is not at present known: it is probable that there will be diversity of opinion as to the source whence the funds should be derived, both in the cabinet and among other advocates of the payment; but whatever may be the details of the scheme, it will undoubtedly meet with very strenuous opposition. Against all religious endowment from national funds, Christians who do not themselves receive state pay for the support of their own faith

and worship have evident right to protest, as unjust towards them as well as baneful to the community. Against the endowment of truth we have objections which do not apply to the endowment of error; and against the endowment of error we have objections which do not apply to the endowment of truth. To take a scriptural church into the pay of the state would secularize and corrupt it: to take an unscriptural church into the pay of the state is to extend and perpetuate its injurious influence. But there are peculiar reasons for deprecating the application of public money to support a corporation systematically hostile to the dearest rights of mankind—opposed in principle as well as by habit to religious liberty and the exercise of private judgment. We are glad therefore to find that this nefarious project will be opposed earnestly by Christians of various classes. A few ministers and private gentlemen of different denominations, who might be supposed to know the prevalent feeling of the bodies with which they are connected, have met repeatedly to consider what course it would be wisest to pursue. At these meetings it has afforded us pleasure to find the conviction general indeed almost unanimous, that the opposition will be conducted most effectively if, instead of combining in one association, the dissenters conduct their opposition on the principles which belong exclusively to them, the episcopalians on the principles which appear to them to be consistent with their position, and the Wesleyans on those principles which seem to them to be the most important. A combined movement was attempted in reference to the Maynooth bill, but the result did not leave on the minds of those who were most active in it an impression that it was desirable to adopt the same course a second time. Different parties will take separate action, and we hope that what is done by our own body will be prompt and energetic. Individuals who have influence with members of Parliament will do well to call their attention to the subject as soon as possible, and to take care that they should understand clearly, that no other service however great, will be deemed a compensation for dereliction of duty on an occasion of such paramount importance.

THE WESLEYAN METHODIST ASSOCIATION held its annual meeting in August, when a nett increase of 670 members was reported. Total number, 20,775.

THE  
CALCUTTA MISSIONARY HERALD.

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DACCA.  
FROM REV. W. ROBINSON.

*Death of the Rev. O. Leonard.*

Nov. 28th, 1848.—It has pleased the Lord to remove our dear brother Leonard from this world of sin and sorrow. About 4 A. M. on Thursday, November 23d, his spirit took its flight; and he is now, I doubt not, with the Lord. I need not tell you, that he was unable to labour for several years before his removal; but this inability to labour was a source of great distress to him. Forgetting, as it becomes a saint to do, his past labours, which had been very great, almost beyond human strength, he used continually to regret, and that very bitterly, that he could not labour as formerly. Often have I tried to console him, by referring to his past labours, and reminding him of what the Lord had enabled him to do; but that gave him very little consolation. I used then to talk of atoning blood, and of its great efficacy; this was comforting. Now he would cheer up; and a little further conversation about a better world, and the saint's prospects in that world, would, for a time, quite elate him, and fill him with pleasing thoughts. If I might state the fact, without impropriety, it is but the truth to say, that my book on the Invisible World has done more towards relieving his gloom, and cheering his mind, than any other human writing he ever read. He has often come to my house, in an evening, sad and dejected; or, to use his own expression, "*very low*," and gone away quite cheerful. After tea and family worship, he would call for his huká, and place his chair so that the smoke could not annoy me, and I used then to commence reading. As I read on, the puff would be withheld, the huká would cease to bubble, his attention was fixed; then would come again the puff and the bubble; then again an interval of silence would follow. When I had read the prescribed quantity, he would commence his remarks; a conversation, on what had been read, usually followed, and

when the time for parting came, he had attained a cheerful frame of mind. He often slept but little at night, and, when about to step into his buggy, he used to say, "Now I have got something to think of during my sleepless hours." I suppose, I have, at his own request, read the book over to him, partly in manuscript, and partly in print, five or six times. When I have suggested to him, that he must be tired of it, having heard it so repeatedly; he used jocosely to say: "I have a bad memory; so that, if I have heard a part several times, it always seems new to me, when I hear it again."

When I left him to go to Assam, he seemed weaker than usual, and I felt an apprehension, that I should not see him again. After I had been but a little time in Assam, I heard that he was confined to his bed; he sent his love to me, telling me, at the same time, that he should not recover. I had, at the time I received this intelligence, recovered a little strength, though still weak and diseased; but wishing to be present at the time of his removal, I immediately sought for boats to return; but boats are procured with difficulty in that remote place, and nearly three weeks elapsed before I could commence my journey homewards. I reached Dacca late on Thursday night, the 16th instant, and the next morning visited him; but alas! he knew me not! I spoke to him, and prayed with him; but I felt that he had no recognition of me. On subsequent visits, he was in much the same state, so that I could no more converse with him. The pleasing conversations, which we had been accustomed to have together about another world, were ended. He had however, previously to my return, given very good evidence, that his thoughts were directed to a better world, for he had said repeatedly, to Mrs. Leonard, and others about him: "I am going to Paradise; I am going to Paradise." Just before he expired he

called out: "Where is brother Robinson?" and these, I believe, were the last words he was heard to utter. It is evident, that he had a great desire to see me, and yet when I was with him, he did not know me. His remains were interred in our little burying ground, on the evening of the day on which he died. He had chosen a certain corner for his resting place: "Bury me," said

he, "in that corner, under the mango tree;" and there he now lies. On the following Sabbath evening, I preached a funeral sermon for him from Luke xvi. 25, "Now he is comforted." He had been in Dacca two and thirty years, and had been a very laborious man. He now rests from his labours, and, like Paul, is waiting for his crown.

## SAUGOR.

FROM REV. J. MAKEPEACE.

Nov. 27th, 1848.—You will of course expect to hear something regarding our tour and the state of affairs at Saugor. You will regret to hear that soon after leaving Agra, I was attacked by fever, which was succeeded by such a hoarseness as quite incapacitated me for Missionary duties. Towards the close of our journey I became better and was able to declare to a dark and benighted people the words of eternal life. At a place called Tehri I was visited after night fall, by a venerable old man, who, presenting me with a letter, desired that I should read its contents and then retire with him to some secluded spot for the purpose of conversation. I found the letter to be one of introduction from our brother Rae of Saugor. It stated that he had been to Saugor and declared himself to be a disciple of the Lord Jesus Christ. From the conversation I had with the old man it appeared that he had been an "anxious inquirer" for a considerable period, and had read books regarding the Hindu and Muhammadan faith, but to no purpose. In this unsettled and anxious state he repaired to our brethren, Phillips and Dannenberg, during their stay at Tehri last winter on their return from Saugor; with Bernard (brother Phillips's native preacher) he had a long conversation and received at his hands a copy of one of the Rev. G. P. Pfander's works, which it appears has been the main instrument of leading him to decide in favour of Christianity. He undertook the visit to Saugor to which I have referred, at Mr. Phillips's suggestion, and I understand that the brethren here who had the opportunity of witnessing his conduct and hearing his statements, are fully satisfied in regard to his sincerity. Before his conversion he was a Musalmán. The

sword was then associated with his faith, but now the lion has become a lamb and he exhibits a truly gentle and childlike disposition. His circumstances are very respectable, as he acts in the capacity of Vakil and private tutor to the rájá of Tehri. It may perhaps be adduced as an evidence of his sincerity that he has already introduced the Gospel within the walls of the palace, and read five chapters of Matthew in the hearing of his Highness. We expect the old man at Saugor for further instruction and for baptism, so soon as he can get leave sufficient for the purpose.

Another interesting incident occurred which I must not omit to mention. One morning Mrs. M.'s bearers halted at a village for the purpose of obtaining water at a neighbouring well. Hardly two minutes had elapsed before a banya appeared before me with one of the Hindí Gospels in his hand. He opened it and pointing to a passage, asked the meaning of our Saviour when he declared "I am in the Father and the Father in me." He came simply for an *explanation*, and made not a single remark in opposition to what the evangelist had recorded. This Gospel was also given by our brethren last year, and appeared to bear evident token of its having been read. So soon as I can I must return to the village and see what effect the word has had upon the man's mind. May the Divine Spirit lead it into marvellous light.

The above results of our brethren's labours have become apparent on only one line of road along which they passed, and who can tell how surely, though silently, the leaven may be operating in other districts through which they travelled.

## DELHI.

FROM REV. J. T. THOMPSON.

*Visit to Garhmukteshwar Fair.*

Nov. 4th, 1848.—Here I am, through mercy, another year, to meet and labour among the multitudes drawn hither at this season of the year to bathe in the Ganges, in the expectation of washing away their sins and being saved; and I pray it may be my happiness to labour with earnestness in making known the truth, and in seeking to apply it to the condition of my hearers.

At Dasna, as I passed a day in the serai, I was happy in being recognized by a well-spoken, respectable Muhammadan, who, being no stranger to our books, earnestly desired to have more, and as soon as he received and carried them to a party of his friends, I saw them eagerly take and open them, to acquaint themselves with their contents. At Hauper there were a number of applicants for the words of Jesus, and they were thankful for the smallest portions given them. Inquiry may be promoted and knowledge diffused by these distributions, among persons who seem not to have met with our books before. I here had the opportunity of worshipping with three individuals who by their situation are destitute of the public means of grace.

At this place, where I arrived to-day, I met with an uncommonly attentive reader of our books in a Muhammadan, who sat for hours patiently perusing them. Others from Bijnour came, and took books, for which they seemed thankful, but did not stay long. Two Sikhs from Shahabad beyond Umbalah, came, read and took books, and desired to know their purport. I gave them a brief history of redemption, stated the object of missionary labours, and the divine purpose of subjecting all mankind to the faith of the gospel, and leading them to confess that Jesus alone is the Saviour of the world. The men owned that they had taken our books from Hurdwar with the intention of reading them, but were dissuaded by bráhmans and others who spoke against them. I said their trade in the souls of men was in danger. The men resolved to read and fully understand the books now.

On the 6th a good number attended to hear and take books, and have a better understanding of their purport. Some think that the contents of our books agree with certain portions of

their shástras, and therefore profess to esteem them; while others will have nothing to do with them, as being contrary to generally received opinions and practices.

*An interesting youth.*

A young bráhmañ of Garh, named Hazári, said he had a great esteem for our books, greater than that of scores who had taken books from me year after year; and in proof of his assertion he went home and brought forward a copy of the Hindi New Testament, which he said he had had six years, and that his father had brought it from Delhi for him; he had this book carefully wrapped in a juzdán or cloth case. Perceiving the binding to be injured and that the edition was of 1818, I offered to exchange it for a copy of more recent date, but he seemed startled at the idea of parting with it, though it was to exchange it only. "No," he said, and took up the book in a fright, as if it would be taken away from him. I wish I had had the whole of the Old Testament to gratify him with the gift of it; yet if he believes to the saving of his soul, what more does he need of divine writ to assure him of salvation through the Lord Jesus Christ? He is however young, and if his life should be spared and he continue to love the sacred writings, he may yet meet with the entire volume of God's word, and thereby have his joy increased in God's salvation, which appears to be the object of his search. A young Hindu pupil of the Rev. Mr. Moore's school at Agra, seemed anxious to become fully acquainted with the meaning of the New Testament, and when presented with a comment on the parables of our Lord, was very glad, and said, "This is what I want! I wish to understand the New Testament."

A little bráhmañ boy of Delhi recognized me and asked for a book, on which I offered him a tract: he refused it, and said, he wanted a gospel, the book of glad tidings! Oh that this would become the general desire and anxious wish of all the youth of India, even to have the gospel, whether preached or in its written form. A few Punjabís who are located near us, have been amongst the most attentive of our hearers these three days. On the 7th and 8th we were much distressed by fierce west winds and sand-storms which through a

great part of the day hindered our doing any thing satisfactorily; but some scores of men came to us at different times, and particularly at the close of these days. We read, discoursed, and prayed and sung at proper periods. Some few bairágis, who are mad upon idols, when the declaration against idolatry began to be read, rose and went away, while the rest of the hearers continued to the last, seemingly impressed with what they had heard, though every thing was contrary to their views and practice. The greater part of those who heard were strangers to the doctrine of our books. One man, a Muhammadan, was desirous to receive our controversial tracts. On the 9th and 10th we had greater numbers to hear the word, ask for the New Testament and parts of the Old. Most of the latter were Muhammadans from Umroha, Chundansi, Bijnour, and Moradabad; and they were anxious also for controversial books and tracts, which they had heard of or seen. Many Hindus also were desirous of Dr. Wilson's examination of their shâsters. Of the successive crowds that came to us, numbers were unable to read, and had come only to hear, and so contentedly sat down to listen to the reading, conversation or discourse. Some made inquiries, and a few pandits and brâhmans joined in singing the Artee or Adoration of Jesus. Numbers heard of the Saviour for the first time, and to several the account appeared to be gladdening, and worthy of further inquiry, which they hoped to prosecute with the books they had in hand. The ignorance of some people, Muhammadans and Hindus, is very great as to the kind of books we offer them: some of the former asking with great seriousness for the Qurân, and not a few of the latter for some one or other of their shâsters! and when informed that the books are solely of the christian faith, and distributed with the view of disseminating the knowledge of that faith, in order to lead all men of all castes to believe in Jesus-our Saviour and look for salvation to him, they stare, and cannot be made to believe that God has sworn that to Jesus every knee should bow, and to him every tongue confess that he is Lord, to the glory of God the Father.

11th. The multitudes have bathed, and are going away, this being the day of the full moon. There have been numerous parties to-day also, both to hear and take books, and the desire for both is rather on the increase. Great

numbers have heard, but certainly a very small portion of the people of the fair. Still it is matter of thankfulness that so many have heard the word, and some hundreds taken the books and tracts offered for their consideration. I have had evidence at this fair that the books and tracts of former distributions have, in some instances been preserved, and I may venture to express my hope that those now so ardently desired and so eagerly taken by numbers, will, to a certain extent be preserved in the households of the recipients, and the contents of them engage their attention and occupy their thoughts. It was in this way in years past that the seed of the word was sown, and in a few honest and good hearts it yielded the fruits of faith, love and obedience. By humble prayer we are led to look for the like results, when the Truth shall have purified the heart, and the Spirit of grace have deigned to perform his office; and may it be our happiness to learn in the course of time that some poor soul has been awakened by the efforts of this season, by the slow operation of the truths of revelation, and by the power of God the Spirit. Of this, however, I may be sure, that of those who heard the word, numbers carry away with them a knowledge of divine truth they never possessed before; and some few, a correct view of the way of salvation and its relation to the various forms of religion in the country. There are also those of this fair, who are departing to their homes with an increased desire for our books, and whom it was difficult to satisfy with the portions available for them. Muhammadan applicants seem hardly satisfied without each having the Pentateuch and New Testament entire, and pandits among the Hindu applicants are equally urgent for the account of our Saviour's birth, its date, the country where and the people among whom he became incarnate. The generality of the people, Hindus in particular, like tracts, and some go away satisfied with a single tract, the contents of which may have particularly interested them. A few brâhmans seemed not-indisposed to embrace Christianity, but found their future means of support to be a great difficulty, from their never having learnt a trade, and having been the objects of adoration of the other three classes of the Hindus. They ask for support by an assignment of land, on the part of Government, or a pension equivalent to their gains as family-

priests, and then they say, they will be free to embrace the gospel. The examples of individuals and families and tribes, are before their eyes, who under the Muhammadan emperors renounced the faith of their fathers and were rewarded as above stated; but they have yet to feel the operation of a new principle, the love of Christ, leading them, without benefit or reward, to forsake all for the honour that cometh from God only, by believing in and following Christ, according to his word. It is true that this principle has been developed in several instances at the various missionary stations where the heathen or Muhammadans have given themselves up to God in the gospel of his Son, but the light reflected by such instances has been, in general, a dim light, and its lustre has been tarnished by human infirmity. Yet this divine principle will prevail, will satisfy observers of its heavenly origin and blessed effects; and lead them first to admire, and then to lay open their hearts to the admission of this principle, the love of Christ, and convince others of its superiority to the sordid motives that now prompt some worldly minds to barter for a Christian profession.

The Scriptures and Tracts distributed this season amount to upwards of two thousand eight hundred, the former consisting of volumes of the Scriptures, such as the entire New Testament, the Psalms, and the Gospels and Acts, and smaller portions, as the Proverbs, Genesis and Exodus, and Isaiah and Daniel, and the separate Gospels. The tracts were single, and stitched together.

## DISTRIBUTED.

	<i>Vols.</i>	<i>Gospels.</i>	<i>Tracts.</i>	<i>Total.</i>
Arabic, ....	2			2
Persian, ...	28	150	200	378
Urdu, .....	20	200	300	520
Hindí, ....	61	400	1,166	1,627
Sanskrit, ....	35	150	14	199
Bengálí, ..	10		43	53
Punjábí, ..	3	18	53	74
Grand Total, 159		918	1,776	2,853

It is my earnest prayer that these precious depositories of divine truth, may not have been distributed in vain, but under the Spirit of grace, serve to diffuse the knowledge of Him who shall justify many.

## CHITAURAH.

FROM THE REV. T. SMITH.

*Visit to Bhuteshwar Meld.*

Brother Phillips and the Rev. Mr. Wilson having joined me at Chitaura, we started for the melá on Tuesday 7th November, towards evening, and arrived by the middle of the following day. Having travelled 35 miles we were too tired to commence preaching, and consequently employed ourselves in making arrangements for the following day's operations.\*

*Thursday, 9th.*—After breakfasting and uniting in prayer for a blessing on our labours, we set out for the place where we had determined to have our principal preaching. It was conveniently situated in the midst of the temples by the river-side, where our native brethren had taken up their abode, and commenced distributing books and preaching; our force consisted of brother Phillips and his native Catechist, Shiva Jitray, Rev. Mr. Wilson of the Presbyterian Mission, Mr. Harris, the Superintendent of the Agra Missionary Society's operations, with three native preachers and myself.

We together formed one party and united in all our operations. On another side of the melá was the Rev. Mr. Schneider, of the Secundra Mission; and on the third side, Mr. Pfander's native Catechist had pitched his tent, so that we made an attack on this immense fort of iniquity from nearly every side. On arrival at our post the first sight that met our eyes was the burning of a corpse. An old man had come to the melá and died; they did but scorch his body black and then in a most indecent manner took it into the middle of the river and set it afloat, to the great gratification of the bystanders and bathers. A bráhmán endeavoured to turn the matter to account, by telling the people that if they did not come to his stall and obtain tilaks, the dead man would get upon them (*murda tum par charh jāe-gā*). We kept up preaching in our turns most of the day, not only by the river-side but in several other places. The people heard with the most marked attention; a Punjabi asked a number of

questions, and was so much interested that he came afterwards to our tent and remained with us in conversation as long as we could spare time to stop with him. Towards evening the *melá* began to thicken fast by the arrival of crowds of men and cattle of all kinds. Elephants, camels, horses, cows, bullocks and *bakris*, were very numerous and covered some miles of ground. The men, women, and children were huddled together by thousands, wherever a vacant spot could be found.

*Friday, 10th.*—We arose early and mounted the heights, which nearly surrounded the *melá*, and are not unlike some Scotch scenery on a small scale; on the sides of the hill we found two caves excavated for the residence of *fakirs*, with whom the place abounds. After breakfasting, we commenced our labours as usual by the river-side. The bathers were much increased and we found all kinds of plans in operation for making money. *Bráhmans*, calling themselves *Jumna-putras*, making *tilaks* of various kinds according to the rank and caste of their customers, and giving stamps on the arms similar to those obtained by pilgrims at *Dwáriká*. Others again were selling flowers, *wilwa-patras* and fruit for offerings. Again there were crowds of singers and dancers, and not far distant a juggler astonishing the ignorant farmers with his tricks of cunning. By the entrance to the principal temple were sitting groups of *kháki*s or *fakirs* covered with *rákh*, some of them daubed in such a ludicrous manner, as scarcely to resemble human beings except in shape. Amongst them I saw a company with their *mahunt*, whose reputed sanctity attracted more than usual attention. His feet had just been washed and the dirty water was purchased by numbers at a pice for a small spoonful, the poor deluded people drinking it up, as a sweet draught, which they could not obtain every day. Amongst this motley group we preached the Gospel, declaring that all the abominations with which we were surrounded were displeasing to God, that they should speedily be brought to an end, with every satanic device, that every idol should perish, that Christianity should spread throughout the length and breadth of the land, and that every *pandit's* shop should be closed. Numbers of people laughed at the *pujá* and trickery which was going on, whilst others appeared most sincere in every action.

#### *Conversation with a Purohit.*

We had a most interesting conversation with a *Purohit* from a village near *Mynpuri*; he had received *Wilson's Exposé* of Hinduism about six years ago and read it with such attention, that he had been led to renounce idolatry in every form, and he appeared to have got much of the truth as it is in *Jesus*! He stated that he had been preaching to the people in his village for years, that he had given up all the fees which as village priest he used to receive, and that the people laughed at him for his folly; he addressed the people in our presence with boldness, and urged them to turn from their idols, to the living God. Here is an example of the secret influence of book distribution, and who can tell how many such men may be scattered throughout the widely spread agricultural districts of *Hindustan*, where the *Missionary's* foot has never yet trod.

We retired for refreshments about three o'clock, and then recommenced preaching, and continued until we were too hoarse to be heard. Some of our native brethren were engaged all day in carefully distributing books to such as could read and were anxious to obtain them. Applications were numerous and many carried away with them the word of life, with evident pleasure and satisfaction. As soon as evening came on we took a boat and crossed the river, and here a view presented itself worthy of the artist's pencil. A line of *pakká gháts*, about a mile in length and forming a strong embankment by which the stream of the river had been turned from its natural course, the whole surmounted by upwards of 30 temples of various kinds of architecture, chiefly the common Indian style, and from each of these *gháts* the natives were floating away thousands of little *ghi* lamps placed on *tattis* of straw, the intention of which was to light their deceased ancestors to the abodes of bliss. This practice probably had its origin in connection with *Jumna's* reputed relationship with *Jaur*, the Lord of the infernal regions. The moon was just rising with more than usual splendour, and casting her pale light over this vanity fair, and we could not help remarking how God's best gifts are abused to the worst of purposes. The giver is forgotten, neglected, despised, whilst his creatures are revered and worshipped, with a blind super-

stition, which degrades man beneath the beasts which perish. We returned to our tents wearied, not only with our labours, but with the abominations we had witnessed. Surely Satan here reigns predominant.

*Principal bathing day.*

*Saturday, 11th.*—We repaired to the river at an early hour, this being the principal bathing day, and the scene which met our eyes was one not soon to be forgotten. Men, women and children were rushing through the principal temple with such violence and rapidity that we found it difficult to count them; young men were leading their aged parents, and mothers their children, in order to save them from being trampled down by the crowd. O ye cold hearted christians, come and learn zeal from these poor deluded worshippers of stone; think of their long journeys on foot—their sleeping nights on the cold ground in winter, almost without covering—their rising at midnight by thousands to bathe—rushing into the stream like maniacs, and thence to the temple, where it required more than ordinary resolution to enter, and suffering all sorts of inconvenience in order to their completing their worship. When shall we see such a spirit of zeal and sacrifice in the Redeemer's cause! We commenced preaching, but two policemen came and drove our congregations away, so that we were obliged to retire to a quieter part of the melâ, where we addressed crowds, of attentive hearers and then returned to breakfast, after which we kept up preaching without intermission until three o'clock, P. M.

*An interesting old man.*

I was speaking of the necessity of the Holy Spirit's influences in order to purify man and fit him for heaven, when an interesting old man, who had been present for a length of time, repeated the following verse, which may be freely translated thus:

Alakh alakh sab koi kahe,  
Alakh hi lakha no koi;  
Jo alakh hi lakha  
Alakh awarup hi howen.

Every one speaks of the invisible, but no one sees him. If any one sees the invisible, then he becomes changed into his image.

We had a long conversation with the old man, who appeared deeply interested in all he heard. He discarded idolatry in every form, and notwithstanding his retaining some popular errors, he heard with a teachableness which proved that, like Cornelius, he only required to know, in order to his obeying the

truth. We gave him some books, and hope to hear of him again at some future time. Numbers of others were evidently convinced in judgment, but require the Spirit's influences to enable them to give up family and friends and bear the scorn of the world.

*Sabbath-retired Service.*

*Sunday morning, 12th.*—The sun arose with his usual splendour, but alas! there was no Sabbath for the poor heathen at Bhuteshwar. Satan gives no day of rest to his servants; their greatest pleasures and enjoyments are but varieties of that toil of which his service consists. After breakfasting we crossed the river in order to attend a retired service in a small mangoe garden on the opposite side, where Mr. Schneider's family were encamped. The sight of the massive ghâts and beautiful temples suggested many painful comparisons to the mind. It must have required years of the most persevering labour and many lakhs of rupees to complete these buildings, and all this labour and money was expended by a heathen in honour of his stone idols. Christian, compare this liberality with thy own covetousness—think of the zeal and perseverance of this idolator, and then consider what thou hast done in the cause of truth. On our arrival we formed a small practical Evangelical Alliance. Episcopalians, Lutherans, Presbyterians and Baptists, each laying aside their little differences, united together in the midst of a heathen melâ in the praises and worship of God. Brother Phillips preached an appropriate sermon in English, after which we returned to the attack on Satan's fort with renewed vigour, and continued our labours until evening, when we united with our native brethren in a service similar to the morning one, only it was Hindustani instead of English. Mr. Wilson preached, and besides our native christians, several others attended and paid the greatest attention, especially a pilgrim, with whom I had a long conversation during the day; this man was seeking after the truth,—the Gospel had shed a new light on his mind; he said it appeared to him to be the truth for which he was seeking, but his mind was not quite satisfied; I had further talk with him after service, and found his convictions much strengthened. I left him with regret, but with this consolation, "The Lord knoweth them that are his;" and should this poor pilgrim be

one, he will certainly be brought to a full knowledge of the truth. On our return home I endeavoured to make a man break through his vow of silence, but in vain; he laughed and motioned and showed signs of pleasure when he approved of what I was saying, but nothing prevailed on him to speak.

*Monday, 13th.*—Multitudes again heard the word of life with apparent pleasure. We preached as usual as long as we were able to speak, and then wishing to make some purchases, we went through the *melá*, which I think is becoming more mercantile in its character every year. On our way we met two naked fakirs, one carrying a skull, and both wearing necklaces of human bones, probably the back bones. The people are much afraid of this class of beggars, and I saw them receiving as they passed from stall to stall, nearly anything they asked for; they were most insolent in their demands, and few dared to refuse their requests. I met with three other men nearly in the same state of nudity, who were cutting their foreheads with knives until the blood gushed out and flowed plentifully down their faces. We made another visit to the principal temple, and found matters completely changed; instead of the water flowing through it in one continued stream, all was dry and clean; the room was carpeted and the idol dressed out in his best clothes, his stone head being well wrapped up in a white *pugrí*. The secret was that too much water and *bel pattra* had been offered, things of no value to the *pujáris* and consequently they had carpeted the room in order to obtain dry presents

of rupees and pice. On our visit to the temple, whilst the deluded worshippers were pouring their offerings before Mahadev, I saw the *pujáris* nearly fighting over the spoil. How blind must the people be not to see through such deception.

*Tuesday, 14th.*—After having our tent struck and getting all into a proper train for returning home,\* we again preached to a large multitude, and this brought our labours in the *melá* to a close. We left in the afternoon and arrived in safety at Chitoura on the following morning, after an absence of eight days, where we found our families in good health and all things going on well. On reviewing the circumstances of the *melá* we find much to encourage us in our work. The cause of the Redeemer is advancing, Satan's grand device has received its death-blow. Soon shall every idol perish, and the time spoken of by the Baptist be accomplished, when "Every valley shall be filled, and every mountain and hill shall be brought low! And the crooked shall be made straight, and the rough ways shall be made smooth, and all flesh shall see the salvation of God." Several expressed their determination to join us, and a general impression of the truth of christianity was evident.

"O see on both the Indian coasts  
And Africa's unhappy shore,  
The unlearned savage press to hear,  
And hearing wonder and adore."

Ah! why have ye so long forborne,  
To tell such welcome news as this,  
Go now, let every sinner hear,  
And share in such exalted bliss."



# THE ORIENTAL BAPTIST.

FEBRUARY, 1849.

## Theology and Biblical Illustration.

### THE PROGRESS OF THE GOSPEL IN INDIA.

Luke xiii. 18—21. "Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard seed, which a man took and cast into his garden, and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it. And again he said, Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened."

"THE kingdom of God" means, in these two parables, the Church of Christ,—the aggregate of the company of true believers,—the sincere and humble followers of the Lamb,—throughout every part of the world in which they are found. The first parable indicates the gradual increase of these people, in point of numbers, from the first planting of the Christian Church up to the millennial age. And the second parable indicates the nature of the effects produced by the Gospel, and chiefly the way, or manner, or mode, in which it is to be propagated, and in which it will be propagated. Let us attend, for a little, to each of these in the order in which they stand.

The kingdom of Christ commenced, strictly speaking, with John the Baptist, and was then, as we all know, but as a mustard seed. John seems to have had some disciples at the beginning of his ministry, but they probably amounted to very few. We read in fact of but two, though it is implied, in the verse where they are mentioned, (John i. 35.), that there were others. And as it regards the number of people whom John baptized, this appears to be usually over-reckoned. Multitudes, it is true, went out to him in the wilderness; but they did not go out to him to be baptized: they went out to him merely "to see:" or if they did go out to his baptism, it is certain that he did not baptize all who came; for it is written, that "when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, 'O generation of vipers, who hath

warned you to flee from the wrath to come: bring forth, therefore, fruits meet for repentance.' " In accordance with this it is stated, that "the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized with the baptism of John;" and it is also affirmed, that those whom John baptized were such only as "confessed their sins." How many the Baptist immersed, we are not informed, but it is almost certain, that they could not have amounted to more than one or two hundred; for at the ascension of Christ, the whole number of the disciples was only about five hundred, a majority of whom had unquestionably been baptized by the disciples of Christ; for it is expressly said of them, that they, with Jesus at their head, "made and baptized more disciples than John." Five hundred disciples appear, therefore, to have been the whole result of the ministries of John and of Christ,—so true is it, that "the kingdom of God" was at first but as "a mustard seed."

But the "mustard seed" was to become a tree; and hence it is, that shortly after the ascension of Christ, there was an addition made to the five hundred disciples, first of three thousand, and then of five thousand,—a number which, in succeeding years, was greatly enlarged by the formation of numerous Churches in different parts of the world. And thus it was, that by the end of the apostolic age, the "mustard seed" had become a good-sized plant,—a plant which, it would be no difficult matter to show, has been growing larger and

larger ever since. Sometimes indeed, its growth has apparently been more rapid than at other times; but still it has always been on the increase. And in our times it is growing more rapidly than it did a century ago; and there is ground for believing that it will grow more rapidly still.

Its growth in India has been amazingly quick,—so quick that it has never grown faster in any clime, nor in any age, since the days of the apostles, unless it be latterly in the West Indies. As this statement may possibly be questioned by some, it may be well, by descending to a few particulars, to give it a moment's attention. And in doing so, we shall confine ourselves chiefly to the northern part of India,—that part in which we now are,—and to its present state as compared with what it was only about fifty years ago.

A year or two before Dr. Carey arrived in the country, Dr. Thomas,—a thoroughly pious man,—tried to find out some one who feared God, but could discover none. He even advertised in the public papers for a person to join him in religious things, but no one came forward. And though it be true, that there were, unknown to Dr. Thomas, two or three in the land who had the love of God in their hearts, yet these were all,—so insignificant, in those days, was the Gospel-plant in the country of the East.

Some few years later than this, Dr. Carey knew no more in Northern India, than about seven persons who appeared to be the followers of the Saviour. And when, at the beginning of the present century, he commenced preaching in Calcutta, his congregation did not, for some time, amount to more than five or six.

But look at the state of things now. View the number of Episcopal, Presbyterian, and Dissenting places of worship, that have arisen since then—not only in Calcutta, but throughout the country; and glance at the congregations that are to be found, from Sabbath to Sabbath, within their walls. And though it be unhesitatingly granted, that the majority of the attendants are not really converted, yet bold must he be who would presume to say, that the number of the sincere disciples of Christ has not increased a hundred-fold since the days in which the venerable Carey appeared, almost a solitary Christian, on these shores. If he, at one time, knew

no more than seven persons, in the length and breadth of the land, who followed Christ, it would surely be no difficult thing to find seven hundred who do so now. And be it observed, that we speak at this time of European Christians only. If really converted natives are to be mentioned, then we, with confidence assert, that, including all that are to be found in Arracan, and in the Madras and Bombay presidencies, the number is not seven hundred, but seven thousand, and more than seven thousand. And this does not comprehend all who have already died in the faith. If these also are to be reckoned, we need hardly fear affirming that, throughout these latter days, the number of the disciples has not been in India less than twice seven thousand. And think of twice seven thousand in a land in which, some fifty or sixty years ago, scarcely one could be found!

But the number really converted is not the only thing to be looked at. There are other points of view from which the matter may be contemplated; and what is there seen will probably be considered by many as even more remarkable than what we have now stated. The Gospel has, for instance, been astonishingly effective in the reformation, in several respects, of European society at large. One thing only may be mentioned; but this one thing is a host. At the beginning of the present century there were, comparatively speaking, few in the whole of the civil and military services, that were married men; and in the mercantile community things were nearly as bad. And the result was, that Society was abandoned to intemperance and to such other vices as could never, to any extent, have had an existence where properly constituted families abounded. You have only to walk into the old burial-grounds in the city, and to look over the grave-stones, in order to see how many civilians, military and naval officers, and merchants died, in the times to which we are now referring, in the morning of their days. And why do not an equal number die now? Is the climate changed? Has it become better? Instead of this, the land is, in reality, more deadly; for we have cholera now,—a thing which was unknown before the year 1817. But the fact is, men in general do not now live in the abandoned and wicked manner in which they formerly did. Marriage and sobriety are now the rule; the opposite of these are most happily the exception.

Hence it is, that the number of early deaths has vastly decreased. And the whole of this good is, as could easily be shown, to be traced up directly to the preaching of the Gospel.

But this is not all. Only about twenty-five years ago, infidelity was not an uncommon item in the newspapers of the day; and the only periodicals that fairly advocated Christianity were two quarterly publications,—one at Serampore and one at Calcutta,—both of which had, after a time, to be given up. But now, there is no newspaper that comes boldly out on infidelity; and there are some which come boldly out on Christianity. And in addition to these, we have now our Quarterly Review, our Christian Observer, our Christian Advocate, our Christian Intelligencer, our Oriental Baptist, and other decidedly religious publications, all of which obtain both readers and support. And what, in the way of books, is more interesting still,—we have in nearly all the languages of India, the Scriptures, many religious tracts, and a variety of other works of an instructive kind, not one of which existed half a century ago.

And to all this may be added the numerous schools and colleges in which not only science, but religious truth is taught to thousands, and to almost tens of thousands, of youth,—institutions which have followed in the wake of the glorious Gospel of the blessed God.

With all this before us, and with much more that might be put before us, may we not repeat our assertion, that the Gospel-tree has never in any age, nor in any country, grown so rapidly as it has, during the last half century, in India. There never has been anything like it. Christ and his Gospel are now known by many from the one end of this immense country to the other; and more Christian Churches exist in the land than are to be found mentioned in the whole New Testament,—and all the fruits and blessing of only about fifty years! Some of us were recently reminded, that even in Rome itself,—a city into which the Gospel had been introduced by the very apostles,—paganism was not rooted out at the end of five hundred years. He need not, however, fear being found a false prophet who asserts, that idolatry will have ceased to exist in Calcutta, and even in the whole of India, before the lapse of the half of five hundred years. Many people are accustomed to say, that nothing at all has been accomplished, as

it regards the propagation of the Gospel, in this part of the world. But such persons only proclaim their own ignorance. They know nothing of the wickedness that existed in India in days bygone; and they probably know little of the good that exists in it now.

But let us now come to the second parable of our text,—the parable of the leaven: “And again he said, whereunto shall I liken the kingdom of God? It is like leaven which a woman took, and hid in three measures of meal, till the whole was leavened.” As the former parable described the gradual increase of the kingdom of God, so this parable describes the nature of the change effected, and particularly the way in which the Gospel is to be, and will be, effectually propagated. And in illustrating this we notice in the

1st place, That as leaven, when introduced into the mass, does not remove any of the particles, but merely imparts to them its own quality, so the Gospel, when introduced into the heart, does not destroy any of its powers or affections, but merely communicates to them its own quality of holiness. The man continues to will, to reason, and to love as before; but he no longer, as formerly, chooses iniquity, but righteousness,—no longer, as formerly, pronounces evil to be good, and good to be evil,—and no longer, as formerly, takes pleasure in sin, but delights himself in the law of God. Different men may indeed have, as it regards some things in the book of God, different views; but in all essential things they are of the same mind; and this, too, let them be of whatever country, of whatever age, and of whatever language they may. They are all, to use a Scriptural expression, “one bread,” being pervaded by the same leaven. And in the

2nd place, We notice, that as leaven, in its operation, works invisibly, so does the Gospel in the heart. The workings of leaven no one can trace; nor is there any one, it is believed, who can fully, if at all, explain the process. The mass, when leavened, is seen to be so; and this is all that we know about it. And just so is it in regard to the heart of man and the Gospel. The workings of the Divine Spirit are inexplicable; but the work itself is visible. It is seen that the man is changed,—that he no longer loves what he once loved,—that he no longer hates what he once hated,—that he no longer does what he once did,—

and that he no longer omits what he once omitted.

But all this, though quite true, is not perhaps what is principally intended by the parable. The thing which, in all probability, is chiefly shadowed forth by the leaven affecting the whole mass, is, *first*, the mode in which the Gospel is to be made known. It is not to be propagated by employing the edicts of royalty, or the power of the sword, or any other of the engines or systems of man's device. It is merely to be thrown in, so to speak, among the multitude,—to be preached to them,—and is there to be left to work of itself. All that man has to do, as it regards the leaven, is just to put it into the mass; and all that man has to do, as it regards the Gospel, is just to proclaim it to the people,—force being as useless and improper in the one case as in the other.

And a *second* thing no doubt intended by the parable is, to show us the way in which we are to expect divine truth to spread. As the leaven diffuses itself gradually and noiselessly, so does the Gospel. The people of God know indeed of its progress, for they watch it; but the people of the world know very little about it—nay, some of them know nothing about it, for they disregard it. And so much is this the case, that there need be no hesitation in asserting, that there are hundreds, if not thousands, of Europeans in India, that have never seen a native convert, and have scarcely ever seen a Missionary. And yet these are the men who are frequently heard exclaiming, that Missions are an entire failure, and that Missionaries are nothing else than a set of liars and swindlers. Such people are usually well acquainted with all the political changes which take place among men,—even in countries the most remote; but they have neither eyes to see, nor minds to comprehend, the changes that are taking place in the very land in which they are dwelling. They are the exact counterparts of some of old, of whom it is written: "And when Jesus was demanded of the Pharisees when the kingdom of God should come, he answered them, and said, The kingdom of God cometh not with observation [or with outward show]. Neither shall they say, Lo, here! or, lo, there! for behold the kingdom of God is among you." Yes; the kingdom of God is amongst us. A change is taking place. The Gospel is making way. It is leavening the mass.

And it will not stop diffusing itself until the whole is leavened. And then will come the glorious period of a thousand years, during which Christ will reign from the rising to the setting sun.

Calcutta.

A. L.

## NOTES ON SCRIPTURE.

JOB xiv. 11—15.

THE reference of this passage to the resurrection is generally overlooked. Death and the grave are all that most expositors seem to see in it. But Job was a saint who had been taught the hope of rising again from the dead, and to whom that hope was precious in the midst of abounding sorrow. His belief was in a living Redeemer, and his eye rested not merely upon death, but upon life beyond it. The hope of the Church from the beginning has been one consummated in *resurrection*. Life out of death, both for soul and body, was what God had been making known. In believing God's record concerning the living Redeemer, we are put in possession of life that shall never die. But this is not all: we are at the same time put in possession of a hope,—a hope in which there is no uncertainty,—that this corruptible shall put on incorruption, and this mortal immortality. Hence our Lord so frequently closes his promise of life to the sinner that believeth with these words, "And I will raise him up at the last day." (John vi. 39, 40, 44, 54.)

Of such a hope, it is evident that the Old Testament saints knew far more than we generally suppose. In that hope they rested and rejoiced. It is taken for granted throughout the whole of the Old Testament: and hence the New Testament never speaks of resurrection as a new doctrine—a doctrine hidden from the fathers and revealed by Christ,—but always treats it as a truth known and recognised of old. Hence it was that Martha, uttering the well-known hope of every Israelite, said, "I know that he shall rise again in the resurrection at the last day." (John xi. 24.)

Let us mark how Job gave utterance to his hope in resurrection:—

"As the waters fail from the sea,  
And the flood decayeth and drieth up,  
So man lieth down, and riseth not

Till the heavens be no more:

They shall not awake, nor be raised up  
out of their sleep."

Here is the patriarch's hope of resurrection, and resurrection at the time when the heavens and earth are made new. When he falls asleep in Jesus, he beholds above him a troubled stormy firmament, and around him a groaning creation; when he

awakes, he sees the former earth and the former heavens passed away, and all things renewed.

Then Job, keenly alive to his present misery, pleads for deliverance. He has learnt to look *beyond* the grave; but he has also learnt to look *into* it, and see in it the resting-place for a weary saint. He feels the storm beating heavily upon him, and he would fain be hidden from it. Like Paul, he has a desire to depart and to be with Christ, which is far better. He knows that "blessed are the dead which die in the Lord." Thus he cries,—

"O that thou wouldst hide me in the grave,  
That thou wouldst keep me secret,  
Until thy wrath be past!

That thou wouldst appoint me a set time,  
and remember me!"

He asks to be hidden, but only for a while; he asks to be kept secret, but not "out of mind;" he is glad to seek refuge in the grave, but he pleads for a time to be set, in which he will be remembered and brought up.

Then he asks,—

"If a man die, shall he live?"

And the answer evidently is, Yes, he shall live! He shall come up from that grave to which he had gone down; and because he knows this, and is assured of it, he thus gives calm utterance to his trust:—

"All the days of my appointed time will I wait,

• Till my *change* come."

His flesh rests "in hope." He goes to the grave to wait for his change—a change

from corruption to incorruption: when Christ shall change our vile body, that he may make it like unto his own glorious body.

When that appointed time is expired, he shall be remembered. He felt as if God had said to him, what he did afterwards to Daniel, "Go thou thy way till the end be; for thou shalt rest and stand in thy lot at the end of the days." (Dan. xii. 13.) So the patriarch assures himself, that ere long he shall hear the voice of a faithful God calling him from the tomb, "the voice of the archangel and the trump of God." And when that voice is heard, "Awake and sing, ye that dwell in dust," then he will respond, and leap up,—

"Thou shalt call,  
And I will answer!"

For he is persuaded of the faithful love of his God. He knows that to this God his very dust is precious:—

"Thou wilt have a desire to the work of thine hands."

Thus Job "rejoiced in hope." His hope was a blessed one, as well as ours. It might not be as bright and ample, but it was as sure; it was the same hope, though only budding. And thus we are one with the saints of other days—one with them not only in mortality and suffering, but one with them in the hope of immortality and blessedness. Our joy is one, and our heritage is one. They have had to wait for it somewhat longer than we, but it is the same promise on which we rest, and the same glory on which we shall enter. And the time is at hand!—*Quarterly Journal of prophecy.*

### "THY MAKER IS THY HUSBAND."—ISA. liv. 5.

THE following lines from the "Believer's Joindre," in "Erskine's Gospel Sonnets," will be read by the Christian, under trials, with peculiar pleasure.

"HE often for the saddest hour

Reserves the sweetest aid:

See how such banners heretofore,

Thy husband has displayed.

"At sundry times and divers ways,

To suit thy various frames,

Hast seen, like rising golden rays,

Thy Husband's various names.

"When guilty conscience ghastly stared,  
Jehovah-Tsidkenu. (Jer. 33: 16)

The Lord thy *righteousness* appeared,

Thy Husband in thy view.

"When in thy straits or wants extreme,

Help failed on every side;

Jehovah-Jireh was his name; (Gen. 22: 14)

Thy Husband did provide.

"When thy long absent Lord didst moan,

And to his courts repair;

Then was Jehovah-Shammah\* known;

Thy Husband present there.

"When thy assailing foes appeared,

In robes of terror clad;

Jehovah-nissi† then was reared,

Thy Husband's banner spread.

"When furies arm'd with fright'ning guilt,

Dunn'd war without surcease;

Jehovah-shalom‡ then was built,

Thy Husband sent thee peace.

"When thy diseases, death proclaim'd

And creature-balsam fail'd,

Jehovah-Rophi§ then was fram'd

Thy Husband kindly heal'd.

"Thus as thy various needs require,

In various modes like these;

The help that suits thy heart's desire,

Thy Husband's name conveys.

"To th' little flock, as cases vary,

The great Jehovah shows

Himself a little sanctuary,||

Thy Husband gives the views.

\* Ezk. 48: 35. † Ex. 17: 15. ‡ Judg. 6: 24. § Ex. 15: 26. || Ezek. 11: 16.

## Original Poetry.

### THE ETERNAL REST.

*"There remaineth therefore a rest for the people of God."*

THERE'S a rest prepared for the people of God,  
When the weary journey of life they have trod :  
There's a home awaiting the homeless on high,  
A glorious dwelling beyond the sky :  
Where no tear is shed, and no sigh is heav'd,  
Nor can there be found a heart that is grieved :  
And no grave-yards there meet the spirit's view,  
And unknown are robes of the mid-night hue.

The homes upon earth, though sweet they may be,  
Are oftentimes filled with misery,  
For the ruthless spoiler's unsparing hand,  
Takes one and another from the loving band,  
And our hearts are filled with the deepest woe,  
As we see their places empty below,  
And then do we long for our home on high,  
Where no partings occur, and no loved-ones die.

There's a sabbath in store for the saints above,  
A sabbath of joy, of peace, and of love ;  
And sin shall not break that sweet sabbath's rest,  
And no heart shall be there with grief oppressed,  
But the lov'd shall walk by the crystal streams,  
And gaze on the glory which from him beams,  
And tell to each other his wondrous love,  
Which saved them from hell, and brought them above.

Our sabbaths on earth are bedimm'd with tears,  
With perplexing doubts and distressing fears,  
But should they prove a day of delight,  
And our love be warm, and our hope be bright,  
And mounting on Faith's eagle-wings we rise,  
To our happy home,—our home in the skies :  
Then with quickened steps hastens on the night,  
And ends the day of such hallowed delight.

Calcutta.

M. E. L.

### TO MRS. H. B. L. CUTTER.

*On her departure from India for the restoration of health.*

Go, sister, for the toil of years  
Has done its work on thee ;  
Regard not friends or falling tears,  
Thy refuge is the sea !  
Farewell ! while storms around thee rush,  
Toss'd on the distant main,  
For thee the tear will often gush,  
The sigh arise in vain.

To Him whose smile soothes every fear,  
We yield the sufferer up ;  
His love her lonely heart shall cheer,  
And sweeten every cup ;  
And may His kind and tender hand  
Her feeble frame restore ;  
And bring her to this chosen land,  
To feed the lambs once more.

Or should that loved but fragile form  
Be gathered to the deep,  
Yet angels, mid the surge and storm,  
Shall o'er it vigils keep ;  
And when God's trump from out the graves  
Shall call his chosen sons,  
That form shall leave the ocean caves,  
And join the holy ones.

Farewell ! we'll kindly think on thee,  
When morning calls to prayer ;  
And hear sweet whispers from the sea,  
Borne on the evening air :  
And when we join the song of praise,  
And miss the voice that's gone,  
We'll hope with her our songs to raise,  
Where endless years roll on.

Sibsagor, Assam, Oct. 1848.

N. B.

## For the Young.

### BOTANY.

I. THE Indian wild plum tree, *Zizyphus Ghnophia*, Jhar-beri भाङ्गबरो.

Indian botanists have been very careless in their descriptions of this plant. Now as I wish you, my young friends, to be accurate observers of nature as well as diligent students of God's word, you will oblige me by going out some morning yourselves to examine this and other wild plants. This will be good for the health of both body and mind. I want you to look at every thing I describe with your own eyes, and see whether I am right or wrong. Young folks are very apt to think that all that they read in books is true. As you grow older, however, you will find that all human books contain errors, and some more of error than of truth. Exercise then your own judgment whilst reading, and whenever you have an opportunity, as in the present case, find out whether what is asserted is true, or false.

Some botanists have confounded this plant with the larger kind, and some have stated things of the larger kind which is only true of the smaller.

Let us now look at two or three remarkable points of difference between the ber and jhar-beri. The jhar-beri is a bush, as the first part of it implies; the second is a tree 12 or 14 feet high.

The leaves of the ber are oblong, of the jhar-beri round; the first are also attached to the tree by a stalk, the other are sessile, i. e. sitting on the twig, without any stalk.

Lastly, the fruit of the ber when ripe is yellow, of the jhar-beri red.

Both kinds belong to the Buckthorn family, or Rhamnææ. In it is found the Jujube tree of Europe, the thickened mucilage of which is made up into diamond shape red lozenges and sold by druggists for coughs. The Latin name of that species is *Zizyphus vulgaris*, and is a native of Syria, Persia and Hindustan. (See Royle's Illustrations, p. 170.) There is another curious tree in the order, the *Zizyphus lotus*, a native of Africa. If any of you have learnt Greek and Latin and got as far as Homer, you may have read of this tree, which was very celebrated in ancient poetry by the name of *Arbor Lotophagorum*. Homer says that the fruits were as sweet as honey, and when eaten destroyed the love of country. I am glad that this is

untrue, for I wish every body to love the country in which he was born, whether it be India, England, or Africa. You may be patriots and yet lovers of all men. Polybius also states of this *Lotus* that it constituted the staple food of the districts in which it grew, and also yielded a delicious wine.

I need not give you a botanical description of the plant, for if it grows in your neighbourhood, it is so abundant, and covers so many thousands of sand-banks in extensive plains that you must be familiar with it. It is found all over India, hills and plains, and also in Ceylon. I wish you, however, to notice a few things about the appearance of the plant. Its leaves have three ribs instead of one, as in most other plants. This is also true of the ber. The upper part of the leaf is dark glossy green, the under whitish and rough. Besides this, there are two kinds of thorns on the branches. Those immediately under the leaf stalk, where it joins the branch, are *recurved*; those on the upper side of the twig are longer, quite straight, and often the same length as the leaf. In this it is different from the ber, the thorns of which are all very small.

The flower, which comes out in the hot season, is small and of a yellow green colour, and the fruit, which lasts through the rains and cold weather, is first yellow, then light red when ripe, and dark red when smitten by the cold and withered.

*Uses.*—These are not so numerous as those of the Madâr, but enough to make the plant valuable to the farmer and the poor.

1. The fruit is of a nice sweetish acid taste, and very grateful to the thirsty traveller. The natives of India, not only gather it as they pass along the road, but collect it to dry in large quantities. This is the work of the women and children, who come out of their villages with baskets and cloths, which are speedily filled by their busy fingers.

This fruit is dried and powdered. The powder is called in Hindi, *Ber chûni*, (बेरचुनी, coarse ground ber flour) in Persian *Arud-i-kinar*, and in Arabic, *Suve koon nebek*.\*

2. The Hindus consider this powder very cooling, and make it into a sherbet with milk in the hot weather and for

\* The Persian and Arabic is O'Shaughnessy's orthography.

fevers. 3. In famine years it is also made into bread when wheat-flour is scarce. It is the universal testimony of the natives that this fruit is most abundant in seasons of famine, which if true, shows the kindness of God, and how mercy and judgment are united by Him.

4. There is also another customer for the fruit, the field-mouse. His hole is generally at the root of the bush, and in it he collects a large quantity of this fruit and of various grains. In the last great famine, poor people actually dug up these holes and thus obtained handsfull of grain for their trouble. None of the fruit is thus wasted, for what man leaves, the mouse, seated upright on his hind legs, gathers for the use of himself and family.

But the tree has many other uses. 5. Its leaves are eaten by cattle, especially when chopped up as fodder (charra). In the hot season, when other fodder is scarce, the farmer having nothing else to do, but keep himself and bullocks alive till the rainy season, goes out in the morning with a strong forked stick and a kind of axe with a long handle. With the stick he lifts up and pushes back the thorny bush and in this manner with his axe, is able to get a fair stroke at its root. Thus he goes on, until he has collected a large bundle, which he squeezes together with his foot, and the thorns then keep it together without a string, while he carries it home on his head. Here the bush is chopped up fine on a block in the same manner as joar stalks, to make fodder for milch cows and goats, the milk of which it increases. At other times the plant is allowed to dry and then the leaves are shaken off and sold separately. This kind of fodder is more nutritious and dearer than the first.

6. The next use is that the bark of the root is employed in dyeing leather red. 7. Besides this it is said that a decoction of the bark of the fresh root promotes the healing of recent wounds, (see Roxburgh's *Flora Indica* I. p. 13.) 8.—A decoction of the root with Dhaniya also increases appetite, and 9, another drink for women is made from the root. 10. Lastly, this shrub supports in common with other trees, an immense number of lac insects. As I shall, however, write more about this under the next plant, I barely notice it now.

I have thus shown you that a thorny shrub, with little beauty, and abundant all over India, especially in the sandy

plains, is a very useful thing, being applied to at least ten purposes by the lac-gatherer, the doctor, the currier, the farmer, the poor and the fieldmouse.

## II.—THE BER.

*Zizyphus jujuba*, بیر, बेर, कूज गाह

دھڑ, बहरो. ذاقۃ الذوائب

Lin. Pentandria Monogynia,

N. order Rhamnææ.

I have already given you a description of this tree, sufficient to enable you to distinguish it, and shall now proceed at once to describe its uses.

*Fruit*.—The fruit of wild ungrafted trees is small and not good. When grafted the tree produces a very palatable fruit, with a taste like an inferior kind of apple. This grafted fruit is sometimes as large as a small hen's egg. It is called in the north-west provinces Kalni ber (कलनी बेर) and in Bengal Nārikeli kul and Barā ber. The finest fruit is often attacked by a little worm. It is well to look for any little hole in the skin of the fruit, or to split it open before it is eaten to discover the insect. A large ber sometimes weighs one chhat-tak (877 grains.) "The natives pick out the stones and dry the ripe pulp, mixed with salt and tamarinds, which forms a seasoning for their rice." (*M. Martin's Eastern India*, vol. II. p. 800.) This may be true in Bengal, but I never heard of it in the N. W. This fruit is much liked by natives and Europeans. At night it is attacked by the large fox bat, which sally out by hundreds when the parrots who have been feasting on it during the day have gone to roost. A watchman is therefore obliged to remain night and day as the fruit is ripening.

*Leaves*.—These are never chopped up for fodder, but while the tree is young, or when the branches bend towards the ground, they are greedily devoured by goats and sheep. Buchanan says:—"It might be rendered valuable on account of its leaves, which are a favourite food with both sheep and goats; and as it bears pruning remarkably well, and thrives in any soil, it might supply during the whole dry weather large herds of those useful animals." How easy it would be to make a useless piece of land of some value, by sowing the stones of all the plums you eat in one season.

*Bark and root*.—The bark is used in the Moluccas as a remedy for diarrhoea; the root, which is rather insipid to the taste, is prescribed by Hindu doctors, to-

gether with some warm seeds, as a drink in certain cases of fever.

*Lac.*—Dr. Buchanan gives the following account of the mode of procuring lac from these trees in Bengal:—"In the ruins of the suburbs of Gour, about a 1000 jujube trees are employed to rear the lac insect. These trees are scattered through the fields, and the shade which they produce from frequent pruning is so trifling that they seem to do no injury to the crops by which they are surrounded. The trees are allowed to be eight years old before the insect is applied, and afterwards each tree is pruned once a year, an operation by which in 10 or 12 years it is killed. About the 1st November from 5 to 20 small twigs impregnated with the insects are applied to each of one half of the trees, according to its respective size. The insects soon extend all over the tender branches and cover them with lac. The branches are pruned about the 1st of June and the trees are allowed to the beginning of the next November to recover. About the 1st of June twigs impregnated with the insects are applied to the other half of the trees, which by the beginning of November are covered with the lac and then pruned. Thus one half of the tree is always breeding while the other half is recovering vigour, and each tree annually produces a brood of insects. A tree gives from 2 to 25 scers, and it sells from 4 to 6 Rupees for 40 scers of 72 sicca weight, but it is ungarbled

and quite unfit for a foreign market. It is considered as of a quality very inferior to what comes from Assam." He then shows how the southerly winds injure the insect, and speaks of the want of enterprise in the Hindus, in not carrying the insect to sheltered situations. If you are curious to see the insect, break open one of those black lumps you will be sure to find on the ber or jhar-beri and you will see a green caterpillar, which is thus living on the tree. As I may some day write about lac, I need only tell you that this lac by steeping yields a red coloured infusion used for dyeing leather, cotton and silk.

I have thus told you all that I think worth knowing about these two trees. As I wish to stimulate you to study, I will give you a challenge in every subsequent paper to gain more information than I can give you on the subjects I am about to write upon. Next month we will study, if you please, the prickly poppy, a yellow-flowered weed, common over all India, and the Babul tree. Go and ask the gardener, or any intelligent farmer, or native doctor, and consult any books or Europeans you can, and put down the result of your researches on paper. You will meet with a great reward in the pleasure of the search, as well as in the value of the knowledge gained. The works of the Lord are great, *sought out* of all them that have pleasure therein. (Ps. iii. 2.) P.

## Historical Sketch of the Baptists.

### THE BAPTISTS IN AMERICA.

A. D. 1707 TO 1794.

IN 1707, the Philadelphia Association was formed, comprising five Churches. This Association was the first in America; it has always maintained a regular and respectable standing, and has been from its commencement one of the most important institutions of the kind.

From 1707 to 1740, about twenty new Churches were raised up in different parts of the United States, three or four of which became extinct in a few years. Some were of an Arminian cast, but most of them adopted the Calvinistic faith. During this period, no very remarkable event appears to have occur-

red. The churches in New England, except those in Rhode Island, were persecuted and fleeced; those in other parts were left at liberty to serve God, and dispose of their property as they pleased.

About 1740, a very powerful work of grace began in New England, and prevailed much in other parts of the United States. It was, by way of derision, called the *New Light Stir*. This work commenced under the ministry of that honored servant of God, the famous George Whitfield, who was then travelling as an itinerant along the American coast. Multitudes were awakened by

his means and brought to bow to the Sceptre of Immanuel. Many ministers opposed his course, but many others caught his zeal, ran to and fro with the tidings of salvation, and knowledge was almost every where increased. This work began generally among the Pædobaptists, and where they opposed it, separation ensued. Hence originated the term Separates, first applied to Pædobaptist and afterwards to Baptist Churches. Separate churches were formed all over New England. In many parts of the country there was hardly a town or parish in which they were not to be found. Some pushed on their zealous measures to an extreme; but most of them acted a sober and rational part, their views were evangelical, and their maxims of Gospel discipline were generally clear and consistent. They permitted all to exhort who had gifts to edify their brethren; they ordained ministers of those who were instructed in the mysteries of the kingdom, whether they were learned or not. They took the Bible alone for their guide, and of course Baptist principles soon prevailed amongst them. All their doctrine tended that way, and those who followed whither it led, embraced believers' baptism. Many Baptist churches arose out of these separate Societies, and the venerable Backus of Middleborough, Hastings of Suffield and many other Baptist ministers were at first of their connexion.

Towards the conclusion of the Revolutionary war, and for several years subsequent to the termination of that serious conflict, there were very extensive revivals of religion in different parts of the land, and Baptist principles almost every where prevailed. In the year 1780, according to Mr. Backus, there were not less than two thousand persons baptized in the New England States only. In ten years, beginning with 1780, and ending with 1789, considerably over two hundred churches were organised in different parts of the United States. In 1790, John Asplund published his first Register of the Baptist denomination in America. This singular man had in eighteen months, travelled about seven thousand miles, chiefly on foot, to collect materials for this work. It was a new attempt of the kind in America, and is as correct as could be expected. By

this it appears, that there were at that date in the United States, eight hundred and sixty-eight Churches, eleven hundred and thirty-two ministers, including those who were not ordained, and sixty-four thousand nine hundred and seventy-five members. Mr. Asplund continued travelling after he published his first Register, until 1794, when he published a second, from which it appears, that our brethren in some States had increased greatly, in others they remained pretty much as they were in 1790.

Since the close of the war, not many of our brethren have been troubled on account of their religious opinions. Formerly, the opposers of the Baptists reasoned continually against their mode of baptizing, but this is now so generally acknowledged to be Scriptural, that they have turned their whole force against what they are pleased to call *close communion*. Out of the *New Light Stir* arose a considerable number of Churches, which adopted the plan of open communion. The Groton Conference in Connecticut was at first composed altogether of Churches of this opinion. But very few of these open communion Churches remain; some were split to pieces by the embarrassing policy, and others have adopted the practice of communing with baptized believers only. The zealous New Lights kept together as long as they could; but opposite principles about baptism, necessarily divided them into distinct communities. Most of those who did not become Baptists, have fallen in with the parish Churches, so that very few of the ancient separate Churches remain.

The doctrine of believer's baptism by immersion has prevailed much in the United States. Multitudes of the Methodists adopted it; and not a few of the congregational ministers in New England condescended to go into the water with those candidates, who could be contented with nothing short of immersion. In Virginia and the Southern States, there was a great schism in the Methodist Church. A large party came off, and 'denominated' themselves *Christians*. A similar party, separated from the Presbyterians and Methodists in Kentucky and other Western States, and a great number of these *Christian* people have been buried in baptism.

## Correspondence.

## HAS CIRCUMCISION BEEN ABOLISHED?

To the Editor of the *Oriental Baptist*.

DEAR SIR,—From the concluding paragraph of R. R.'s rejoinder to my last communication I begin to suspect that he and I do not quite agree as to the meaning of the question which we are endeavouring to solve. I understand it to mean, "Is circumcision still binding upon the Jews, and especially upon such of them as may become believers in Christ, so that the neglect of it is sinful?" But if the question be simply, whether it still exists among the Jews, and is likely to exist as long as they remain Jews, then of course there can be no doubt that circumcision continues, and probably will continue to be observed. And I have no hesitation in acknowledging that God, who in days of old overruled the wickedness of the Jews for the accomplishment of his own object in the death of Christ, will also overrule the present blindness of the Jews for the purpose of accomplishing the designs of mercy he may yet have in store for them. Taking this view of the matter, I can easily afford to admit that by the providence of God the Jews are preserved as a distinct nation, for the accomplishment of his own purposes of mercy concerning them.

But after all, notwithstanding the tenor of the last paragraph in R. R.'s rejoinder, I must suppose that he understood the question much as I did. And although the answer I have given to that question, does not meet with his approbation, yet as we are both perfectly agreed on the most important point at issue, viz. that baptism is an ordinance altogether independent of circumcision, I might easily permit him to have the last word on the subject of our difference. But as the question is of such a nature that I hope to derive from the discussion of it much light on other topics (which I am not disposed to specify at present) I take the liberty of again addressing a few lines to you.

Notwithstanding all that R. R. has written, I am not yet prepared to yield an inch. I still believe that circumcision was intended to show "that every man stood in need of spiritual circumcision." True, this is not stated in the Bible in so many words: but there are many truths which are not stated in express terms in the Bible. We do not find it written anywhere that the sun is a body full of light; but it is nevertheless true, and often referred to as such in the Bible. And in like manner we repeatedly find an "uncircumcised" state of the heart mentioned in the Bible as descriptive of the *natural* and therefore *impure and hateful* state of the heart. Col. ii. 13.

Was circumcision obligatory upon Ishmael and the sons of Keturah? This is a question which I believe R. R. has been the first person deliberately to answer in the negative. I may be wrong in this belief, but let a hundred intelligent readers read the 17th chapter of Genesis, and at the close let them be asked whether or not they think that any descendant of Abraham who neglected circumcision, was guilty of transgressing a divine commandment? I shall be greatly surprised if ninety-nine of them do not answer in the affirmative. And even by R. R.'s own showing circumcision was binding upon Esau and his descendants, for they were descendants of Isaac. I therefore still adhere to my former opinion that "according to the terms of its institution circumcision was obligatory on other nations besides Israel."\*

R. R. asks me to show that "the duration assigned to the Abrahamic covenant is subject to any limitation." I would here remark that the promise of the land of Canaan was certainly subject to some conditions: else how comes it to pass that, although both the land and the nation still exist, yet for the last eighteen centuries (or nearly so) Israel has not been in possession of the land of Canaan? Surely these eighteen centuries were included in the eternal duration of the covenant. This one great fact is of itself sufficient to prove that the covenant was understood to be limited by the condition that Israel should be obedient to his God. For *disobedient* Israel there was no covenant of mercy; though there were promises of mercy on condition of his repentance, (Rom. xi. 23) which promises are still in force. Should Israel continue disobedient, the covenant regarding the possession of the land would not be binding upon God.

This, however, is not the kind of limitation for which R. R. asks. He wishes me to point out a limitation of time. Such a

\* I take this view of the matter, believing it to be strictly in accordance with sound biblical interpretation. That it is not required by the exigencies of Baptists, is plain from the example of L. R. I may, however, remark that it is extremely unpalatable to Pædobaptists, because it strikes at the very root of their argument regarding circumcision as a *church-ordinance*. For if the Ishmaelites, the descendants of Keturah, and the Edomites, were all entitled to circumcision and bound to observe it, (a point which is readily conceded by Witsius and other eminent Pædobaptists) then circumcision was not a proof of church-membership, but simply of descent from Abraham: and it would also follow that circumcision, according to Pædobaptist principles, was a precedent for the baptism of such infants only, as are descended from some Christian Abraham, not from any ordinary church member.

limitation may be found in Eph. iii. 6, where we read that it was the design of God that the Gentiles should be fellow-heirs and of the same body. Now if Jewish Christians, throughout all ages, are bound to observe circumcision, the object must be to keep them distinct, as a body, from all Gentile Christians. The two, then, cannot coalesce into one body; the wall of separation must remain; the Gentiles will continue to be strangers and foreigners. Is it to be expected that if Jewish converts are kept distinct by such a mark, they will acknowledge the Gentiles as on a par with themselves, as fellow-citizens with the saints, and of the household of God? If even in the times of the apostles, when Christian feeling was strongest, the observance of circumcision and the Levitical law (for a season prolonged by God) was found to be productive of exclusiveness and heart-burnings, will it not be productive of the same bitter fruits in later times also? Will not the Jew again say, Stand by, for I am holier than thou?

R. R. charges me with endeavouring to produce difficulties, which, he says, are not arguments. That process in logic, however, which is called a *reductio ad absurdum*, is an argument; and I will now endeavour to throw some of my difficulties into that shape.

Those myriads of Jews (Acts xxi. 20, original) who in the apostolic time believed in Christ, had descendants who ceased to observe circumcision.

Those who did not believe in Christ, had descendants who have continued to observe circumcision.

Had the former not believed in Christ, their descendants would also have continued to observe circumcision.

Those Jews who shall continue to observe circumcision, will, to the exclusion of all others, be restored to certain privileges, as for instance the possession of the land of Canaan.

By believing in Christ, then, some Jews obeyed and honoured God.

By believing in Christ, the same Jews occasioned to their descendants the loss of their claims on the land of Canaan and on other privileges.

Consequently, for their obeying and honouring God, their descendants are punished.

Whilst the descendants of these believing Jews are to be punished for the obedience of their fathers, the descendants of all unbelieving Jews are to be rewarded with certain privileges for the unbelief of their fathers.

To obviate the force of this reasoning, it will be of no avail to say that the descendants of the believing Jews did wrong in not observing circumcision. God knew beforehand that they would neglect it, because the whole tenor of the apostolical epistles was calculated to give them the impression that among Christians the difference between Jew

and Gentile would cease to exist after the destruction of the temple.

To me the whole question, whether circumcision is still binding, appears to be of the same nature as that which the Jews addressed to Christ, Shall we pay tribute to Cæsar or not? They were bound by the law of God, "not to set over them (as king) a stranger, who was not their brother." (Deut. xvii. 15.) This law had not been abrogated, but the Jews had forfeited all claims upon the privileges which it presupposed. Thus the Jews have utterly forfeited all claims upon any special privileges that may have been connected with circumcision; and to ask whether after the loss of those claims they are bound to keep up their pretensions to them, appears to me totally out of place, even on the supposition that circumcision has not been formally abolished.

I fully believe that God has signal mercies in store even for the very small fraction of Israel, now known as Jews.\* I am not prepared to doubt, much less to deny, that these mercies may, and probably do, include their restoration to the land of Canaan, and I believe that for these reasons God permits them to retain circumcision and other rites. But whilst they refuse to believe in Christ, the observance of these rites, morally considered, can only be regarded as straining at a gnat whilst swallowing a camel, and when once they believe in Christ, I hope they will view circumcision in the same light that I do.

I have hitherto kept strictly on the defensive, simply endeavouring to show that my former statements are correct. But before I conclude, I wish to add a few remarks upon some of R. R.'s own statements.

He says that "the covenant made with the patriarch and his posterity had a three-fold national import," of course limited to the people of Israel exclusively. Now I think I can show that what he calls a national import, was merely a personal one, limited to Abraham.

"First (says R. R.) that covenant secured to Abraham a multitudinous progeny." To prove this, he quotes the 2nd verse of Gen. xvii. The multitudinous progeny here referred to is described in verses 4, 5, and 6, as a *multitude of nations and many nations*. Now if R. R. supposes that by these many nations Israel only is meant, he is egregiously mistaken. The term *goyim*, by which these nations are described, means *gentile* or *heathen* nations; so that at all events the great majority of the descendants here promised to Abraham, must be understood to be gentiles either by religion or

\* They are a small fraction, being the descendants of two tribes only, tribes diminished first by myriads believing in Christ, secondly by the destruction of other myriads in the Roman war, and subsequently in the horrible persecutions they have had to endure. Israel is blinded in part only.

origin. Then again, many nations cannot possibly mean only one. All this is self-evident, and is expressly corroborated by the authority of Paul, Rom. iv. 16, 17. The promise, that Abraham should be the father of a multitude of gentile nations, may have had a temporary and typical fulfilment in the descendants of Ishmael, Keturah, and Esau, who were gentiles as to their religion; but it now has its ultimate and real fulfilment in the spiritual posterity of Abraham, in other words, in the multitude of gentile believers.

"Secondly (says R. R.) the covenant declared God to be the God of Abraham and of his seed." Here again I do not deny that the promise has had a temporary and typical fulfilment in Israel; but it certainly is receiving its ultimate and real fulfilment now in the spiritual seed of Abraham. "They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." (Rom. ix. 8.) This was typically illustrated in Isaac and Jacob, and is now manifestly adopted as God's principle by means of election. The elect are now the seed of Abraham. God is not the God of the dead, but of the living. Abraham's physical descendants now are spiritually dead; therefore God is no longer their God, but the God of his spiritual descendants, who are spiritually alive, and who are not merely typically, but really, the children of the promise. To them God has said, "I will be their God and they shall be my people." (2 Cor. vi. 16.) Does R. R. really think that God is at present, in any special sense, the God of the Jews? (1 Thess. ii. 13, 16.)

"Thirdly (says R. R.) the covenant put Israel in possession of the land of Canaan." Of this I have already spoken; I may however add, that this promise had a temporary and typical fulfilment in the possession of the physical land of promise by Israel; but that it now has its ultimate and real fulfilment in the possession of the heavenly land of promise by the spiritual Israel; just as the earthly seed of David inherited his earthly throne for a certain period, whilst the heavenly son of David now possesses his spiritual throne, so that "the house and kingdom of David is established for ever before him." (2 Sam. vii. 16.)

I therefore believe that whilst circumcision had a threefold *personal* import referring to Abraham alone,\* it had not (apart from the Levitical economy) any national import, limited to Israel exclusively.

So far as the promises referred to Abra-

\* It is for this reason that if I chose to argue the question of infant baptism in the way which is now fashionable among Pædobaptists, I should insist upon their proving that every believing parent is raised to the level of Abraham, and entitled to the same special privileges and promises which he enjoyed.

ham's seed, the double (i. e. the typical and spiritual) fulfilment of them converges in Christ. He was Abraham's physical descendant; he was *the* seed to whom the promises were made by covenant. He is Lord of all, and therefore also of the land of Canaan. All believers are the brethren and sisters of Christ: hence they are as truly Abraham's descendants, as if their descent from him was of a bodily nature; hence the promise that God will be their God, applies to them; and hence also with Christ they reign, possessing a land of promise far better than that which could be touched; for they are all citizens of the heavenly Jerusalem. And can it be supposed, after this, that the blessings of circumcision are still of any value? Nevertheless, I repeat again that I believe, on other grounds, that the "remnant" will ultimately receive some signal mercies, among which their restoration to the land of Canaan appears to me to be included. But these mercies will be granted to them on account of God's grace and in connection with their conversion (whether preparatory or subsequently to it, I am not prepared to decide), but certainly not on account of any claims of the Jews, for they forfeited all claims, when they cried out, "Away with this man; his blood be upon us and upon our children."

R. R. says that the people of Israel are not cut off, so long as they perpetuate the "everlasting covenant in the flesh." This opinion is at variance with that of the Bible; for there we find it written that on account of their refusing to believe in Christ they have been cut off from, or destroyed from among the people for nearly eighteen centuries. "It shall come to pass that every soul which will not hear that prophet, shall be destroyed from among the people." (Acts iii. 23.) But even supposing that this passage could be explained away, I should still maintain that circumcision profiteth the Jews nothing; for according to the language of the apostle Paul, *referring to Israel*:

"Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works, otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work." (Rom. xi. 5, 6.)

If circumcision (which certainly is a work) now secures to the Jews any privileges of the covenant, then they are beyond the pale of the covenant of grace, otherwise work is no more work, and grace is no more grace. I therefore verily believe that the perpetuation of circumcision among them is part of the blindness which has befallen Israel.

As to the "everlasting covenant in the flesh," I suppose that as the body of Christ after the resurrection bore the marks of his other wounds, so it may also throughout eternity bear the marks of circumcision.

And the bodies of Abraham, Isaac and Jacob and all the Old Testament saints, when once raised from the dead, may bear similar marks throughout eternity, and thus constitute an "everlasting covenant in the flesh."

J. W.

*To the Editor of the Oriental Baptist.*

MY DEAR SIR,—When the article in your Dec. No. from the pen of "J. W." met my eye a few days ago, my first impression was that it did not call for any rejoinder from me. A re-perusal of it, however, inclines me to think the subject one of such importance as to require a few remarks in reply.

As the subject is one of importance to a right understanding of the relative positions of the present dispensation and the preceding one, I will notice the positions taken by J. W. in the order in which they occur. His first is, that "circumcision was a sign intended by God to set forth three important truths of a spiritual nature, and of universal importance; 1st, That the Saviour should, according to the flesh, be a descendant of Abraham; 2nd, That Justification was to be by faith exclusively; 3d, That every man stood in need of spiritual circumcision."

I am glad to perceive that he has thus come away from the usual Baptist ground, viz. that it was a mere sign of a covenant having relation to an earthly inheritance. I have not much objection to his threefold definition, except that it tends to lead the mind away from the clearer, simpler, and more appropriate definition, which sets it forth as the outward sign of a covenant relationship, based on the promise of God that the Messiah should appear in the posterity of Abraham, and that a blessing should attend those who believingly introduced themselves and their families into that relationship to the promised Messiah.

He also says—"From its very nature it is evident that the persons circumcised derived no further benefit from it than this, that it was a proof of their being descended from Abraham, or by purchase or adoption received among the number of his descendants." A very low estimate this of participation in the blessings of God's covenant with Abraham. And what particular advantage was there in being recognized as one of Abraham's posterity, either by purchase or adoption, if there was nothing else implied, or looked forward to, as pointed out by that relationship?

It was the outward sign of a person's sustaining a distinct relationship to the promise and the "kingdom of God," and where believingly entered into, and its duties and obligations faithfully performed, it resulted in the realization of the blessings promised. But where it was faithlessly entered into, and its duties and obligations neglected, it

resulted in the greater condemnation of the person who abused it.

J. W. says "it was no proof either of their faith, or their regeneration; and it conveyed to them neither the one nor the other of these divine blessings." And it never pretended to convey either the one or the other. It was merely the outward sign of profession, or of the parties sustaining a certain relationship to him who is the giver of "these divine blessings." The same is true of baptism. It is not a proof of the possession of these divine blessings, nor the means of conveying them; but the outward sign of a professed relationship to him who gives them. Again, J. W. says that "this view of circumcision shows that after Christ had come in the flesh, and after the plan of redemption, especially concerning justification and regeneration had come into full operation, circumcision became unnecessary; for the important facts and doctrines which it set forth, had become too manifest in the Gospel to require its support any longer." But this is only saying in a more round-about way what I had said before, namely, that when Christ, to whose coming it pointed, had come, there was no need for its continuance. But there was on the contrary a necessity for its being changed into something that would point to him as having come. Baptism occupies that place, and serves that purpose, and therefore it is that they no longer require the "support of circumcision."

J. W. admits that "ultimately, in the providence of God, circumcision became a mark peculiar to Israel, as the type of the spiritual people of God, but cannot conceive that such was the original design for which it was commanded by God." This is rather a low estimate of Israel—that they should be merely "a type" of God's spiritual people. For among them were a large number of the very most eminent of God's own "spiritual people" themselves, and whose character and example stand recorded for the encouragement and imitation of God's "spiritual people" to the end of the world. Where would there be difficulty about it if J. W. could for a moment forget the danger of allowing circumcision quietly to have its place and do its work down till the accomplishment on the cross, of the promise made to Abraham, and baptism as taking its authoritative rise there, just where and when circumcision had finished its work? The impression made on my mind by the perusal of J. W.'s entire article is, that during the whole of it he is labouring rather to make circumcision appear as a dark, difficult, mysterious, and uncertain thing, than to find out its clear and easily understood meaning. Hence, I think, the effort to mix up other nations with Israel in it, and make it "their birthright, as well as the birthright of Israel," &c. What purpose did it serve to the posterity of Ishmael, and of the sons of

Keturah? It pointed them out as also the posterity of Abraham, it will be said. Well, but was that the great and leading object of circumcision? Did circumcision find its adequate accomplishment in the mere pointing out a posterity to Abraham? What then was the object of the distinction made between Isaac and Ishmael, if circumcision meant no more than this? And what good object did it serve for them? If it were "the sign of a covenant based on the possession of an earthly Canaan, *they* never possessed Canaan. It therefore failed in their case. And if it had had this relation to Israel, even then it would of course have ceased when Israel obtained Canaan, and we should have heard nothing of its necessity after the time of Joshua.

Now this subject would be freed from all this indefiniteness and confusion if we take the simple Bible position—that God established his covenant, and his visible Church for the time being, in the posterity of Abraham, and that he decided that the family of Isaac, rather than that of Ishmael, or the sons of Keturah, should constitute the nucleus of it, and the line in which the Messiah should appear. Then the outward sign of professed connexion with that Church, that "chosen community," and of trust or hope in Him who was the Church's "hope," was circumcision. The children of Abraham were required to be circumcised as declarative of their peculiar relationship. If the children of Ishmael and of Keturah had gathered themselves around the family stem—in the line of Isaac, and performed the duties, and maintained the character and habits belonging to the relationship pointed out by circumcision, they might have participated in all its blessings. But they took the outward sign without regarding either the duties and obligations or the hopes and expectations involved in circumcision, and they therefore failed to enjoy its blessings. It became a mere unmeaning ceremonial with them, and remains so to this day. They have the outward rite, but know not why or wherefore. Nor has it in their hands any reference at all to the coming of a Messiah whom it originally pointed out. The same fact is realized in the case of thousands who retain the outward sign of baptism. They retain the mere sign, but disregard the thing signified, and neglect the duties and obligations implied, and consequently do not realize the blessings implied. Thus circumcision loses its meaning whenever it is turned away from Christ, and becomes that loose and indefinite thing which it has all along been in the hands of Ishmaelites and Idumeans. But when brought back to its place it resumes its position up till the hour that Christ had finished his work, and was ready to commission his disciples to go forth to teach and baptize the nations, and proclaim to the world that he who was pointed out in circumcision has

come—that the covenant of circumcision was fulfilled.

In the middle of his article J. W. has attributed to me some remarks which must have belonged to him who was really "your second correspondent" on this subject, for I am in reality the *third* and not the *second* correspondent. At least he attributes sentiments to "your second correspondent" which I do not recollect ever to have entertained.—He thinks it "certain that the apostles looked upon the ceremonial law as being binding upon the Jewish converts, until God should clearly abolish that dispensation entirely, which he did by the destruction of Jerusalem and its temple," &c. Now all this is new to me. I see no trace of any of the Apostles looking forward or pointing forward to the *destruction of Jerusalem* as the time at which important changes were to be introduced into the ceremonial duties and obligations of the *Christian Church*. It was in fact the time when God did break down finally some of the lingerings and ceremonies of Judaism, and brought the temple service to a necessary close. But there is no intimation that some of the Jewish ceremonials should be binding upon *Christian* converts up to that time, and *then* be abolished. They uniformly and with one consent point to *Christ* as having in his own person, and work, abolished whatever was merely ceremonial in the Jewish system, as having "blotted out the hand-writing of (ceremonial) ordinances." As having fully, and perfectly accomplished all that was symbolized by them. Why then should they wait for nearly a whole generation to pass and the temple to be destroyed before they would bring Christian believers to the knowledge and enjoyment of what their Lord had purchased for them, and offered them freely and fully without any such delay! Again, what was there in the destruction of the temple which should serve to bring the ordinance of circumcision to a necessary close? The services offered in the temple, which could be performed only there, were brought to a necessary close when the temple was destroyed. But what was there to hinder every Jewish family from maintaining the rite of circumcision whenever they went into dispersion or banishment at that time. And besides, it is the fact that they did so. They did maintain the ordinance of circumcision after the destruction of the temple; and do so to this day in all their dispersions. And this they do because they do not believe nor admit that the promise to Abraham of which it was the seal was fulfilled in Jesus of Nazareth. The destruction of the temple then was a most unfortunate selection of time by J. W. at which circumcision was to be brought to an end. And in spite of all my efforts to the contrary, my mind finds the reason for this selection in the reluctance of J. W. to allow *baptism* to come right up

to the cross of Christ and there shake hands with her elder sister, circumcision, lest they should there show affinities and relationships which he would feel to be embarrassing.

J. W. seems to feel a strong necessity that circumcision should "lap over," a little over the edge of Christianity, so that there should seem to be a time when circumcision and baptism were both patronized in the Christian Church together. But Paul set himself most stedfastly against this, as I showed in my former article; and I believe that every one of the apostles went steadily with him in it. It is true, as J. W. has stated, that James and the other elders did assure Paul that it was necessary for him to do something to soften a bitter Jewish prejudice which had got up against him for teaching Jewish Christians throughout the world, that "they ought *not* to circumcise their children." (See Acts xxi. Chap.) But not one word among them all of finding fault with him for having taught so, nor an intimation that one of them taught differently from him on the point. No disavowal was required of him, nor any thing of the sort. A simple expedient was adopted to turn off the keen edge of a bitter and rampant Jewish prejudice which had nothing of Christianity in it. How J. W. infers from all this that "he (Paul) considered *circumcision and the ceremonial law as still binding upon all Jewish converts*," is a position which I cannot comprehend. The very charge against Paul was that he "taught throughout the world that these things were *not* binding on Jewish converts." And not one of them dissented from this teaching. How are we then to infer that he meant to teach that they were "at that time still binding upon Jewish converts?"

Again, J. W. says that "this aspect of the subject is an additional proof that baptism is an ordinance altogether independent of circumcision." But I think it has been fairly shown that "this aspect of the subject" is the aspect which does not belong to it, and therefore the reasoning based upon it falls to the ground. I admit that baptism is just as independent of circumcision as circumcision is of it. Just as much so as the New Testament is independent of the Old, or the Old Testament independent of the New, or the New dispensation independent of the Old. Circumcision did its work and kept its place till its work was done. At the point where it stopped baptism stepped forth and took up the same work, and the same place, and still carries them on. How much independency is there here? Simply the independency of *time*, the one did not begin till the other was completed.

As to the argument drawn from the fact that baptism is not compared to circumcision in 1 Cor. x, 2, 5, &c. there is no argument in it, for the subject before the apostle gave no occasion for any such com-

parison. If any one will turn to 1 Cor. x. he will see that the apostle was trying to caution against trusting too much to the fact of the enjoyment of external privileges, and reminded his readers of the end of many who not only enjoyed the external privileges of the Church (in which circumcision was included) but had enjoyed astonishing specimens of God's miraculous care and favor, and after all perished in the wilderness. But nothing in it to throw any light on the subject which we are discussing. No argument can therefore be drawn from it. If it have any bearing on the discussion before us it must, so far as I can see, be simply this—to caution us against making too much of *immersion*, because many of those who were miraculously immersed to the bottom of the Red Sea, and brought out in safety, were afterwards destroyed for their pride and presumption in the wilderness.

We now come to the passage in Col. ii. 11. And this is, to me, the most painful part of the whole discussion. J. W. assures us that "the late Dr. Yates, was too good a Greek scholar knowingly to commit such an egregious mistake," as to call "baptism the Christian circumcision." And this he undertakes to prove by showing that "the full stop and the *aur* with which the next verse commences in his translation, prove that he did not do so."

But here I must be permitted to ask, where did Dr. Yates get authority to introduce either the "full stop or the *aur*" into this place? There is not a bit of either of them in the original Greek, nor any thing from which they can be fairly manufactured.

This is a part of the review from which I would most gladly have been spared. For I loved and honoured Dr. Yates when living, and revere and love his memory when dead. And most reluctantly do I say any thing which may bear heavily upon him when he is gone. But still highly as I regard the memory of a good man, this feeling must give place to the claims of sober *truth*.

In both the English Bible, and the Greek Testament, the 10th, 11th, and 12th verses of Col. 2d chap. are parts of one continuous sentence. In the English it is divided by a colon, in the Greek by a single comma at the end of the 11th verse. And the 12th verse commences with the participle in the plural *συνταφέντες*, "buried" with him in baptism, the participle looking back for its nominative in the former part of the sentence. It cannot therefore by any fair means be separated from the preceding member of the sentence. Whether Dr. Yates really meant, as J. W. seems to think, to divide the sentence into two independent and disconnected parts or not by the introduction of "the full stop and the *aur*," I cannot undertake to decide. I can only say that if he did so design it he must have felt the difficulty which I brought out in my former article.

J. W. has well characterized this as our "fortress," i. e. the word of God, not this particular passage of it, *is* our fortress. And he thinks the way to drive us from it to some of our "outposts" is by tearing down the fortress itself.

Now this is true, "if the *foundations* be removed what shall the righteous do?" If our "fortress" therefore be torn down we must bethake ourselves to something else. But our fortress is not yet gone. The word of God is not so easily torn in pieces. Even after the different members of a sentence are torn apart and "a full stop, and an *and*" inserted between them, still they adhere together, and no form of violence can separate them. Even J. W. cannot separate them; for, to the close of his article he keeps them in immediate juxtaposition, and is all the time trying to account for this juxtaposition, in some way that may not endanger his system. He "admits that baptism was the *outward* evidence of it, and was intended to represent it," i. e. "the putting away the body of the sins of the flesh." Now this is just what we wished him to admit. Not that the outward form or framework of baptism is itself, the inward change referred to, but that it is the outward sign or symbol of profession where the inward change, or professed change of character implied, is the thing pointed out; just as the circumcision of the flesh was that *outward sign* in the preceding dispensation. The distinction between the *outward* and *physical* and the *inward* and spiritual was carefully maintained throughout the Old Testament dispensation as well as the New. There was the *outward* circumcision of the flesh, the mere *profession*, and the *inward circumcision of the heart*. The prophets kept frequently guarding the Jews against depending on the mere *outward sign*, and urging them to seek after the thing typified by it. Paul repeats the principle which had been established by the Prophets and of which both Jew and Christian had need to be kept in remembrance. "He is not a Jew which is one *outwardly*; neither is *that circumcision* which is *outward* in the flesh: but he is a Jew which is *one inwardly*; and circumcision is that of the *heart*, in the spirit, whose praise is not of men but of God." The same is true of Baptism. The outward, manual part of it is not the chief thing. That is the mere visible sign of profession which is exhibited to the view of men, but the *inward* and real thing is the "*circumcision of the heart*." Take the sentence in the disputed form in which J. W. has given it, and see how the two ordinances maintain their places in it. In the former part of the sentence, and in the former dispensation, circumcision was the *outward sign*. What was the *inward* thing signified? It was "the putting away of the body of sin." In the latter part and in the latter dispensation

baptism is the *outward sign*, and what the *inward* thing signified? It is "the putting away of the body of sin," "the circumcision of the *heart*." It is an axiom in mathematics that "two things which are respectively equal to the same, are equal to one another." Here then we have these two things which are equal to the same. That is, each in its respective dispensation is established as the outward sign of profession, the outward symbol of the same internal change. And they do not run into or jostle each other. For the one is finished, or has completed its work just where the other begins. J. W. establishes the fact to his own satisfaction that circumcision had its termination with the Jewish dispensation. That is, that it ceased then to have its place as the *outward sign* referring to this internal change. But he gives us no intimation as to what has its place in the new dispensation—i. e. he has *theoretically* given us nothing to this effect. But he has *practically* given us baptism in its stead. He "admits that baptism is the *outward* evidence, and intended to represent that which was represented by circumcision in the former dispensation, viz. the putting away of the body of sins of the flesh."

After he has admitted this he still says, "But unless we are prepared to admit that by baptism the pardon of sin and regeneration of the heart are obtained, it is impossible for any impartial or competent person, who has studied the passage carefully in the original, to maintain that baptism is the same thing as the *circumcision without hands*, by Christ, which is the putting away of the sins of the flesh." Let us not be *thus* led away from our mark. Our position is not that baptism is the same as that "*circumcision made without hands*," but that it occupies the same relative position as the circumcision which was made *with hands* in the former dispensation, both of which point to the "circumcision of the heart," which is "*made without hands*," as the thing set forth—each of which is, in its place, the *outward sign* pointing to this inward change.

J. W. has quoted the sentiments of six Pædobaptist writers on this passage to prove his position right. I can adopt the sentiments and the language of them all without being in the least disturbed or weakened in my position. They all have touched upon only a part of the subject under discussion, but not the whole of it. They all say in substance this—that "the circumcision which Christ performs by his spirit on the hearts of believers is far superior to the Jewish rite of circumcision which was outward in the flesh." But suppose any one of them to have been asked "what is the *outward sign* of that circumcision of the heart?"—and how readily they all would have answered "it is, under the new dispensation *baptism*." The tone of the language of every one of them falls in with the interpretation

of the passage which I gave in my former article, viz. that the Apostle is combating the objections of Judaism or Judaizers, who urged that circumcision was necessary to the *completeness* of the Christian system. Paul assured them that Christians are complete in Christ without it, having obtained from him, or in him, that circumcision of the heart of which the outward circumcision was but the mere sign or symbol: and they were connected by their *baptism* with the *death* of Christ, which was the great seal of their title to all that which was typified in all the ceremonials of the Jewish system.

Their baptism connects them with the *death* of Christ in which all those ceremonials were fulfilled. Consequently baptized into Christ, and having put on Christ, they have in him the completion of all that which they required.

J. W. represents six Pædobaptist authors, and himself, "the Baptists" and "Puseyites" as all at a loss to account for the introduction of the term baptism into "the next verse," i. e. into this immediate juxtaposition with outward circumcision, and with the "circumcision of the heart," &c.

I think if they had looked at the fact that it is all in the *same sentence* (and not merely into the next verse) and taken the view of it which I have stated above, they would have found very little difficulty in the matter.

J. W. thinks that "either the Baptists, or the Puseyites must be right here"—that, "baptism must either be the *tangible proof*, or else the *medium* of conversion." I think there is a third position rather nearer right than either of them. It may be the *outward sign of profession* without being either a "tangible proof," or the "medium" of conversion. And this is just what I think the scriptures represent it, both in its Christian and its Jewish aspect.

I now leave the public to judge whether my "fortress" is gone, before I betake myself to any of "the outposts" of which J. W. says there are "several." My "fortress" is the application of sound common sense to the teaching of God's word. If that give way, I do not care much about the outposts. Before leaving this passage I would like to ask J. W. as he thinks it so very clear that "the circumcision of Christ" does not mean baptism, *what is*, in the new dispensation, the *outward sign of profession* as to that change, or that circumcision of the heart? Has the new dispensation got any *outward sign* to represent it or not?

I must notice before closing J. W.'s two arguments against *infant baptism*, which do not bear with equal force against *infant circumcision*. These are 1st, "baptism is the characteristic mark of those who are the spiritual seed of Abraham, and *heirs* according to the promise." Circumcision was the characteristic mark of those who were the natural seed of Abraham, and *heirs*

according to the flesh." *Of what* were they *heirs* respectively in virtue of these ordinances? They were "*heirs*" respectively, whether Jew or gentile, to a place in the visible Church of God and no more. The gentile who frequented a synagogue in Athens, or Rome or anywhere else out of the land of Canaan, and who believed and had himself and his children circumcised, did not thereby become "heir to an earthly Canaan." But he became "heir" to the hopes and blessings pointed out in the instructions of the synagogue, and heir to the outward fellowship enjoyed in that synagogue. Afterwards, when that synagogue became a Christian Church, a gentile who frequented the Church, and believed and was baptized with his children, became, like the other, an heir of the hopes and blessings pointed out by the instructions of that Church, and also an heir of the fellowship and outward privileges enjoyed there. In both cases the same thing is enjoyed, and on the same conditions. The single point of difference is the *outward* form of the ordinance. In the case of the latter gentile the typical dispensation had passed away and the more permanent one had taken its place, and baptism had taken the place of its prototype in the former. But the "heirship" to which they were introduced was the same. In all this, where is the argument which strikes at *Infant Baptism*, and lets *Infant circumcision* go free?

2nd. "The baptism of infants never was clearly commanded by God, but the circumcision of infants was." This is a mere beguiling of the question in dispute. If the position I have been laboring to establish be true, viz. that baptism occupies the same place in the Christian system that circumcision did in the Jewish; then *Infant baptism* is commanded just as much as *infant circumcision*. And until my "fortress" be carried in the previous discussion, this can be no legitimate argument. My "fortress" is still undisturbed. And my position still is that "I have not heard an argument advanced against *infant baptism* (properly performed); nor do I expect to hear one, which does not bear with equal force against *infant circumcision* in the Jewish Church."

W.

P. S.—I hope J. W. or some other of your correspondents can give a more satisfactory solution of the difficulty relative to the translation of the passage in Col. 2, 11, 12, so as to relieve Dr. Yates's memory of the difficulty suggested. I thought of making various suggestions in order to relieve him, or to leave it so that the charge would not rest on him, but I had not the means of doing so. The fact is there, that the sentence in the Greek Testament has been divided into two, when it should not have been. But who did it, or *why* it was done, I cannot tell.

## Christian Missions.

### MAULMAIN MISSIONARY SOCIETY.

WE have been favored with a copy of the eleventh annual Report of this Society, which is written in a spirit of devout gratitude and hopeful encouragement. The Society has during the period under review sustained ten assistant preachers, and one reader of the scriptures, and also materially aided nine schools, embracing nearly 400 scholars. The labourers in this portion of the Missionary field have met with eminent success: they number their converts by thousands. The simple-minded Karens, with their primitive ideas of religion, might, in the estimation of worldly wisdom, have been supposed to need no gospel of peace to guide them to heaven. But they have learned to exclaim, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." They welcomed the Messengers of mercy, and now freely acknowledge that without the name of Jesus they must, with all their simplicity, have perished; for they have no other name whereby they may be saved. The following extracts from the Report will show the nature of the Society's operations and some of the results:—

*Sgaw Karen Assistants.*—"Hai-per-pah continues at his old station, Mawko. The number of disciples there is not large; but he is surrounded by a large number of those who have long heard, but who still reject the gospel. Speaking of these people a few days since, he said, 'the Karens have very crooked ears. I have long preached to them; but they do not listen; some of them attend worship, but they go away and sin as usual. Sometimes,' he added with deep feeling, 'I am exceedingly sad; I fear that when God shall judge men, he will put upon me the sins of these men.' He has not, however, been without encouragement; his labours have not been fruitless. Two have been received to the church by baptism, and others are now interesting inquirers; two or three others have asked for baptism."

"Kyah-pah is employed in Burmah proper, a few days distant from Rangoon. He has the oversight of the churches in his vicinity, and itinerates, preaching and endeavouring to strengthen the disciples amid their many trials. He says, some few (naming two or three) have apostatized. They could not endure the persecutions to which their religion subjected them. The

multitude of the church, however, he adds, 'abide firm, and large numbers, notwithstanding their trials, are disposed to become the disciples of Christ.' Many have been baptized during the past year."

*The Karen Christian and the Sabbath.*—"It was pleasing to hear, at this village, a Karen Christian giving his testimony that the Sabbath was made for man, and arguing that the day should be hallowed, if only as a matter of policy. The men of the world, he said, laughed at him, because he would not work on the Sabbath, and they warned him that, at the close of the harvest, he would be behind his neighbours and suffer loss. 'With all my buffaloes,' he said, 'I and my children have always rested on that day, and God has greatly blessed me. Long before others had finished, my work was done; and I and my children had leisure to help those, who had laughed at us.' It is a great wonder to these ungodly men how men and buffaloes can do more work in six days to the week, than they could do in the week of seven days, but he said very emphatically, 'I know it is so, for I have tried it.'"

*Karen Missionary Society.*—"At the adjourned meeting of the Society the question was put to the assembly—'who will go for us?—who will consecrate himself for life to the work of preaching Christ to the multitudes who are spread out around us?' No one responded to the call. It was explained that we asked for an offering of the heart; that however small the amount of acquired knowledge, a soul devoted to the work would be accepted, and the knowledge, subsequently imparted in school in the city. After a long pause, a man of about thirty years of age arose, and after a very modest introduction, in which he said he knew very little, had less ability, and still less of moral power, he said that he desired to spend his life in preaching that gospel which he had once delighted in abusing. No one doubted his being a suitable man, for there is something remarkable in the history of *Prutaw*, (for that is his name.) Several years ago he lived happily, happily as heathens can live, with a wife and one child in Dong-yan. The gospel was brought to his dwelling, and while it awoke in his heart the bitterest feelings of enmity against christianity and christians, it came to the bosom of his wife, as 'the power of God and the wisdom of God.' She professed her faith in Christ, and notwithstanding the opposition of her husband, was ultimately baptized. He continued his persecution most unrelentingly, which finally drove her and her child away from their house and home. He ultimately abandoned her and wandered about the country a confirmed drunkard, until he en-

listed in the Taleing corps in Maulmain, and in course of time was sent down with a detachment to Mergui. Here he was found by the Rev. Mr. Brayton, and, strange to human view, the gospel, which had been the subject of his hatred and detestation in Maulmain, soon became the object of his love and delight in Mergui! He was hopefully converted, and baptized there by Mr. Brayton, and was subsequently under his instruction in school. On the return of the detachment to which he belonged to Maulmain, the missionaries obtained his release from the corps, and he then commenced study with Mr. Bullard and subsequently attended Mrs. Bullard's school. His poor persecuted wife had died before his conversion, and he was now married again, and had been spending the few months since he left school in fishing and trading.

"True however to his pledge, when required, he dropped his business just where it was, threw his basket over his shoulder, and followed the missionary with his wife down to the boat, who took them up to the mouth of the Hougdrau, where they were set on shore on their way to the mountain, in the distance. After an excursion of two months, he returned and reported many interesting incidents. Of a large village near the Shan boundary he said, 'I know not whether the Holy Spirit was poured out or not, but the people came together and listened in great numbers, and expressed their strong approbation of what they heard.' He has been under the Rev. Mr. Binney's instruction during the rains, who regards him as a person of good promise for the ministry. Hence we hope that the first missionary of the first independent Karen Missionary Society will prove worthy of his appointment."

*The Burmese Boarding School.*—"The last Report mentioned nine of the scholars as having been baptized on a profession of their faith in Christ during the period to which it referred. These have, in general, continued to adorn their profession by a correct deportment.

"During the present year four have been baptized—one now a scholar, and three previously scholars, and still connected with the school. Others are expected soon to follow their example and publicly profess their faith in Christ."

*Day Schools in Maulmain.*—"With the funds supplied by the Society, four Burmese day Schools, taught by native Christians, one at Dinewoonquin, one at Tavoyzoo, one at the south end of Moung Gan's village, and one at Mopodn, have been commenced. They have not been in operation long, but a good number of children have learned to read and write their own language, and several have commenced the study of arithmetic. Religious books are daily used in the Schools, religious instruction given, and the

exercises commenced and closed by prayer; on the Sabbath, too, the children are required to assemble for religious worship, and the parents frequently come and listen to the instructions given to their children."

*The Karen Theological Seminary.*—"The sixth term commenced on the eighteenth of April, and closed on the second of October—present, twenty-five pupils. The studies pursued were about the same as on previous terms, except that more attention has been given to the Old Testament than had before been done. This was found necessary, that the younger pupils, especially, might successfully prosecute the study of the more difficult portions of the New Testament. Hitherto this necessity had not been so much felt. The older classes of assistants had been so long with their teachers, that they had learned the most important facts and usages of the Old Testament, and could more readily understand any allusion thereto in their recitations. The whole School have continued, as heretofore, the study of the Pwo dialect. In all their duties they have been truly interested and diligent; and their deportment has been such as became Christian men."

*The Karen Preachers.*—"On Mr. Abbott's return from America, after an absence of about three years, he found the Karen preachers in Arrakan still at their work, although during that time they had been left without a Missionary to encourage them, and without pay, nor had they reason to hope that any would ever be given them. They preached the gospel, because they felt its power, and a voice within them cried, 'woe is me if I preach not the gospel.'

"It is unnecessary to say that men of such a spirit did not labour in vain. Hundreds under their ministry were converted and baptized. In that section alone are nearly five thousand converts, who have been baptized on a profession of their faith in Christ."

*Native Liberality.*—"From the Reports of several past years it will appear that the native Christians have been accustomed to contribute to the funds of this Society. For the advancement of the same object, as shown in this Report, the Karen church at Dong-yan has formed a Missionary Society, and design to support one or more missionaries. To this it may be added that the Burmese church in this place have had a similar society for the past three years, which has raised annually more than three hundred rupees, and has supported the whole time two, and a part of the time three native missionaries."

*General Results.*—"The same gospel that raised our ancestors from a state of heathenism, and has brought us to our present elevation as Christians, has within six or eight years, converted as many thousands of Karens and numbered them among the children of the Most High, while its holy

doctrines, brought in direct contact with those of Buddhism, have been observed undermining its sacred bulwarks, and making a steady progress in subjugating to its sway the judgments and the hearts of the more self-righteous Burmans and Talcings.

"A consideration of the numbers thus brought to embrace the truth as it is in Jesus, affords ample reasons to increase our activity in mission work. Yet our chief encouragement arises not so much from the large numbers as from the peculiar charac-

ter of these converts; not so much from the fact that they have professed the *name*, as that they have imbibed the *spirit* of Christ. The law of Christ having taken possession of their hearts, and formed their character, it is not too much to hope that the day is not distant when, in our cities and jungles, there will be numerous gospel churches, from which the waters of life shall issue in broad streams to 'the world that lieth in wickedness' around them."

## Essays and Extracts.

### THE CONTRAST,

OR

#### THE KAREN MISSION ON THE TENASSERIM COAST.

"Who would not be a Christian?—  
His triumph is begun. 'Tis his to hail  
Amid the chorus of a world convuls'd  
A new creation rising. 'Mid the gloom  
Which wraps the low concerns of states and  
kings  
He marks the morning star: sees the far east.  
Blush with the purple dawn."

CONDOR.

TWENTY-THREE years ago Maulmain was but a wilderness. The ancient city of the Talaing king had passed away, and nought remained but the moss-grown walls to mark the once proud seat. Beautiful nature, unheeded and unsung, revelled alone in her own wild magnificence. The sun poured his resplendent rays over the time-worn pagodas that ranged the peaks of the bordering mountain—the broad Salwen swept silently past, spotted with junks and war-boats—the eastern Sylvia, with orioles, blue winged rollers, and pretty little sun birds made the green pipal bowers vocal with their liquid notes—while beneath, the sweet wild flowers opened their dewy petals, and the flowering trees, the plumiria, the michelia, and acacia spread all around the wildest fragrance.

Such were the rural charms of this lovely site; yet amidst them all were heard the blowing of the wild elephant, the growl of the bear, the hiss of the spectacled cobra, and the pawing of the royal tiger—while within the villages of the district were fighting, shooting, racing, and dancing, mingled with savage yells, and the nerve-killing sounds of the musical bands through the day, and the slow death requiem with the sepulchral notes of the great horned owl, or the sharp quick shot of mountain robbers often broke on the stillness of night.

The country in every direction was intersected with wide rolling rivers, and long winding nullahs, reaching far off into the dense dark jungles, up and down which, the wild Karens from their airy basins, and deep ravines, were often seen gliding silently and fearfully along in their numerous little fishing boats.

The Karens were a people then unknown to the white foreigner; probably not one of all that numerous race on the Tenasserim coast had seen one gleam of Gospel light, or heard one lisping of the glad tidings. The whole of Amherst, Tavoy, and Mergui provinces, covering an area of thirty thousand square miles, with a population of more than an hundred thousand, besides multitudes sitting in the purple glens of the far off Yoma mountains, were all wrapt in the labyrinthine folds of night's thickest curtain. Idolatry, superstition, and ignorance held stern their iron sway. From the fine shaded waters of the Thoung-yeen on the north, to the sands of the Paekchan on the south, and from the blue ocean that washes its granite-bound shore, to the Siamese mountains, that sweep its eastern horizon, all was heathen darkness. Except the light but just sprung at Amherst, not one glimmering ray had broken the centurial gloom of this night-land!

Such was Maulmain, and its environs, when a British man-of-war was seen mooring off shore, and Sir Archibald Campbell, fresh from his victories, appeared, bearing the British standard, and planted it on the summit of pagoda hill!

—————"For I do see a change  
All rainbow'd in the far off future."

"Where will your spirit dwell after death?"

"Don't know; either in a state of punishment or reward."

"Do you expect to pass through both states?"

"Yes: when I die I shall be punished for all my bad deeds and rewarded for all my good."

"What kind of punishment do you expect?"

"Cannot tell; I shall go to one of the four great states of punishment, and after having suffered there, I may be born again in this world."

"If born here again, what do you expect to be?"

"If born here, I may be a beggar, or an ugly female, or a beast, or reptile."

"What kind of reward do you look for on account of your deeds of merit?"

"Nigban is the great reward I desire; but I may go first to Natpie," (the Nat country.)

"What is the happiness there enjoyed?"

"There, every thing grateful to the eye, the ear, the taste, the smell, the touch, springs up spontaneously as soon as desired. There they have thousands of attendants, and hundreds of heavenly wives."

"And if you are so fortunate as to meet the god, and enter Nigban what will be your happiness there?"

"In Nigban there is no materiality, no intellect, no sensation, no perception, no will, consequently no desire for anything, no care for any thing; all is rest and peace."

It was but a short period after Sir Archibald arrived in Maulmain that the devoted Boardman was walking one morning on the green flowery slope fronting his cottage, in converse with a tall dark peon of the Burman soldiery of Martaban. Between him and this man the above dialogue may be supposed to have just taken place, when the teacher's attention was arrested by the approach of a man leading towards him three little boys. They were Karen boys, and were orphans. These lads were taken under the missionary's charge, and this was the commencement of the Karen schools in Burmah, and aside from "Ko-tha-hyu" was the beginning of the Karen mission in the Tenasserim provinces.

Nearly one generation has passed away and that loved missionary, with his noble companion, and other congenial spirits have ascended the mount, and are folded in the arms of their adorable Saviour. But mark the change that has come over this pagan land!

It is the "crimson fall of evening." Enter that little boat, and scud along

the Gyne's silver-colored waters. But listen! what melodious strains break over the sleeping wave! It is a Karen prayer-meeting held in a little green expanse on the reed-bound shore! The tawny natives are tuning their untaught notes to the Christian's God—their Great Creator. Louder and richer the song swells up amidst the palm groves—then wildly dies upon the wave, sweetly, & emulously!

Pass on up the Hunderaw, the Dah-gyne; enter that shady velle at the mountain's base. A house of God appears, bosphomed in the tall bamboo. And what? Are these all Christ's disciples? Yes, a multitude are pouring forth, crowding every path and lane! Quietness and order mark them, cheerful content beams from every countenance, and love fills every breast. Pass up the Atteran, the Salwen; cross over that arid plain to the dark base of that towering mountain. It is sabbath, and evening. Worship is ended, and all have retired to their rural homes. Note the stillness of the day—no sound of the ax, or rice pounder—no trampling of buffaloes, or boisterous glee of children. Wind round among the mango trees, and observe the neatness and propriety of each little group. But stop! music is in the air—from north—from south—from east—from west—meeting and mingling in the airy blue of heaven! Float on! float on! sweet undulating strains! Thou breathest of a better land, and I would not break thy wild sweet melody!

Go southward—traverse the Ye, the Tavoy, and long Tenasserim, and you find that along all these rivers, from mouth to source, with nearly every tributary stream, the gospel has been effectually preached, disciples baptized, churches constituted, chapels erected, assistants sent forth, jungle schools established, and we trust souls saved. From the adjacent islands, the Siamese mountains, and the Thoun-yeen valley, converts have also been multiplied. The deep glens, and dark ravines have often witnessed the baptismal ordinance, and reverberated with songs of heavenly praise.

The strong citadels of superstition have begun to fall; many who have from time immemorial sacrificed to nats and demons, and danced around the bones of their ancestors, have looked forth from the labyrinths of superstition and idolatry,—have seen the beacon light hung out over the ocean of heathenism—have fled to it for safety, and run into the strong tower.

Both tribes of this rude untutored race

have received a written language, with a considerable number of valuable books. In Syen Karen the New Testament, with a sixth of the Old, is completed, besides about twenty works of various sizes and volumes. These include a grammar, dictionary, mathematical books, &c.

In the Sho or Pwo dialect, Matthew, John, and Acts have been printed, a grammar and a few elementary books. This people are as yet but little known. They are in some respects superior to the Syens, but far more inclined to Buddhism, consequently more averse to christianity.

And these tribes a few years since, so wild, can now read *understandingly* to the number of twelve or fourteen hundred in these provinces, besides in Rangoon and Bassein.

The Karen mission has three principal stations—Maulmain, Tavoy, and Mergui, where are located ten Mission families, and one single lady, belonging to this department. There are connected with the Karen mission two efficient missionary Societies, one in Tavoy, the other in Dong-yahn, a large Pwo settlement, twenty-five miles north of Maulmain. There are also about *thirty* jungle schools, *three* boarding or preparatory schools, and *two* Theological

seminaries. There are nearly *thirty* organized Churches, with *fifteen* or more connected stations. Between *thirty* and *forty* assistants, and *six* ordained pastors.

In addition to what has been done for Karens, among the Selongs also a Church of forty-two members has been gathered—their language reduced to writing, and some elementary books printed. Light has also spread into the Rangoon region from these provinces, and from Dr. Judson's Burmah Church at Rangoon, so that now many valuable assistants and two ordained preachers have been raised up from there.

There are now connected with the Karen mission about one thousand six hundred and sixty-four baptized believers, and in Rangoon and vicinity near one thousand five hundred more.

Such are the treasures secured to the Church—the Bride of the Lamb, from these dark wilds. Precious—costly gems! Nor are these all the riches gained. Lo! far away in the heavenly world stands a lovely shining band striking their golden harps! Blessed! blessed company! mingling with angels, and swelling the glorious anthems of praise to the Lamb!

ELLEN II. B. MASON.

Newton, Maulmain,  
Oct. 24th, 1848.

## Religious Intelligence.

### Home Record.

#### THE BENGAL BAPTIST ASSOCIATION.

THE seventh annual meeting of the Bengal Baptist Association took place on the 8th of Jan. at Serampore, when in addition to those meetings usually devoted to business, a series of interesting religious services were held. The period for meeting being somewhat later than in former years, we understood fewer Missionaries immediately connected with the Society were present, than is usually the case. Messrs. Niebel of Darjeeling, Cutler and Barker of Aam; and Mullens and Storrow, Independants, were at Serampore during the sittings of the Association. On the whole the year appears to have been, as most religious years are in India, of a very varied and chequered character—notwithstanding there was much of a truly encouraging nature to those interested in the work of evangelizing the natives of this country: the Churches belonging to the Association appear to be in a healthy state; while the baptisms recorded

to have taken place were 128—and fewer causes for Church discipline seem to have occurred than at any former period of their history.

This we deem to be a subject worthy of especial notice, and while our Baptist brethren rejoice with devout thankfulness, we trust that they will do so with "fear and trembling." May the good spirit bless every future year more abundantly, and we and our brethren "see the good of Jerusalem," and "our children's children," the Saviour's peace upon India!

The religious services were conducted in the Mission and village chapels; they were encouragingly attended. The circular letter by Mr. Morgan was read at the introductory prayer meeting; we understand it will be published shortly with the statistics of the Churches for the year 1848. The Bengali service was conducted by Messrs. Mullens (Independent) and Pearce; the latter of whom preached the annual sermon from Isaiah xlii. 1.

The English sermon was preached in the

evening of the same day (Wednesday,) by Mr. Lewis of Calcutta, from Heb. xii. 3, and we trust that the hallowed influences connected with each meeting will not be allowed to pass without some real and spiritual advantage to all who were present at the services.

At the business meetings, a variety of questions, some denominational, others bearing on the interests and future prospects of the Mission Churches and the cause of philanthropy and education in this country, came before the ministers and delegates. The magazines advocating the principles of the Association, works for the improvement of Native Christians and Christian teachers; several new works were mentioned as in course of execution: among these, one on "Theology, another on the "Composition of Sermons," "Porteus' Evidences" and "Bunyan's Holy War." We trust the time is not so distant as many deem it to be, when Bengal will have a standard literature in its own tongue. Biblical versions are still steadily progressing. The Bengali Old and New Testaments are undergoing slow and careful revisions. One of the Missionaries present is engaged in preparing a translation of the New Testament in the Lepchâ tongue, a language little known save but by name. Another from whom a communication was read is employed on the *Santal* New Testament. Next to the Bible the reformation was indebted to its *printed* Biblical works; these were the exponents of its principles. We all know that books can enter unsuspectingly where the Missionary or teacher may not intrude. God gave with the reformation the art of multiplying books, and he gave power and effect to those spread among the people. We call on our brethren, to go on, to give the treatises of our Baxters and Charnockes, our Leightons and Henrys, to the native Christians; the influence of such writings will be specific and direct; while men have eyes to see, and ears to hear, and hearts to feel and understand, such books will stamp character and worth on all who ponder them.

The subject of a native agency occupied the attention of the meetings on one or two occasions. This is as it should be. If native Churches are to "prosper and be in health," the character of the native ministry must be, in some measure, commensurate with the demands of the work. Surely the first concern of an apostle in committing the charge of an infant Church to ordinary superintendence would be, that the teachers sent and the preachers appointed to the care of its interests—be "men of good report of them who are without," men of piety and "apt to teach."

From the colleges and institutions, maintained by Government and at private cost, a class of natives is arising about us, whose very existence will force upon our notice, a

demand—unless the times be kept pace with—Missionary Societies will find difficult to meet. If we encourage a desire for thriving Churches, a healthy and well trained native ministry is essential to its realization: and we are glad that our Baptist friends have determined that no future candidate for the native ministry shall be employed but such as have been examined and found, in some measure, qualified and faithful. Other matters of lesser importance were discussed during the sittings. The concluding service was in Bengali, and held at Jannugur. The next annual meeting will take place (D. V.) Dec. 1849, and it is our earnest prayer that goodness and mercy may accompany the Missionaries in the labours of another year.—*Cal. Christian Advocate.*

### Foreign Record.

ITALY.—THE POPE has fled from Rome, in the disguise of a servant, to escape the violent dictation of his own subjects. Fleming's prediction, published in 1701, that in 1848, the authority of the Pope would be signally ruined, and that the papacy would be exceedingly weakened, although not totally destroyed, has thus received a most striking verification.

DEMAND FOR BIBLES IN ITALY.—The recent changes in the Italian States have opened the way for the extensive introduction of the scriptures. June 17, the Rev. Mr. Lowndes, the estimable agent of the British and Foreign Bible Society at Malta, received an application for *two thousand* Italian Bibles, of Diodati, for circulation in Italy. On the day previous, a similar application was made for several hundred Bibles, of the same version, also for the Italian States. And on the day before that, an application was made by a person in Malta for one thousand of the same Bibles, for distribution in Sicily. Now one thing is very clear. Whatever comes of the late changes and overturnings *politically*, it will be a hard matter to get these Bibles out of the hands of the people; and if left among them, they cannot fail to do a good work. We have heard, also, that numerous evangelical publications have been printed and circulated. There is now hope even for Italy!

• SICILY.—A considerable number of laymen, and even some monks, in Sicily, are beginning to interest themselves in the distribution of the Holy Scriptures. The heads of the government appear disposed to facilitate the work. A mission-house established at Malta, and managed by 6 converted Italian priests, is successfully engaged in the distribution of Bibles and religious tracts in their native country. A journal entitled *L'Indicatore*, the object of which is to compare Roman Catholic teaching with the Scriptures, is printed in the island, and has many subscribers in Italy.—*Bap. Rep.*

## CALCUTTA MISSIONARY HERALD.

## THE CHRISTIAN VILLAGE NEAR CHITAURAH.

The heathen village adjoining the one we are about to write on, most probably derived its name (चिन्तारा-चिता, ५६) from being the place of a Chita, or funeral pile, on which a woman called Sati, is burnt with her deceased husband. The spot is often denoted by a small sugar-loaf shaped temple, with a bas relief carving of a man and woman in the front. This temple, as in the case of the one in the village of Pingri near Agra, becomes the nucleus of a melá. Perhaps this spot became inhabited for this reason.

The Christian village has little to attract the eye with the exception of the two bungalows and the Chapel. In approaching it from Agra you first come to a small neat bungalow built by a member of the Baptist Church in Agra, where his family when sickly may recruit their health. This has a flower and kitchen garden, with extensive walled compound. Adjoining this is Mr. Smith's compound, containing his house, chapel, garden and farm. The house is of comfortable form and dimensions, and was built for a very low sum, under the direction of Mr. S. who in the construction of every building in this village had studied economy conscientiously.

The garden is a pleasant relaxation for Mr. S. in the evening. The upper soil is sandy, but the sub-soil good clay, which with sweet water, is bringing on his trees and vegetables very well. Mr. S. understands much of practical gardening, for which he is indebted to the taste of his pious father. The whole family enjoys robust health. This may be attributed to the extreme purity of the air, unobstructed in its motions by towns, woods or hills; the sweetness of the water and abundance of exercise.

In common with all Europeans who live in country places they are obliged to keep a large supply of poultry and to send into Agra for their other supplies and letters.

*The Christian village.*

This is adjoining Mr. Smith's compound, and is entirely of his creation. It was with great difficulty that the land was obtained, and it is the worst soil in the neighbourhood. The village is an asylum for native Christians, when they leave their heathen neighbours with their religion. Here they find a comfortable home, free from persecution, oppression and ensnaring example. The village consists at present of two rows of mud-walled houses. In the first built row nearest the bungalow, every house has two parallel long narrow rooms, each capable of containing a loom, and communicating with the choppered verandahs, which run the whole length of each side of the row.

The second row is built in the native fashion, in which several single rooms open into one square compound having a common external door. The advantage of this form is that the inhabitants can sleep outside in the hot weather, without fear of their children being taken away by wolves. Besides, as the tenants of this enclosure are generally of the same family, they are more private. Their property also and live stock specially is thus more securely kept. Most of the houses are flat-roofed, with rafters of Nim wood, which by its bitterness resists the white-ants. The average cost of each room in the village is 10 Rs. The two rows of houses will accommodate 22 families. Mr. S. proposes to build another row at once, as he has not room for fresh converts and enquirers. At one end of the village, facing the road leading from Agra to the heathen village, is a baniya's shop, conducted by a native Christian. This partially supplies the Christians with provisions, &c. and thus relieves them from depending entirely on the mercy of their persecuting neighbours.

*Support of Converts.*

The most interesting feature of this village is, that the inhabitants are de-

pendent on themselves alone for support. None of them, but the two native preachers and the school-master, receive any thing for subsistence. Most of them are weavers and live by their trade. In walking down the village you see the loom always in motion, impelled by men with smiling faces speaking of contented hearts. Mr. Smith kindly undertakes to sell their cloth for them in Agra, and still more kindly gives them ready money for their cloth when he receives it from them. With this they are able at once to purchase raw materials for the next piece, instead of obtaining them on credit and therefore at a dear rate. This is a great stimulus to industry. Mr. S. thus exposes himself to the risk of loss in recovering all the money he advances. He ought to be relieved of this by having entrusted to him a small fund, for charitable purposes. It must be inconvenient to a man in the receipt of a salary only sufficient for his actual wants, to part at all times with his ready money and to have to wait a longer or shorter time for its recovery. Besides this many cases of real distress occur amongst the poor every where, and especially amongst very poor Hindn weavers, when they leave their native village and are turned out of caste. They often suffer the loss of all things. Under these circumstances who can refuse them a few rupees to enable them to recommence house-keeping and to purchase implements and materials for their handicraft. Mr. S. could most judiciously expend a few rupees every month in assisting deserving persons, without encouraging covetousness or idleness.

Besides weavers, there is a converted bráhmán, a Chamár, a Musalmán and a carpenter. These are employed by Mr. S. in his garden, field or village.

The weavers earn by the *hard labour* of their whole family from 3 to 4 rupees a month. By cultivating a small piece of ground in the rains with hired bullocks they may, if the year is favourable, add a little to their income. Few of them yet possess any live stock, though here and there a milk-giving cow, buffalo or goat may be seen.

On the whole we may say that though still very poor their temporal circumstances are steadily improving. This may be seen in their dress, houses, general appearance, as well as by the increase of their collections at the sacrament and the possession of some silver ornaments.

Any persons are allowed to reside in the village on condition of renouncing caste and submitting to all Christian rules of conduct.

#### *Religious exercises.*

Every evening the whole of the inhabitants of the village and compound able to attend are expected to be present at divine worship. The native Christians with their wives are now very punctual in their attendance when possible. On Monday and Saturday evenings they hold a prayer meeting, and on Wednesday there is a regular service. On the other evenings there is simply family prayer.

On the Sabbath there are two public services. Early in the morning the native Christians have a prayer meeting by themselves, which Mr. S. does not attend. In the afternoon, whilst Mr. S. meets his enquirers, Mrs. S. collects the Christian women for a prayer meeting, when one of them, the wife of the native preacher Mohan, reads and expounds a portion of Scripture. While this is going on in the house the rest of the members of the Church are assembled in the Chapel for another prayer meeting.

The manner of keeping the Sabbath here strikingly distinguishes this village from others. All toil is suspended. Whilst in other villages the women on the Sabbath especially, smear their houses with cow dung and ornament them, the women here are cleanly dressed and listening to God's word. Whilst in other villages the plough, the sickle, the loom, and the wheat mill, are in motion from morning to night and the usual amount of bawling, wrangling and abuse, or boisterous merriment is heard, here all is silent save the unavoidable noise of children.

At 10 o'clock in the morning a large bell (ghanta) twice summons the whole village to worship God. The Christians, all cleanly, tidily dressed, wend their way with their wives and children, if old enough, to the Chapel, which is in the bungalow shápe, with a verandah all round and glass doors and windows. The building without the doors and windows cost only 250 Rs. The Christians sit on forms in the English fashion, though the servants seem to prefer the ground. All are quiet and orderly in their demeanour. At first they were rather restless, and did not see the propriety of refraining from whispering, and going in and out. By a little firm-

ness Mr. S. has brought them into good order. The service is in pure Hindi, which is well understood here. The hymns are those of Mr. Parsons' of Monghyr, and chiefly those at the latter end of his book composed by native Christians to suit native tunes. These they sing with very good effect. No doubt they much more enjoy the melodies of their native country, than our more elaborate and harmonious English tunes, which they occasionally sing. Their singing sounds exactly like the long swelling and falling tones of English sailors as they are heaving the anchor.

The native Christians listen patiently to regular, well made sermons, full of sound theology and eminently practical. Mr. S. has attained a great facility in the use of the purest Hindi, which he pronounces so as to be understood, which is not always the case with even profounder scholars.

#### *Character of the native Christians.*

With very few exceptions they give Mr. S. great satisfaction; I am not able to testify much respecting them, as I have had but very little intercourse with them. This much I am convinced of, that though the Church is fewer in numbers than in the days of its first prosperity, the winnowing it has undergone has separated much, if not all the chaff, from the precious wheat. Mr. S. exercises such vigilant watchfulness over them that they are soon recovered if they fall, and I do hope that they are all growing in grace and knowledge. Two or three of them would be an ornament to any Church in India.

#### *Advantages of the village.*

These I have hinted at before, but it may be as well to state distinctly that it chiefly enables them to get a livelihood, to obtain the conveniences of life and the blessings of Christian instruction, example and mutual consolation.

Whilst they remain as Christians in a heathen village they are persecuted in a manner which all intimately acquainted with the Hindus can well understand. The village well, the barber, the money-lender, the buniya are denied them. False charges are made against them, their presence, their touch is pollution, and therefore intercourse with them is shunned. Now this they might bear in silence and partially remedy. But when they take their produce to the market,

not only are they persecuted by their heathen neighbours of the same trade, who would not scruple to lay violent hands on them, seeing the police indifferent or siding with the Hindus, but they cannot sell their goods; for none will buy of them. To fly then to this Christian village is to fly from starvation, and to gain a place in society superior to that they have lost. They are looked on with some degree of respect and affection by Europeans, their fellow-Christians, and at last by many of their neighbours.

#### *Missionary labours.*

Mr. Smith goes out every morning with his native assistants and visits some 50 villages about twice a month. Occasionally he goes to towns in the neighbourhood and melas.

He also does much good by curing the sick. The villagers for many miles around come to him for medicine. He is generally successful, and thus gains the esteem and affections of multitudes, including some of his bitterest enemies. One Christian family now in the village were thus first softened from the feeling of hatred they bore him and his religion. He chiefly uses country medicines, which are cheap and powerful. Surgical cases he sends to Agra.

Thus far then the experiment of a Christian village has succeeded, better perhaps than any where else in India. The reason of this is, that an energetic, devoted European Missionary lives amongst and never leaves them more than a few days at a time at long intervals. It will be many years before they can be safely left to the charge of a native pastor. If eminently pious, they are often deficient in mental energy or in prudence, and it is very rarely that you meet with one possessing the three qualities in equal proportion. At present the Christian village of Chitaurah is a nursery in a wilderness, with many flourishing healthy plants; it is a light shining with increasing brightness on the dark ocean of sin and misery around, and it is a refuge from the stormy blasts of persecution, for those who have not the moral courage and unshrinking faith to withstand them unsheltered. May we ever be enabled to say of that little Church as of Zion (Ps. 46) 'God is in the midst of her, she shall not be moved. God shall help her and that right early.'

P.

## VISIT TO FUTWAH.

ON the 15th instant left home and about  $\frac{1}{2}$  past 12 o'clock P. M. arrived at Futwah about 15 miles to the east of Patna, where I had the day before forwarded my tent. Futwah is a very large town on the left bank of the Ganges, having a tributary mountain stream that empties itself into the Ganges on the west or south-west end of the town; over this stream or river, which is called the Pun Pun, there is a very large bridge, that has the appearance of having been built many years ago, and the natives affirm that it was built by some nawáb; at the west end of this bridge there is a long continuance of houses for some distance forming a street, in which something like a bazar may be said to be held, but the town of Futwah is on the east end of the bridge; here a good deal of traffic, especially in cotton, is carried on, and there is an extensive bazar; villagers, from the surrounding countries for many miles are in the habit of frequenting this bazar, and the high road lies through the centre of the town and bazar, there is consequently a thoroughfare the whole day, but in the forepart, and afterpart of the day, the bridge, which is large and of good length, presents an assembly of people, passing and repassing. And a number of idlers who lounge about, and are leaning over the parapet of the bridge watching boats that may be passing or otherwise amusing themselves. This bridge offers under all circumstances an excellent stand for preaching, and here we took our stand twice a day while not engaged in other parts, and here we preached to numerous bodies of the natives, who listened with manifest attention to the whole account of the Gospel plan of salvation, without a single word of opposition, and notwithstanding we took our stand here so often (five days) we were surrounded with attentive and patient hearers, we were not confined to the towns-people, many of the country people were our hearers, in fact the greater number were from among the country people whose business brought them to Futwah, and these are the best of hearers, towns-people and people in cities are generally the worst of hearers as well as the worst of characters; the natural simplicity of the country-people seem to point them out, as those upon whom the Gospel may (under divine influence) first produce an effect. We have great reason to feel

grateful and encouraged from the attention paid. Books were not sought for with much concern, but we had some who seemed as if they wished for books and would make a good use of them, and to such we had much pleasure in distributing portions.

It is a matter for regret however, that having afforded an opportunity to those who felt desirous of conversing with us, we had not that privilege but with one; he appeared a simple man about 45 or 50 years of age, he came to the tent twice, saying that on so important a subject as religion the bazar was not a desirable place to enter into conversation, and therefore he came to us to enjoy a private conference. We tried to impress on him the impossibility of a sinful creature being able to accomplish his own salvation, hence the vast obligation man lay under to Christ for his unspeakable love.

Business having required my attendance at home, I was compelled to postpone my going on further, as at first intended to large inland towns Hilsá, Islámábád, and others, where it is thought no Missionary has yet been, but if it is the Lord's will, I hope to visit these towns this cold season.

From the apparent disinclination on the part of the natives to oppose or contradict as they formerly did, I think it is reasonable to conclude that idolatry is on the decline; its advocates do not now come forward in that self-confident manner they did some time ago, and this is not confined to country-people and towns-people, but in large cities also when I first came to Patna, it was impossible to proceed with a dozen sentences without opposition, and sometimes abuse; the Muhammadans were so hostile that it was impossible to avoid altercations, but now it is hushed almost into calm. This morning (22nd Dec.) the native preacher addressed a large concourse of people in a very central part of the town, and I followed him making known God's plan of mercy and showing that those who felt the weight of their sins were freely invited to Christ the true Saviour, who died for sinners, yet not a lip moved, not a word was uttered; all was marked attention; and on my leaving we exchanged the salám. There are occasions when a disputant comes forward thinking we have been upholding the purity of European lives, and they ask some startling questions, which we

are obliged to answer, not much to the credit of nominal Christians.

May the Lord follow every attempt of his servants to sow the good seed with a

rich blessing, until this moral wilderness blossoms as the garden of the Lord. Amen.

ALIF.

## JESSORE.

FROM REV. J. PARRY.

*Dec. 29th, 1848.*—I returned last Tuesday from Sâtberiyá, where I spent twelve days in instructing the native Christians and in preaching the Gospel to the Muhammadans chiefly, who resorted to me daily for the purpose of enquiring about divine things. The following particulars relative to my labours and the twenty-one converts who were baptized during the above period, will I hope, prove interesting.

The ordinance of baptism was administered to the said converts in four villages and on five occasions. In each place a large number of spectators were present to witness the ceremony. I was much pleased to observe the sedate and serious behaviour of the spectators, who listened also with much attention to the addresses I had to deliver before going into the water; many observed that ere long all would embrace Christianity.

The following statement will tend to show the encouraging success of the Gospel in the village of Sâtberiyá and other villages adjacent to it.

Kálu with his family, consisting of his wife, father and mother rather aged, and a sister, resides in the village of Hákimpur, which is about four or five miles from Sâtberiyá. They have had religious instruction from the native preachers since May last, and seemed to possess sufficient Gospel knowledge to induce us to hope that they desired to embrace Christianity from a conviction of its truth and beneficial tendency. Every particle of Muhammadanism they have thoroughly rejected, and their consistent conduct as believers was evidenced by the testimony of some of the brethren. Mánullá resides in another village, and appeared to have acquired a clear view of salvation through faith in the Lord Jesus Christ. He also had given evidence of the influence of the Gospel in his heart and of his endeavours to regulate his life and conduct according to its principles. The above six individuals were baptized in a lake on a Sabbath afternoon. Mánik, who has been a member for about a year of the Sât-

beriyá Church, had the infinite pleasure to see his wife, and mother, put on the Lord Jesus Christ by baptism. Dabu of Rasulpur told me that he heard the Gospel from me some time ago when he was a prisoner in the Jessore jail. This poor man was innocently punished, he suffered instead of the guilty party of the same name. He appears to be a happy believer, although he is somewhat deficient in divine knowledge. He is about sixty years of age. His son and wife continue in the Muhammadan faith, but they made no objections to his making a public profession of Christianity. Every Sabbath morning he used to come over to Sâtberiyá from his village, which is about five miles from the former, for the purpose of attending divine service, and for the last three months I believe he has never been absent from worship. Fatik and his wife are residents of Sâtberiyá and both heard the Gospel a long time ago, but they did not pay any proper attention to it for some time. The Lord inclined their hearts some months ago to attend worship, and the means of grace were blessed to them, and they resolved to follow the Lord. Fatik, about two or three years ago gave up caste and expressed a desire to embrace Christianity, but not having faith at the time he went back, in consequence of having experienced a little persecution.

Dánish, his mother, embraced Christianity about three years ago; and about eighteen months ago, after wandering about, he returned to her; after a month he left her again and returned about three months ago like the prodigal son; he abandoned his evil habits of smoking gánjá, and idleness, began to attend regularly divine service, and God blessed the truths he heard to his soul. He then felt it his duty to make a public profession of his faith in the Lord Jesus Christ. Ádar, the brother of one of the members of the Sâtberiyá Church, had been hearing the Gospel ever since his brother embraced Christianity, and although he seemed from the commencement to assent to the truths of the Gos-

pel, yet he did not feel that he was a poor lost sinner, and needed the blood of Christ for the pardon of his sins. About six or eight months ago he began to attend worship regularly, and was brought under serious impressions by the grace of God, and he resolved to put on the Lord Jesus Christ by baptism.

The above eight individuals were baptized towards the forepart of the Lord's-day in a lake adjoining Sâtberiyâ. On Monday three more candidates applied for baptism, and having satisfied ourselves that they had Gospel knowledge and were sincere believers, they were baptized in the afternoon opposite to the village where they reside, in the presence of their neighbours, relatives and friends. Last Lord's-day three candidates applied for baptism. Two of them are the brothers, and one a lad of about fourteen, the son of one of the native preachers of Sâtberiyâ. Their knowledge of the Gospel appeared to be clear and full, and some of the brethren testified that they attended worship regularly, and their walk and conversation were in conformity to the commandments of God. The above believers were baptized in the presence of a large number of spectators who had assembled at the water-side from several adjacent villages; many of them seemed to view the ordinance with great seriousness.

Phelâni, a poor widow of Hâzrakotâ village, for several months past has been an enquirer; we took her to an adjoining village, where one of our native bre-

thren has taken up his temporary residence, and in the presence of a good number of her neighbours and friends, and that of four or five brethren, I proposed a few plain questions in connexion with faith and repentance, and the keeping of God's commandments. She gave satisfactory answers. A large number of women, besides men, assembled at the water-side to witness poor Phelâni's baptism. After the performance of the rite; all of us returned with her to her house, and we had worship, and I read from the Acts relative to the unuch's baptism.

Ere long I intend (D. V.) to visit Sâtberiyâ again, as I hope several converts will be ready to be baptized. The late baptisms have made a stir, and we have heard many a Muhammadan remark, that the time has arrived for Christianity to prevail and that ere long both Hindus and Muhammadans will become Christians. On our way to a certain village, we met a Muhammadan with whom Ali Muhammud is acquainted, and he asked him about a certain individual who had expressed a desire to embrace Christianity. The said individual in reply, said, "Why do you ask of this and that person, cannot you see that the whole country is about to rush into the true religion, and therefore you all will be wearied." Blessed and praised be God for the success and encouraging prospects vouchsafed into us towards Sâtberiyâ.

## DINAJPUR.

FROM REV. H. SMYLIE.

Nov. 1st, 1848.—In the letter I wrote you a short time ago I mentioned that I hoped to have the pleasure of baptizing two persons shortly. This would have been done, but one of them got the fever shortly after I had written, and for that reason their baptism has not taken place as yet.

Formerly this was one of the dulllest months in the whole year; because the courts are closed, and the Amlas, with many others, have retired to their homes in the country and elsewhere. Those who remain in the city are taken up with their own pujâs. This year, this month has not been so dull. There have been many attentive hearers in the bazar, and we have had some interesting inquirers. One, from Kalâya-ganj, who remained 16 days with us; during

this time he heard much. At length he asked leave to return to his home to procure clothes for the approaching cold season, promising to return in a month or 40 days for further instruction, and that when he better understood what he had heard he would return to his own country and teach it to all. On leaving, he requested to be allowed to take a New Testament with him, this, with several books, was given him.

At present we have several inquirers, one from Maipâldighî, an interesting young man, indeed they are all so. Another from Rangpur and two from Haripur, three of them were with me some time this evening after worship. They said little during conversation, but listened with earnestness and heartily assented to what was said. They were told

that man's heart is altogether sinful and utterly incapable of itself to do any thing good according to God's law. This was proved by showing them that their hearts at all times bring forth anger, wrath, strife, covetousness, evil surmising, hatred, and lustful thoughts. I remarked, this is your very cast, your very nature, your heart, yourself, no action of your own can remove, or subdue for one moment, any one of these vile propensities. This is the very cast of Satan himself, and has nothing whatever to do with God; you may say if you please, you are Musalmáns, that is a mere name, and nothing more; your real cast, your real name is all sin, and your real, your own very cast sin, go to any one, or all of your maulavis not one of them will show you anything like this, and why? because they don't know it. Now Jesus Christ died, he gave his life to remove from your hearts this cast of the devil and give you the cast of God by the gift of his Holy Spirit; when you get him, then you will hate all, all these, and when you see and hate, and are weary of them all, then you know you have the Spirit of God. He hates sin, and those who truly hate sin are like him. If you would be like God and escape eternal wrath, you must believe on Jesus Christ, or you can never be saved; Jesus Christ is alive and can save you, Muhammad is dead and cannot, he never did anything for you, all he did was for himself. When Jesus Christ rose from the grave, he showed us he had triumphed over Satan, Satan could not keep him in the grave; but Muhammad is Satan's prisoner; some might suppose they would be offended on hearing such things, but so far from that being the case, it is quite the reverse. The time was when it would have moved the hearts of the whole land as the trees of the wood are shaken by the wind, yet the painful thought returns. To say all this however good is not conversion; it is an advance in the right, those who have seen the taking of a great fort can remember the weary zig-zag way the miners were obliged to cut ere they came under the walls to blow them up.

*From the same.*

*Berhampur, Dec. 30th, 1848.*—We have just reached Berhampur after a long drag of 10 days. In my last year's journey I thought the natives greatly improved in their spirit and disposition towards the gospel, but this, they seem to be still more so, yet the distressing

thought that they are not yet converted is ever uppermost, though dark, and the nights cold, they appeared inclined to listen to any hour, and many, if not all, evidently feel an interest in what is said. To some preaching in the dark may appear not a little strange, but where it can be done, I believe it will be found the best with the natives; their attention is seldom called away, or taken up by surrounding objects. The labours of the day are past and they appear in no hurry to begone or brake up, for in the daytime they generally seem impatient and on the move, in the night it is quite otherwise; they seldom seem inclined to move, some one from the boat, to conduct me over broken ground or down the high and rugged bank of the river, is the first to disturb. Our boat always goes as long as they have light to go in safety, as soon as they begin to fasten the boat, I start up the bank into some village or bazar, sometimes a few men are seen standing together and to them I proceed. I have not unfrequently wished I had some one of the brethren with me, but this cannot be. When I had companions, (one excepted,) they were rendered so useless by fever and ague that they never accompanied me. If God will lead Bengal to Christ, as he some time will, what will the west be compared to that glorious scene? What God did for the west, was indeed glorious, but compared with the millions of Bengal. We hope and pray.

I don't know why I forget to thank you for the kindness so freely bestowed on me while with you, I would embrace this opportunity to thank you for the books and tracts sent me.

It is lamentable to think payment is demanded for tracts at the very time they are likely to be most useful and profitable to the natives. How other missionaries may be able to get money to pay for them, I know not, but this I can say, that if the natives get no more than I am able to pay for, they will get none at all; books for myself I cannot procure much less for others. To the missionary, tracts were, are, and ever will be a very valuable assistance; many, many a time when worn out with fatigue and hardly able to say two words they were at hand. I knew a missionary who for years could seldom speak because too weak to do so, yet day after day saw him at his post with his bundle of tracts. There may be others in the same condition; this question ought to be well weighed.

## CALCUTTA AUXILIARY BAPTIST MISSIONARY SOCIETY.

The Annual Meeting of the CALCUTTA AUXILIARY BAPTIST MISSIONARY SOCIETY was held at the Circular Road Chapel on Friday, Jan. 12th, M. Wylie, Esq. in the Chair. We have not space for any extracts from the addresses delivered on the occasion by the Rev. Messrs. Herdman, Pearce, Niebel and Morgan. The following is the substance of the Report:

"The Baptist Mission in India had during the year sustained the loss of one Missionary by death—Mr. Leonard of Dacca, and of two in the Upper Provinces by resignation.

1. In Calcutta the work of preaching the Gospel to the Hindus and Muhammadans had been carried on throughout the year. Mr. Kälberer of Patna, during a stay of several months, had many prolonged discussions with Musalmáns on the Muhammadan controversy, with the bearings of which he is intimately acquainted.

2. In the department of Biblical translations Mr. Leslie's revised, or rather almost new version of the Testament in Hindi was completed early in the year; and the first Volume, down to the end of Joshua, of the Sanscrit Old Testament was published at the end of November. The printing of the Sanscrit Old Testament had advanced to the 11th of Judges; that of a revised edition of the Bengálí Bible to the 15th of 1st Samuel; and that of a revised edition of the Sanscrit New Testament to the 6th of Luke. There were in the Press a new edition of the New Testament in Bengálí, and large editions of separate portions of the New Testament in that language, as well as in Sanscrit, Hindi and Hindustáni. The Scriptures issued from the Depository of the mission during the year, amounted to 48,157 volumes; those printed to 59,000 volumes, of which 47,000 were single gospels.

3. Among the schools were mentioned the Benevolent Institution, attended daily by 170 boys and 50 or more girls; the Intally Mission School, supported by the Ladies' Auxiliary Society, and attended by about 80 youths, mostly Hindus; the Native Christian Girls' school at

Intally, where upwards of 30 girls are boarded as well as instructed; and the three vernacular schools near Haurah, with about 190 boys. It was also mentioned that one school or more existed in connection with almost every church.

4. Among the ten Churches in or near Calcutta there are four, in connection with which stated services are held in English; in three of these, however, there are also native services. The other six are Native Churches, two of them in Calcutta, and four in the rural districts to the south. These ten Churches had during the year received by baptism 65 persons, more than half of whom are natives. They now contained 532 members, of whom about 300 were natives. The clear increase during the year was 71 for the ten Churches.

Among the Mufassal Stations Barisál alone required special notice. Mr. Page had gone there, and although for a long time severely tried by personal and domestic affliction, as well as by other discouragements, he had persevered. Having become better acquainted with the native converts, he had divided them into seven Churches, which at the close of 1848 numbered in all 132 members in communion. He was now cheered by the prospect of nearly all the nominal Christians joining the Society; and more still by the pleasing fact that some of the heathen were ready to cast in their lot with the Christians.

The eight Churches at Serampore, Cutwa, Birbhum, Dinájpur, Jessore, Barisál, Dacca and Chittagong, had during the year received by baptism 58 persons, nearly all natives; and now numbered in all 571 members, of whom about 530 were natives. Thus at the present time there were in connection with the mission, in Bengal, 830 native communicants, who might be safely assumed to represent a community of more than 3000 persons bearing the Christian name.

The financial statement showed that the Auxiliary Society was in debt to the amount of 906 Rs. the receipts having only been 1550 Rs.

# THE ORIENTAL BAPTIST.

MARCH, 1849.

## Theology and Biblical Illustration.

### JESUS PRAYING—OUR EXAMPLE.

"He that saith he abideth in him ought himself also so to walk, even as he walked."—  
1 John ii. 6.

THE Christian's walk should, in all respects, resemble his Master's. Did Jesus tread the path of prayer? The believer must tread the same path. His prayers should breathe the same spirit as his Master's, and as far as the difference between them, arising from the peculiar nature of the functions which devolved on Christ, will permit, should be transcripts of His.

The prayers of Jesus, in his state of humiliation, afford a grand subject for consideration; too grand to be exhausted in the compass of a small article. We purpose in the following remarks, to view them under a single aspect, viz. as *affording a pattern for our imitation.*

1. Jesus prayed at his BAPTISM. "It came to pass, that Jesus also being baptized and *praying*, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him." (Luke iii. 21, 22.) The public ministry of our Lord did not commence before his baptism: it was after this that he entered upon the discharge of those arduous and important duties which involved the happiness of countless multitudes, and which occupy so large a portion of the Gospel narratives. Here believer, is an example for thee. Art thou preparing to run the long and difficult race of the Christian. Art thou about to be buried by baptism into the death of thy Lord? Thy best preparation is *prayer*. Let Jesus serve thee as an example.

It is also worthy of remark that while Jesus was "praying" the Holy Spirit "descended in a bodily shape like a dove upon him." How strange does it seem, at first sight, that God should connect the descent of the Spirit even on his own Son, with prayer! What other reasons

soever there may have been for this, one reason is obvious, and with that alone have we to do in this place; viz. that Jesus should serve as an example to his people. Christian, notice this remarkable appearance. Is this God's elect in whom His soul delighteth? Is this his Son, the beloved, in whom he is well pleased? Is this he to whom the father giveth not the Spirit "by measure?" And must even this glorious being pray before the Holy Ghost will descend on him? How great then the necessity for thee to pray, ere thou canst expect the Comforter! The Lord of glory stoops from his matchless dignity, and in his own conduct presents a model for thine imitation.

2. Jesus prayed before *he chose his Apostles*. "He went out into a mountain to pray, and continued all night in prayer to God. And when it was day he called his disciples: and of them he chose twelve, whom also he named apostles." (Luke vi. 12, 13.) Does it not seem, in these verses, as if the evangelist wished to intimate to us that the choice of the apostles, had been a subject of Jesus' prayer the preceding night? We think it is so. We are not here told what was the particular nature of Christ's prayer, nor do we purpose making any inquiry as to that. We are however certainly taught this lesson, that previous to engaging in any great undertaking, and on every occasion of importance, it is our duty to pray to God. The disciples of our Lord were required, after his ascension, to bear witness before all nations to his resurrection; the part which they were commanded to act on the stage of the world's history, was, next to Christ's, the most important conceiva-

ble. The appointment of them must, therefore, have constituted an era in the history of the Gospel. This era was distinguished by the fact that Jesus prayed. Let every era in thy life, disciple of Jesus! be similarly distinguished.

It is worthy of remark that on the above occasion Jesus "continued all night in prayer to God." It is, then, our duty, on particular occasions at least, to continue *long* in prayer. The fervent wrestlings in prayer, of a real child of God, should be characterized by unwillingness to depart from the throne of grace.

3. Our Lord's TRANSFIGURATION took place *while he prayed*. "He took Peter and James and John and went up into a mountain to pray. And as he prayed the fashion of his countenance was altered and his raiment was white and glistening." (Luke ix. 28, 29.) The transfiguration was a very remarkable event in our Lord's life; and in the wisdom of God it was connected with prayer. Let us turn aside for a moment and contemplate this great sight. Our Lord is alone with his disciples on a mountain. He lifts his eyes upwards and addresses himself in prayer to the God of the whole earth. Whilst thus engaged, the eyes radiate light; the features are gradually illuminated; until the entire countenance beams with celestial glory: fit emblem of the flame of devotion which warmed the spotless soul within. The raiment seems to catch the flame; and the entire person is soon radiant with heavenly effulgence: as if the glory which illumined the outward man arose naturally out of the intense devotion which absorbed the inner man. Christian, here is a spectacle worthy of thy attention. Is it thus *thou* prayest? Do such earnestness and fervor characterize thy devotions? Learn from thy master *how* thou shouldst pray.

4. Our Lord was much in *private prayer*. He taught the duty of closet prayer as much by his example as by his precepts. We have occasional notices in the Gospels of his retiring to mountains, to court their solitude for the purpose of praying. When great multitudes came together to hear and to be healed of their infirmities, "he withdrew himself into the wilderness and prayed." (Luke v. 16.) Our Lord withdraws himself from the ceaseless engagements of the day, in order to hold communion with his heavenly father. What an example for his people. Among the busy scenes of life, how apt is the mind to lose sight of the throne of grace!

And what a privilege is it to be able to retire from the turmoil of business for the purpose of holding sweet communion and fellowship with "His Father and our Father, with his God and our God." In Luke ix. 18, we have another short notice of Jesus praying:—"and it came to pass as he was alone praying, his disciples were with him." Here we see, our Lord did not scorn to pray in the presence of his disciples. This was no doubt to set them an example. The sight must have been unspeakably solemn and very impressive. It is highly probable that it left on the minds of the apostles a deep impression. That this was really the case seems clear from their conduct on a similar occasion. Luke says:—"As he was praying in a certain place, when he ceased, one of his disciples said unto him, "Lord, teach us to pray as John also taught his disciples." (xi. 1.) So awed and impressed do they seem to have been at the spectacle that they did not dare to interrupt him; but when he "ceased," they gave vent to their emotions in this short and pithy petition—"Lord, teach us to pray." Had they been strangers to prayer? We think not. But when they saw Jesus praying, it seemed to them that this alone was true prayer. If *this* was prayer, then had they never prayed. How desirable is it that the prayers of all Christ's people should exercise the same happy influence on those who chance to witness them.

5. Our Lord thanked God for the wisdom displayed in the *choice of his people*. "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so Father; for so it seemed good in thy sight." (Luke x. 21.) This is worthy of our imitation. But Christ, is not, we apprehend, generally copied by Christians in *this particular*. Is it usual among believers to thank God for the *wisdom in the choice of his elect*? God acts in our days on precisely the same principles as he acted in the days of the apostles. Now as well as *then*, may we say, "Not many wise men after the flesh are called." (Cor. i. 26.) And if praise was his due *then*, for this display of wisdom, it is equally his due *now*. Brethren in Christ! give unto the Lord the glory due unto his name. Take up the language of Christ and say, "We thank thee that thou hast hid these things from the *wise and prudent*, and hast revealed them unto *babes*."

6. Our Lord prayed *on behalf of others*. "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: *but I have prayed for thee, that thy faith fail not: and when thou art converted strengthen thy brethren.*" (Luke xxii. 31, 32.) Here we are taught that we should watch over each other. Though we possess not the omniscient eye by which Jesus was able to detect the plots of our invisible foe, yet so far as we can see the snares to which our brethren are exposed, it is our duty to pray for them. We are also taught here the necessity of praying for individuals, "Simon, Simon, I have prayed for thee." How much more of real sympathy would enter into our intercessory prayers, did we pray for Christians *by name*, more frequently than we do!

Our Lord again prayed for his people in all ages. In the xviii of John, after he solemnly commits his apostles and immediate followers to God, he says, "Neither pray I for these alone, but for them also which shall believe on me, through their word." (ver. 20.) And what did he pray for in reference to these? "Sanctify them through thy truth" (17,) and "that they all may be one," (21.) How free from selfishness are these prayers! Oh brethren! let us strive to be like our Lord. Let our hearts enlarge with sympathy towards *all* who are in Christ. Let us take as deep an interest as our Lord did, in the sanctification of our fellow-travellers to Zion, and pray as earnestly for a real and abiding unity to exist among all the members of Christ's body.

But our Lord *prayed for his enemies*. "Father forgive them; for they know not what they do." (Luke xxiii. 34.) "Pray for them, who despitefully use you and persecute you," had long before been the language of Christ's precepts; it is now the language of his conduct. Well did he exemplify what he taught.

"In thy life the law appears  
"Drawn out in living characters."

The nobleness of mind,\* and strength of love displayed here are unparalleled in the annals of the history of man. They are peculiar to the character of God *alone*. They manifest the very perfection of a glorious character. Believers, do ye wish to be "the children of your Father which is in heaven?" "Be ye then perfect, even as your Father which is in heaven is perfect." (Matt. v. 48.) "Love ye your enemies, and ye shall

be the children of the highest." (Luke vi. 35.)

7. Our Lord always thanked God for the bounties of his Providence and *that in the presence of others*. "And Jesus took the loaves; and when he had given thanks, he distributed to the disciples." (John vi. 11.) The Spirit of God seems to have wished that the readers of the New Testament should take particular notice of this little fact, for John in a subsequent reference to this transaction speaks in a way truly remarkable: he says—"There came other boats from Tiberias, nigh unto a place where they did eat bread, after that the Lord had given thanks." This last parenthesis seems to have been thrown in intentionally. It does not arise naturally out of the narrative. The sense would not be incomplete without it; the connection does not require it. Let us then not overlook what the Holy Spirit brings under our view. We should never sit down to a meal without acknowledging the bountiful hand that spreads our table: and when in the presence of strangers, we should not be ashamed to imitate our Lord in letting it be seen, that we are not unmindful of the hand that feeds us.

8. In his prayer for deliverance from suffering our Lord always added this clause, "*nevertheless not what I will, but what thou wilt.*" "Father, all things are possible to thee; take away this cup from me: nevertheless not what I will, but what thou wilt." (Mark xiv. 36.) This he repeated three times. When under the intensest suffering, our Lord submitted to God's will. And his most earnest prayers for deliverance were qualified in the above remarkable manner. But further, not only did he cheerfully submit to God's will, but in the *midst of suffering*, his desire for deliverance was exceeded by his desire for the glory of God. "Now is my soul troubled, and what shall I say, Father save me from this hour?—but for this cause came I unto this hour! Father, glorify thy name." (John xii. 28.) Let us behold in this glass, the glory of God, so shall we be changed into the same image from glory to glory, by the Lord, the Spirit. Let us constantly contemplate the glorious example and character of our blessed Redeemer, and they will exercise their assimilating power on our own souls.

9. Our Lord finished His work with PRAYER. We have seen him start on his course with prayer, we have now to view him end his days, and close his ministry with prayer. "And when Je-

sus had cried with a loud voice, he said, *Futher, into thy hands I commend my spirit*: and having said thus, he gave up the ghost." (Luke xxiii. 46.) This scene is truly affecting. The man of sorrows renders up his spotless soul into the hands of his heavenly Father. Brethren in Christ, behold our elder brother! behold our suffering Lord! Look at his lovely countenance "marred more than any man, and his form than the sons of men;" watch the languid eye and the sinking frame; and hark! there is a shrill cry of agony—it is over: and now hear his last memorable words—"FATHER INTO THY HANDS I COMMEND MY SPIRIT." Let these be thy last words, servant of Jesus.

Calcutta, 13th Jan. 1849.] X. Y. Z.

### BIBLICAL CRITICISM.

1 Timothy iii. 16. "Without controversy great is the mystery (secret) of godliness, God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the gentiles, believed on in the world, received up into glory."

SOME manuscripts read instead of "God was manifest in the flesh," he who "was manifest in the flesh," which reading is adopted by Dr. Griesbach in his 2d edition of the New Testament, and is also approved of by Sir Isaac Newton, and makes much better sense than the present reading, for according to the latter it must be understood that God who was "manifest in the flesh" was justified by the spirit, of which circumstances no one, and particularly Timothy, to whom the words were addressed, need be told, for God will always be justified in all things. Again, it also shews that "God" was seen of angels, of which also we need no information, for these spirits worship him day and night. Further, it represents that he was preached to the gentiles and believed on in the world, of which transactions we have no particular account in the New Testament. It further maintains that "God" was received up into glory, which as respects that glorious being, makes no sense, for he dwelleth eternally in glory. Whereas if we read, "He who" was manifest in the flesh, it makes very good sense, which will be as follows:—

He who was manifest in the flesh or shewn or made known as a mortal man, was justified by the Spirit, that is, was supported in his ministry as being the Messiah by the power of the Spirit of

God, through whom also he offered himself a sacrifice to God (Heb. ix. 14,) and through whom he was raised from the dead.—1 Pet. iii. 18.

He who was manifest in the flesh was seen of angels, i. e. visited by them, or seen after his resurrection by above five hundred brethren at once.

Was preached unto the gentiles, believed on in the world, received up into glory, all which we learn concerning Jesus the Messiah from the Gospels and Acts of the Apostles, where the events are particularly recorded. It certainly is, as the Apostle asserts, a great secret, or mystery, that a mortal man should be justified by the spirit of God, should be visited by angels, be preached unto the gentiles, be believed on in the world, and be received up into glory, for of what man since the beginning of the world can these things be said, except of Jesus of Nazareth, the chosen, and beloved son of God, the only mediator between God and man, the *man* Christ Jesus. Vide the same Epistle to Timothy from which the above words are taken, Ch. ii. 5.

The above remarks may tend to elicit the truth, in respect to which I am

AN ENQUIRER.

### THE BAPTIZED HOUSEHOLDS.

#### THE HOUSEHOLD OF STEPHANAS.\*

Two things are mentioned by Paul as grounds of the exhortation in verse 16; ONE, that the household of Stephanas was the *first fruits*, not of the city of Corinth only, but of the whole province of Achaia. For centuries and generations that province had been only a garden of weeds, of wild vines, or barren fig-trees, in the eyes of its Great Husbandman. Ever since the dispersion of the nations at Babel it had brought forth no fruit to God. Generation after generation had perished, first in savage, then in civilized life, and alas! deserved to perish. There was nothing, in a moral and religious point of view, worth gathering into the garner. Civilized Corinth was, indeed, in the eye of the merchant, the statesman, the philosopher, the artist, a truly *beautiful garden*. Athens itself could hardly surpass it. And it *was* beautiful too; but the eye of an apostle looked not for the flowers of human taste, but for the *fruits* of Divine Holiness, and of these there were none,—there never had been any yet,—for heathenism yielded much beauty but no holiness. The Household of Stephanas was the first *true olive*. After so many cumberers of the ground cut down,

\* 1 Cor. i. 16, with xvi. 15, 16.

one tree wholly a right one is planted. The time to favour Corinth was come. "God had much people now in that city." How much more does this Household deserve "to be held," as it will be, "in everlasting remembrance," than the thousands who, at that very time, vainly sought it by marble and brass, by statues and inscriptions. How little could they conceive that an inscription in the letter of a despised Jewish teacher would prove a memorial in something more durable than brass,—even in the records of the Everlasting Gospel. The Household which God saw fit to honour with the first place, certainly deserved the deference of their fellow-Christians.

We do not forget that Paul found a Jewish synagogue at Corinth; but Moses and the Prophets had been read (like the Bible and the Prayer-book in some churches) every Sabbath-day, by blind leaders to a blinded congregation, and Paul found as little fruit to God in it as did Whitfield and Wesley when they first proclaimed to English pharisees and formalists the Living Truths of what had been to the hearers but a dead letter.

The SECOND thing mentioned is, that they had addicted or set themselves, to the "ministry of the saints," and in verse 16 it is implied that they were "*labourers*" and "*fellow-workers*." How wise the calling of God! He who selected Paul, with his peculiar gifts, for the Gentile mission, and Peter, James, and John for that of the circumcision, selected this family as a suitable *natural stock*, for the new Life of Grace, in this splendid but benighted heathen city.

They were *of age* for the work, since they were *all baptized*; probably their temporal circumstances gave them some command of their *time*, and enabled them to minister to the *bodily* wants of the saints. They had at least the grand qualification—"they had a *mind* to the work,"—they *gave themselves* to it. Not for filthy lucre's sake, or the self-supporting apostle would have reproached them bitterly; not through pride or ecclesiastical ambition, or he would have classed them with the factious and "self-seekers" of these Epistles, and not have been "glad of their coming." It was moreover not an Honour, not a Rule, which they *sought*, but a *ministry*, in modern English a *service*, and (verse 16) a *toil* and *work*, and that too not for those who could requite them, but for the saints, the poor saints! (chap. i. 26 to 28). Oh, for *such* successors of the Apostles now! One cannot forget the contrast of so-called successors, whose induction to office is appropriately called "an *enthronization*;" whose salaries are £10,000 or £20,000 a-year; who, instead of addicting themselves to a "service" and a "toil," are nominated by the "princes of this world" to a Barony, a Peerage, a Right Reverend Fatherhood in God! Surely

such a church must in its very Heads be *anti-apostolic*.

But the Great Lesson from this Household is to ourselves. Let us look at this interesting family of baptized believers, and ask how many among us are like it? A whole household consecrating their *several* gifts to the work of Christ and his church;—imagine their morning consultations and prayers,—their day's engagements,—their evening recollections,—their family prayers, and their private prayers, breathing so strongly their care for the whole church,—the females, we are sure, doing their part; for ever since they ministered to Him by whom "the gospel began to be preached," they have not ceased to be efficient co-workers with him. But where are such households of ministers now? Superstition has its devotees, so has Ecclesiastical respectability, wealth, and grandeur,—but the self-renouncing *service* of the church, is growingly overlooked or shunned, not to say despised.

And this leads us to notice the exhortation, v. 16: "That ye submit yourselves unto such." From these two epistles it is plain that numbers submitted themselves only too readily and too basely to the new, the factions, the corrupt teachers, while they needed *exhortation* to be in subordination to the tried and devoted family of Stephanas! Has this case no applications amongst us? The service of the saints is that of a *shepherd* to his flock—it is to feed, to guide, to lead,—it implies *compliance*, on the part of the flock; a *disposition* to fall in with advice, with plans, with kind management.

The danger of aristocratic and oligarchical church systems—such as Episcopacy, Conferences, and Presbyteries—~~is~~ Ecclesiastical tyranny. The danger of the New Testament system (and therefore of ours, which is very near it) was insubordination. Hence the many exhortations in the epistles to obedience towards those whom God has qualified for office, and the church has called to it. Every democratical assembly must thoroughly sustain its self-chosen officers or fall to pieces,—and the churches of Christ are no exception to this general rule. The Spirit of Christ exercises his rule *supremely* in each church by the whole church; *executively* by those whose gifts have authorized the church to choose them as their leaders. Let the church, then, steadily obey its own authority, (which should be Christ's authority) in the person of its leaders. We can but express our fear that the opposite spirit in our churches is one thing which deters many young Christians, well qualified by nature and by grace, from a work of which those for whom it is performed are so ready to complain. Nay, we put the question in Christian affection, and faithfulness to our churches, whether there is not generally too much of a disposition to carp and cavil at

the unavoidable defects of our best societies and institutions? and whether this be not partly an effect, and partly a cause, of a low state of christian zeal in the church of Christ? We dislike congregational monarchy or aristocracy as much as any; but we are persuaded that congregational insubordination, or petulance, or want of generous, hearty, and forbearing co-operation, is even a greater evil. Happy the churches which possess their Household of Stephanas, and happier still if they need not the admonitory part of our text!—*The Church.*

### DIVINE TRUTH.

How excellent! how invaluable! It is more precious than rubies, and all things good and fair are not to be compared with it. It is the light of our eye, the joy of our heart; the map of our pilgrimage, the charter of our inheritance. It reveals to us our

danger while yet it may be shunned; and provides for us a refuge from the storms of life and the abiding wrath of God. It "has the promise of the life that now is, and of that which is to come." It discovers to us an immense eternity; it pours before us the riches of both worlds; yea, it conducts us to the knowledge and enjoyment of that God and Saviour, to whom the riches of the universe are as a wasted and a worthless portion! —*Dr. Reed.*

### STOP!

STOP, poor sinner, stop and think,  
Before you further go:  
Will you sport upon the brink,  
Of everlasting woe!  
Once again I charge you STOP!  
For unless you warning take,  
Ere you are aware you drop,  
Into the burning lake!

## Original Hymn.

### THE RESURRECTION.

HAIL Saviour, hail! thy advent we,  
Thy second coming long to see;  
The resurrection thou, and all,  
That sleep in dust, shall hear thy call.

Death is the sentence passed on men,  
In consequence of Adam's sin;  
By him we die: by thee we live,  
And thou eternal life wilt give.

Then why fear death! we'll leave our clay,  
And happy wait the appointed day,  
When thou shalt raise thy chosen ones,  
In glory,—God's adopted sons.

Nature will drop, o'er friends most dear,  
When laid in dust, the heart-born tear;  
Yet why should hopeless sorrow weep,  
O'er those who do in Jesus sleep?

That sleep will end, and from the tomb,  
In glorious bodies, they will come,  
Immortal too, like Christ their Head,  
No more to mingle with the dead.

Jesus will raise his people up;  
Our dying flesh shall rest in hope,  
That we shall rise from death to stand  
In glory bright, at his right hand.

R. D.

## Historical Sketch of the Baptists.

### THE BAPTISTS IN AMERICA.

A. D. 1707—1794.

THE first Church in Providence, which is, as has been already noticed, the oldest of the Baptist denomination in America, was planted in 1639. Roger Williams, its first pastor, was the parent, and founder of the state of Rhode Island. The following account of this distinguished man is transcribed from the records of the church.

"Mr. Williams was a native of Wales, born in the year 1598, and received a liberal education under the patronage of Sir Edward Coke. The occasion of Mr. Williams' receiving the favor of that distinguished lawyer was very singular. Sir Edward, one day,

at church, observing a youth taking notes from the sermon, beckoned him into his pew. He obtained a sight of the lad's minutes; which were exceedingly judicious, being a collection of the most striking sentiments delivered by the preacher. This, with Mr. Williams' great modesty, so engaged Sir Edward in his favor, as to induce him to solicit Mr. Williams' parents to let him have the care of their son; which was readily granted. Mr. Williams' soon entered on the study of the law; but after pursuing it some time, not finding this employment altogether agreeable to his taste, he turned his attention to divinity, and made such proficiency therein, as encouraged Sir Edward to

obtain him episcopal orders. His preaching was highly esteemed, and his private character revered. By embracing the sentiments of the Puritans, he was exposed to great suffering, and at last compelled to leave his native country. He arrived in America on 5th Feb. 1631, being then in the 32d year of his age. On his arrival, he was called by the Church at Salem to join in the ministry with Mr. Skelton; but the Governor and Council not being satisfied with it, the appointment was suspended. This was a means of his being called by the church at Plymouth, where he preached for two or three years and was held in high estimation. In consequence of Mr. Skelton's growing infirmities and old age, a second application was made to Mr. Williams by the church at Salem, to which place he then removed. Morton and Hubbard inform us that, 'In one year's time he filled the place with principles of rigid separation, tending to anabaptism. His favorite topic, *liberty of conscience*, gave offence to a few of the leading members of the congregation; but this would have been borne with, had he not further maintained that Civil Magistrates, as such, have no power in the church, and that Christians, as such, are subject to no laws but those of king Jesus.' This was the cause of his banishment, sentence being passed against him in October 1635. When out of the Massachusetts jurisdiction, he pitched in a place now called Rehoboth; but the men of Plymouth hearing thereof he was soon informed by a letter and messenger that this place was within their patent. Now he had no refuge, but must venture among savages. Among savages he found that favor which Christians had denied him, and many of his friends and adherents soon repaired to his new habitation. Being settled in this place, which in testimony of God's kindness to him in distress, he had called Providence, Mr. Williams and those with him, considering the importance of Gospel Union, were desirous of forming themselves into a church. They were convinced of the nature and design of believer's baptism, but from a variety of circumstances had hitherto been prevented from conforming to the rite. To obtain a suitable administrator was a matter of consequence. At length Mr. Ezekiel Holliman, a man of gifts and piety was appointed by his companions to baptize Mr. Williams, who afterwards baptized Mr. Holliman, and ten others. This church was soon joined by twelve other persons, who came to the new settlement and abode in peace and harmony. Mr. Williams held the pastoral office about four years, and then resigned it, on his going to England to solicit the first charter for his colony. After his return he preached among the Indians. He died in 1682, aged 84. To Roger Williams justly belonged the honor of being the first legislator in the

world, that fully and effectually provided for and established a free and absolute liberty of conscience. He was also thoroughly convinced that the untutored savages were lords of the soil on which God had planted them, and that the Princes of Europe had no right whatever to dispose of the possessions of the American Indians; and he therefore took the utmost care that none of the inhabitants of his colony should occupy the least portion of these lands, until fairly purchased of the aboriginal proprietors. The influence he acquired over the Indians enabled him to break the grand confederacy amongst them against the English, and thus to interpose for the protection of the other colonists, from some of whom he had suffered the greatest injuries. He was one of the most disinterested men that ever lived, continually engaged in acts of kindness and benevolence to his enemies; and a most pious and heavenly minded soul."

Amongst the pastors of this church, we may notice Dr. Manning, President of Rhode Island college (now Brown University) under whose ministry a revival of religion took place in 1774, and about 100 persons were added to the church in the course of a few months. Mr. Stephen Gano, son of the celebrated John Gano, became the pastor in 1792, and under his ministry several revivals were experienced, more than five hundred persons having been baptized by him.

The branches of this church have been numerous, and it seems probable that from it originated most of the churches in the northern part of the state.

No church of the Baptist order was founded in the state of Massachusetts until more than forty years after its settlement; but there were at first, and all along during this period, some persons, to speak in the language of that day, 'tinctured with Anabaptistical errors,' intermixed with the inhabitants. It is asserted by Dr. Mather, in his *Magnalia*, that "some of the first planters in New England were Baptists," and this assertion is corroborated by some of the laws and other public documents of that period. It was a long time, however, before the Baptists could gain much ground in either of the colonies of Plymouth or Massachusetts; though probably they would have established themselves there much sooner than they did, had not the little colony of Rhode Island afforded them an asylum so much to their mind. But notwithstanding all the efforts to keep them out, and to beat them down, it is evident there have been Baptists in this state from its first settle-

ment; and some distinguished persons resided here for a time, who became Baptists after they left the colony. Hansard Knollys, who afterwards became a very distinguished Baptist minister in London, came over to this country in 1638 and landed at Boston, but afterwards went to Dover, on the Piscataqua river, where he tarried a few years, and then returned to England.

In 1639 an attempt was made to found a Baptist church at Weymouth, a town about 14 miles south-east of Boston, which was, however, frustrated by the strong arguments of interposing Magistrates. The principal promoters of the design were arraigned before the General Court at Boston, March 13th, 1639, where they were treated according to the order of the day. The greatest transgressor was fined twenty pounds and committed during the pleasure of the Court; another was fined ten pounds and counselled to go to Mr. Mather for instruction; a third, who probably had no money, was not fined, but had a modest hint of banishment unless he reformed. The Court having thus dispersed the heretical combination, "thought fit to set apart a day of humiliation, to seek the face of God and reconciliation with him by our Lord Jesus Christ," &c.

In 1640, a female of considerable distinction, whom Governor Winthrop calls the Lady Moody, and who according to the account of that candid historian and statesman, was a wise, amiable and religious woman, "was taken with the error of denying baptism to infants." She had purchased a plantation at Lynn, near Salem, to the church at which last named place she belonged; and was dealt with, for her heresies by the elders and others. Persisting in her error, to escape the storm which she saw gathering over her head, she removed to Long Island and settled among the Dutch. "Many others infected with Anabaptism removed thither also." Eleven years after Mrs. Moody's removal, Messrs. Clark, Holmes, and Crandall from Newport, R. I. went to visit some Baptists at Lynn, which circumstance makes it probable, that although many Baptists went off with this lady, yet some were left behind.

In 1644 Roger Williams, on his return from England with the charter for Rhode Island, landed at Boston. He brought with him a letter signed by twelve members of Parliament, addressed to the Governor, Assistants, and people

of Massachusetts, exhorting them to lenient measures towards their dissenting brethren, and towards Mr. Williams in particular. The sentence of banishment yet lay upon him, which these noble advocates for liberty besought them to remove. But every avenue of compunction and mercy was closed; "Upon the receipt of this letter the Governor and Magistrates found, upon examination of their hearts, no reason to condemn themselves for any former proceedings against Mr. Williams," &c. About this time, we are told by Winthrop, "the Anabaptists increased and spread in Massachusetts." This increase was a most fearful and ungrateful sight to the rulers of this colony; and the General Court passed an act for the suppression of this obnoxious sect, in which, "it is ordered and agreed, that if any person or persons, within this jurisdiction, shall either openly condemn or oppose the baptizing of infants, or go about secretly to seduce others from the approbation or use thereof, or shall purposely depart the congregation at the instrumentation of the ordinance, or shall deny the ordinance of Magistracy \* \* \* every such person or persons shall be sentenced to banishment." This was the first law made against the Baptists in Massachusetts, and was passed November 13th, 1644.

During the year 1645 many books came out from England in defence of Anabaptism and other errors, and for liberty of conscience as a shelter for a general toleration of all opinions. One of the Anabaptist books was sent by the famous John Tombes. It was an examination of a sermon in defence of infant baptism preached by Stephen Marshall and dedicated to the Westminster Assembly. Soon after the news reached England of the law to banish the Baptists, Mr. Tombes sent a copy of his work to the ministers of New England, and with it an epistle dated May 25th, 1645, "hoping thereby to put them upon a more exact study of that controversy, and to allay their vehemency against the Baptists."

Soon after Mr. Tombes sent over his book and letter, Sir Henry Vane, whose interest was then very great in Parliament, wrote to Governor Winthrop as follows:

HONORED SIR,

"I received yours by your son, and was unwilling to let him return without telling you as much. The exercise and troubles which God is pleased to lay upon these kingdoms and the inhabitants in them, teach us

patience and forbearance one with another though there be difference in our opinions, which makes me hope, that from the experience here, it may also be derived to yourselves, lest which the congregational way amongst you is in its freedom and is backed with power, to teach its oppugners here, to extirpate and root it out from its own principles and practice. I shall need say no more, knowing your son can acquaint you particularly with our affairs.

Sir, I am your affectionate friend  
and servant in Christ,

H. VANE.

June 10th, 1645.

Remonstrances, however, were unavailing; and the bigoted New Englanders persisted in their persecuting career. The influence of the press was called in to the aid of the law in preventing the alarming progress of Anabaptistical errors, and several pieces written for this purpose were published by some of their principal ministers, some of whom lay strange charges against the devil, for seeking to undermine the cause of infant baptism, because it is not commanded in the Scripture. The reader may be surprised at this assertion, but let him read the following quotation, and then judge whether it is correct or not; Mr. Cotton says:

"Satan despairing of success by other arguments, chooseth rather to play small game, as they say, than lose all. He now pleadeth, no other argument in these stirring times, of reformation, than may be urged from a main principle. Of purity and reformation, viz. *That no duty of God's worship, nor any ordinance of religion is to be administered in the church, but such as hath just warrant from the word of God.* And in urging this argument against the baptism of children, Satan transformeth himself into an angel of light."

This was the great Mr. Cotton who, for many years was the bishop and legislator of New England! His successors have no doubt made some improvement in their arguments, but it must be acknowledged that the Baptists have made none at all. What was their main principle then, is their main principle now. They wish it not to be altered or amended, but are willing it should stand just as Mr. Cotton has stated it. It has ever proved an insurmountable barrier against all the assaults of their enemies, and so far as it is permitted to operate, is sure to beat down all the inventions of men. Another writer, a Mr. Cobbet, accuses Satan of having a special spite at the seed of the church. He says it

is one of Satan's old tricks to create scruples in the hearts of God's people about infant baptism; and, *Thus it is written and Thus saith the Lord*, according to this singular divine are nothing but "*satanical suggestions.*"

Had the Pædobaptists in Massachusetts assaulted our brethren with no weapons more powerful than their pens, they would have had nothing to fear. But if the arguments of their divines were weak and contemptible, those of their Magistrates were strong and cruel. Hitherto no instances had occurred of corporal punishment inflicted on our brethren in this colony. Most of its founders were yet alive and had grown grey in the midst of their persecutions at home and their labours here; and it is charitably doubted by some whether they had it in their hearts at first to imitate the bloody scenes from which they had fled. Such would suppose that their threatening legislative acts were intended merely to be hung out, as a terror to dissenters from the idol, uniformity, which they had set up. Be this as it may, they had established a principle fraught with blood. Roger Williams, secure in his little colony at Providence, foresaw the sanguinary storm, which according to his prediction, soon burst upon this commonwealth, and blotted its annals with an indelible stain. With a view to open the eyes of his neighbours to the tendency of their maxims, he published his piece entitled, "*The Bloody Tenet,*" as early as 1644. But remonstrances were vain. The bloody tenet was scrupulously maintained, and hurried forward to its baneful consequences, so that in 1651, the Baptists were unmercifully whipped, and not long after the Quakers were murderously hanged.

We have already seen that there were some Baptists at Lynn in 1640, when the Lady Moody left the place, and it is probable that a little band remained there, until the period now under consideration. In July 1651, Messrs. Clark, Holmes, and Crandall, "being the representatives of the church in Newport, upon the request of William Witter of Lynn, arrived there, he being a brother in the church, who by reason of his advanced age, could not undertake so great a journey as to visit the church." Mr. Witter lived about two miles out of the town, and the next day after his brethren arrived, being Lord's day, they concluded to spend it in religious worship at his house.

While Mr. Clark was preaching two constables came into the house, apprehended and carried them away. The Magistrate committed them to the prison at Boston, where, about a fortnight after, the court passed sentence upon these persecuted men, viz. that Mr. Clark should pay a fine of twenty pounds, Mr. Holmes of thirty, and Mr. Crandall of five, or be publicly whipped. They all refused to pay their fines and were remanded to prison.

In the course of the trial, Mr. Clark, who was the pastor of the church at Newport, R. I. as well as the founder of the colony at that place, defended himself and brethren with so much ability, that the court found themselves much embarrassed. "At length (says Mr. Clark) the Governor stepped up and told us we had denied infant baptism; and being somewhat transported, told me I had deserved death, and said he would not have such trash brought into their jurisdiction; moreover he said, 'You go up and down, and secretly insinuate into those that are weak, but you cannot maintain it before our ministers. You may try and dispute with them.' This challenge Mr. Clark accepted and desired that the time for the dispute might be fixed,—stipulating only for an order in legal form under the secretary's hand. This he did, keeping in view the law which had been passed seven years before, against all who should oppose infant baptism. Much consultation was had between the magistrates and the clergy, and a promise made to Mr. Clark that the disputation should be held, but no time was fixed and the order was never granted. Whilst in prison preparing for the disputation Mr. Clark's fine was paid by some friends, without his consent and contrary to his judgment, and he was released. Mr. Crandall also was released upon his pro-

mise to appear at their next court. But he was not informed of the time until the session was over; and then his fine was exacted from the keeper of the prison.

Mr. Holmes was kept in prison for two months and then was publicly whipped. We have his own account of his sufferings in a letter addressed "Unto the well beloved brethren John Spillabury, William Kiffen, and the rest that in London stand fast in the faith, and continue to walk stedfastly in that order of the gospel, which was once delivered unto the saints by Jesus Christ," from which it appears that he received strength to bear the punishment with fortitude, though he suffered much from it afterwards. His own words are, "the outward pain was so removed from me, that indeed I am not able to declare it unto you; it was so easy to me, that I could well bear it, yea and in a manner felt it not, although it was grievous, as the spectators said, the man striking with all his strength with a three-corded whip, giving me therewith thirty strokes."

Warrants were issued against thirteen persons whose only crime was showing some emotions of sympathy towards this innocent sufferer. Two only were apprehended, and both were sentenced to pay a fine of forty shillings each or receive ten lashes, though nothing more was pretended in the depositions preferred against them, than that they took Mr. Holmes by the hand when he came from the whipping post and blessed God for the strength and support he had given him. They could not with a clear conscience pay their fines, and were therefore preparing for such another scourging as they had seen and pitied in the case of their brother Holmes; but some without their knowledge paid their fines, and they were released after some days imprisonment.

## Correspondence.

### DR. YATES'S TRANSLATION OF COLOSSIANS II. 11.

*To the Editor of the Oriental Baptist.*

DEAR SIR,—THE letter signed W., which appeared in your last number in reply to one of mine, has surprised me not a little. If your readers had patience to bear with a long rejoinder, I should certainly have ample materials before me to exhaust that

patience. But I shall endeavour to be brief; and fortunately I think I may safely spare myself the trouble of answering all the opinions and arguments of W., because many of them answer themselves quite as effectually as a regular refutation possibly could do. That this is quite true, must, I am sure, have been felt by many of your Pædobaptist, and certainly by all your Baptist readers.

I shall begin by endeavouring to relieve W.'s mind of the heavy burden of sorrow which he feels because in the late Rev. Dr. Yates's version, *as printed in W.'s first letter*, the 11th verse of Colossians ii. is separated from the 12th by a *full stop* and an *Aur*. W. really need not distress himself for a single moment about this, for what he himself says, is perfectly true: "The word of God is not so easily torn in pieces. Even after the different members of a sentence are torn apart and a full stop and an *aur* inserted between them, still they adhere together, and no form of violence can separate them." This great and palpable fact is an ample vindication of Dr. Yates, who of all men that I ever knew, was the very last, *intentionally or knowingly*, to do violence to the word of God. A second source of consolation to W. may be found in the fact that Dr. Yates, in what he has done, is in very good Pædobaptist company. I believe the *aur* (perhaps also the full stop) was originally introduced by Henry Martyn; at all events, both are to be found in the latest Calcutta Edition of the Romanized Hindustani Testament published by the Calcutta Bible Society; the *aur* and a semicolon are to be found in a Romanized N. T. printed in London for the British and Foreign Bible Society; and an edition of Mr. Bowley's Hindi New Testament, printed in 1826, divides the two verses quite as effectually as Dr. Yates has done, although not in the same way. Consequently I venture to indulge the hope that after having satisfied himself on this point by looking at the passage in these various Pædobaptist versions and editions, W. will no longer be overwhelmed with grief on account of any imputation cast upon the memory of Dr. Yates by his discovery. But he would really do well another time to look at Pædobaptist versions, *before* he assails the motives of Baptist translators. Had he done so in the present instance, he should have been spared the unpleasant task of proving that he discovered a mare's nest, when he found out that Dr. Yates was obliged to do violence to the Bible, in order to make it square with Baptist sentiments.

Lest it should ever again be necessary to undertake the same task, I beg at once to refer W. to his own explanation of the passage in question, as given at the commencement of p. 50 of your last number, where he himself has separated the two verses by a *colon* and an *and*.

#### "W.'s" VERSION OF ACTS XXI. 20—24.

This leads me to the critical consideration of another passage in the New Testament, where I believe there are very few various readings to be found in the Greek manu-

scripts, but where W. and I differ materially as to the interpretation. Now as a comparison of translations is the shortest way of exhibiting such a difference, I take the liberty of placing side by side two translations of the passage referred to, with brief notes. The first is the generally received version, as found in all English Bibles, to which I shall add a very few words of my own. The second is what I suppose the version ought to be in order fairly to bring out W.'s views; and that your readers may judge for themselves, I shall put in *Italics* every word that is added or altered, and append at the bottom W.'s own words. For the sake of brevity I shall call this W.'s version. The passage is Acts. xxi. 20-24, and contains the advice which James and all the elders of the Church at Jerusalem gave to Paul.

#### Received Version.

Thou seest, brother, how many thousands (*myriads*) of Jews there are which believe; and they are all zealous of the law; and they are informed of thee that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. What is it therefore? the multitude (*of believers*) must needs come together: for they will hear that thou art come. Do therefore this that we say to thee. We have four men which have a vow on them; them take, and purify thyself with them, and be at charges with them, that they may shave their heads, and all may know that those things whereof they were informed concerning thee, are nothing (*not true*); but that thou thyself also

#### W.'s Version.

Thou seest, brother, how many thousands of Jews there are which believe *not*;\* and they are all zealous of the law; and they are informed of thee that thou teachest all the Jews which are among the *Christians*\* to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. What is it therefore? the multitude *will of course* come together; for they will hear that thou art come. Do therefore this that we say to thee: we have four men (*not Christians*) which have a vow on them; them take and purify thyself with them, and be at charges with them, that they may shave their heads, and all may find it impossible to tell whether those things whereof they were informed concerning thee, are

\* "It was necessary for him to do something to soften a bitter Jewish prejudice which had got up against him for teaching Jewish Christians throughout the world that they ought not to circumcise their children." W.

walkest orderly and keepest the law.

*true or not, and whether thou thyself also walkest orderly and keepest the law or not.\**

- I have no doubt that W. will shrink from adopting as his own the version to which I have prefixed his initial; but I must ask him, either to retract his own words, or to show how any other version of the passage can agree with them. "My fortress," as well as W.'s fortress, "is the application of sound common sense to the teaching of God's word." In this particular instance I find it rather difficult to see how W. has made that application.

### THE JEWISH LAW IN THE TIME OF THE APOSTLES.

Having thus disposed of two matters which had created no small surprise in my mind, I shall pass over a number of minor points in order to defend my former statements against W.'s attacks.

1. Concerning the obligation of Jewish converts, in the Apostolic time, to observe the Levitical law.

About ten years before the destruction of Jerusalem there were gathered together in that city, on the occasion of the feast of Pentecost, several myriads of believing or Christian Jews, of whom we are informed by James and all the elders of the Church, that they were all zealous of the law, and somewhat displeased with Paul because they were under the erroneous impression that he taught all the Jews among the Gentiles not to circumcise their children, neither to walk after the customs. Neither James nor Paul nor any one else blamed their zeal for the law; the only thing they regretted was that they should have received an erroneous impression concerning Paul; measures were immediately adopted to remove that impression. The advice given to Paul with that object in view, and the adoption of that advice by Paul,† clearly show that at that time neither he himself nor any one else thought it wrong in him and in other Jewish Christians to offer the sacrifices prescribed in Numbers vi. 14. The idea of Paul or any other Christian offering sacrifices,

- "Not one word among them all of finding fault with him for having taught so, nor an intimation that one of them taught differently from him on that point. No disavowal was required of him, nor any thing of the sort. A simple expedient was adopted to turn off the keen edge of a bitter and rampant Jewish prejudice which had nothing of Christianity in it." W.

† Paul himself states before Felix (Acts xxiv. 18,) that certain Jews from Asia found him purifying himself in the temple, so that it is evident he adopted that advice.

more than twenty-five years after the death of Christ, may be new and startling to many of your readers; but I ask, for what was Paul to be at charges, if not for the purchase of the ram and the two lambs, and the other things which were required of every one who after a vow had his head shaven?

We are informed that on a previous occasion also Paul had made a vow, in consequence of which he was obliged to travel all the way from Corinth to Jerusalem, via Ephesus. (Acts xviii. 17-22.) This previous instance of Paul's making a vow, when no "bitter and rampant Jewish prejudice" had to be overcome, but when his own work had to be interrupted for some weeks, clearly shows that his consenting to do the same thing again some ten years later was not merely "a simple expedient adopted to turn off the keen edge of such a prejudice."

Again in his defence, we find Paul asserting before Festus, that he had not done anything "against the law of the Jews." (Acts xxv. 8.) And to the Jews at Rome also he said: "I have committed nothing against the people, or customs of our fathers." (Acts xxviii. 17.)

If all this evidence does not show that Paul observed the Levitical law, as far as he could do so in his travels, I do not understand the meaning of ordinary language.

And in the very passage on which W. principally relies, 1 Cor. ix. 21, Paul expressly says that he was "not without law to God, but under the law to Christ," although to the Gentiles he became as one without law. In other words he says, that before God and his Saviour he himself is bound to keep the Levitical law, although he advocates in the most determined manner the exemption of Gentile believers from that law. It makes sheer nonsense of this passage, to explain the term *law* as meaning the moral law; for Paul certainly neither practiced nor advocated immorality before or on behalf of the Gentiles.

I admit, however, that in their intercourse with Gentile believers all Jewish converts were exempted from the laws concerning food, in virtue of the vision which had been granted to Peter immediately before the conversion of Cornelius, and which rendered his tergiversation at Antioch so inexcusable.

Now if Paul, with this exception, did observe the ceremonial law, we may be quite certain that he did so, because he knew it to be his duty. No other consideration could have induced him to do it. And if Paul observed the ceremonial law, then there can be no doubt that the observance of it was acknowledged as the duty of all converted Jews.

It now remains to be determined, how long this obligation of Jewish converts lasted.

Paul's declaration before the Jews at Rome brings us down to within eight years

of the destruction of Jerusalem. And that the obligation was to continue down to the siege of Jerusalem by the Romans, may safely be inferred from the following words of our Saviour addressed to the Apostles: "But pray ye that your flight be not in the winter, nor on the sabbath day." (Matt. xxiv. 20.) By the term *Sabbath day* in this passage (as well as in every other passage of the New Testament) the Jewish sabbath or Saturday\* is meant. This was observed by Jewish believers as well as the Lord's day or Sunday;† and the Lord advised his disciples to pray that their flight might not take place on a day on which they were strictly forbidden to carry any burdens.

Thus I have brought down the observance of the Levitical law to the commencement of the war with the Romans. About that time appeared the Epistle to the Hebrews, one main object, (though not the sole object) of which was to prepare the minds of Hebrew Christians for the approaching total abolition of the Levitical economy. That the authorship of that Epistle must be attributed to Paul, I fully believe, on account of the very strong external evidence to that effect; but judging from internal evidence, I should say that although written under the direction, with the sanction, and in the name of Paul, it was probably composed by Luke; and it is not impossible that the tradition which ascribes it to Barnabas, may be so far correct, that Barnabas may have had the principal hand in the circulation of it. Be that as it may, the Epistle is inspired, and its publication almost immediately before the outbreak of the war with the Romans, is a clear proof that then, and not till then, the Levitical economy was to come to an end. Every thing in that Epistle appears appropriate, if we suppose that the time was now at hand, when the readers must renounce either the Law or the Gospel, either Moses or Christ. The formal separation from Judaism must have appeared very formidable to them, considering that it would expose them to the faustical fury of the patriotic or war party. Upon every other supposition the greater part of that Epistle becomes inexplicable. The Epistle of James also was evidently addressed to Christians who were not yet formally separated from the Jews.

Taking all these things into consideration I certainly believe that the destruction of the temple was the death-knell of the Levitical economy, both for believing and unbelieving Jews.†

2. I shall now endeavour to prove that *circumcision remained in force among Jew-*

\* Both days are still kept by the Abyssinians.

† Should the question be asked, why was the Levitical economy continued till then? I answer, There may have been many reasons, but one probably was to screen believing Jews from persecution.

*ish converts until the abolition of the Levitical economy.*

As circumcision was an integral part of the Levitical economy,\* it must have remained in force as long as that economy did; unless it can be shown that like the law concerning food, it was previously abolished by means of a special revelation. This cannot be shown, and consequently my proposition is proved.

Fortunately there exists special evidence to corroborate it. Paul circumcised Timothy, who was descended of a Jewish mother. Now this he would not, he could not have done, if circumcision had been abolished among Jewish converts. Paul did it, in order that Timothy might be acknowledged as a Jewish Christian, which was very desirable, in order that he might not be separated, by the middle wall of partition, from his own mother, who was a Jewess, and her friends.

Seventeen years after the conversion of Paul, (Gal. i. 18., ii. 1.) a very painful controversy on the subject of circumcision arose between believing Jews and believing Gentiles, which was only settled by Paul and Barnabas proceeding to Jerusalem, as a deputation from Gentile believers to the Church there, and to the Apostles and Elders then connected with it.‡ At a meeting of the whole church, the Apostles and Elders, as well as the deputation, being present, the subject was fully discussed. Now if W. had been invited to that Church meeting and allowed to speak, I suspect he would have said, "Brethren, there is no occasion whatever for a difference of opinion here. Circumcision has been abolished altogether for the last twenty years or more; it ceased to be in force from the day that Christ died on the cross. You Jewish brethren, display not only an unlovely spirit, but also very great ignorance. Do you not know that baptism has taken the place of circumcision? How can you, consistently with your Christian profession, keep up the practice of circumcision among yourselves? Do you not know that this is tantamount to denying the validity of baptism? And how can you be so blind as to insist upon these brethren of Gentile origin being circumcised, seeing they have received baptism, by which it has been superseded?" Such would have been the language of almost every modern Pædobaptist minister of Evangelical sentiments. But the bright idea of the equality or identity of circumcision and baptism, which would have settled the whole dispute in two minutes, never occurred to any one among all the Apostles and Elders and Church members. How does W. account

\* I still hold that so far as it was not a part of the Levitical economy, it had ceased to exist. But W. is not entitled to any benefit derivable from this concession.

for this? And how does he account for the other fact that according to the decision arrived at, only the Gentile believers were exempted from the obligation of circumcision and the Levitical law, whilst the Jewish believers, of course, were understood to be bound to continue the observance of them? Before answering these questions, I would entreat him to study the 15th chapter of Acts more carefully than he appears to have studied the 21st.

## CIRCUMCISION NOT EQUAL TO BAPTISM.

I shall now endeavour to prove that *even supposing* (according to W.'s proposal) *circumcision to have been abolished from the day of the death of Christ, there still remains sufficient evidence to show that it was not equal to baptism.*

I suppose W. will admit that when a fowler has one day killed a bird by means of an arrow, he need not the next day kill it a second time by means of powder and shot.

Now he says, between circumcision and baptism there is "simply the independence of time, the one did not begin till the other was completed." Again, "it is an axiom in mathematics that two things which are respectively equal to the same are equal to one another. Here then we have these two things (circumcision and baptism) which are equal to the same. That is, each in its respective dispensation is established as the outward sign of a profession, the outward symbol of the same internal change. And they do not run into or jostle each other." In another place (in his first letter) he writes: "the identity of the Church of God" (meaning the outward or visible Church) "under the two dispensations is proved beyond question." Again: "What single blessing or privilege is couched under the ordinance of baptism, the germ of which was not contained in circumcision?"

Now I ask W. to tell me, why did John baptize those who had been circumcised? why was Christ baptized, after he had been circumcised? why did his disciples, under his immediate inspection, baptize more persons even than John—persons who had all (at least the men) been circumcised? why did the apostle Peter (and his associates) on the day of Pentecost, baptize three thousand persons, who had previously been circumcised? why did Paul circumcise Timothy after he had been baptized? How can W. answer these questions consistently with his views, without making it out that John, and Christ, and Peter, and Paul were all of them Anabaptists, who baptized those again that had been virtually baptized before? On my theory, that baptism only bears a certain resemblance to circumcision, which does not amount to equality, and that it is

an ordinance essentially different from and independent of circumcision, these thousands of baptisms present no difficulty whatsoever; but I should really like to know how W. accounts for them. I have no reluctance whatsoever (theoretically), "to allow baptism to come right up to the cross of Christ and there shake hands with her elder sister, circumcision, lest they should there show affinities and relationships which I might feel to be embarrassing." And I must beg W. never again to charge me with reluctance to bow to the authority of the Bible.

I shall now briefly refer to the passage 1 Cor. x. 1-5. I remember many years ago, when I was a Pædobaptist, preaching from that text. It struck me then as very singular that Paul should there have written what he did, and not something to the following effect: "Brethren, I would not have you ignorant that all our fathers were baptized by circumcision, as it is written, "All the people that came out of Egypt, were circumcised," (Joshua v. 5.) and did all eat of the paschal lamb, and drink of the paschal cup; but with many of them God was not well pleased; for they were overthrown in the wilderness." It is just because Paul has not written in this strain, that I am now confirmed in my conviction that the Pædobaptist opinion (which I once held as tenaciously as W. does) regarding the equality or identity of baptism and circumcision, is a mere figment, originating in an erroneous human tradition, to which the words of Christ apply: "Every plant which my heavenly Father hath not planted, shall be rooted up."

I had intended to touch upon a few other topics, but must not trespass any longer upon the patience of your readers.

I remain, &c.

J. W.

P. S. Since writing the above, I have accidentally discovered the long forgotten manuscript of a sermon on baptism preached by me upwards of seven years ago. The text was the identical passage, Col. ii. 11, 12; and the subject: *The analogy between circumcision and baptism.* As W. has asked for my views on this topic, I venture to request you kindly to give insertion to that part of my sermon which will supply the information he solicits, and which I forward in its original state, with only one or two verbal corrections. For various reasons I prefer this mode of answering his question to any other. And whilst, of course, I do not expect that all my own brethren will agree with me in every thing, yet I hope W. will see that he is mistaken in the view he takes of Baptist sentiments.

[NOTE.—The "*Analogy between Circumcision and Baptism*" shall appear next month.—ED.]

## THE DESCENDANTS OF ABRAHAM THROUGH ISHMAEL.

*To the Editor of the Oriental Baptist.*

DEAR SIR,—IN order that the subject may not lose its interest with your readers, I refrain from an unnecessary refutation of each argument in "J. W.'s" rejoinder, respecting the still obligatory nature of circumcision. Permit me however, to point out one or two of the errors into which he has fallen.

1. Your correspondent confounds Ishmael and the sons of Keturah with their descendants, and attributes to me the denial that circumcision was binding upon the former. In this he is utterly mistaken, I never attempted to deny, on the contrary, I asserted in language as clear as I could make it, that Ishmael and the sons of Keturah were bound to be circumcised, because they came under the law for all those born in the house. What I contested against, was the binding nature of the rite upon the *nations descended from them*. Can the following passage convey any other meaning?

"Though the nations descended from Ishmael and the sons of Keturah continue circumcision (different from the Abrahamic circumcision however), to the present moment, it does not follow that the ordinance is obligatory upon them: on the contrary, it has no claim whatever on them. Ishmael and the sons of Keturah were circumcised simply because they were born in the house, and not because they desired to enjoy Jewish privileges."

2. "J. W." endeavours to bring the "reductio ad absurdum" to bear upon my opinion, in order to which he draws up the following syllogism:

"By believing in Christ, some Jews obeyed and honoured God.

"By believing in Christ the same Jews occasioned to their descendants the loss of their claims on the land of Canaan and other privileges.

"Consequently, for their obeying and honouring God, their descendants are punished."

The fallacy of this syllogism is obvious. Instead of the two latter paragraphs as quoted above, read the following, which is the correct form: unless your correspondent can prove that "believing in Christ," and "neglecting circumcision," are one and the same thing.

"By ceasing to observe circumcision, the same Jews occasioned to their descendants the loss of their claims on the land of Canaan and other privileges.

"Consequently, for their ceasing to observe circumcision, their descendants are punished."

Surely this "reductio ad absurdum" can do no serious injury to my argument. Is not this precisely what I myself have asserted? If "J. W." cannot deny circumcision to be the token of the covenant mainly connected with which is the everlasting possession of the land of Canaan, how can he consistently maintain the restoration of that land apart from circumcision?

R. R.

## Narratives and Anecdotes.

### THE CUP OF COLD WATER.

A YOUNG Englishwoman was sent to France to be educated in a Huguenot school in Paris. A few evenings before the fatal massacre of St. Bartholomew's-day, she and some of her young companions were taking a walk in some part of the town where there were sentinels placed, perhaps on the walls; and you know that when a soldier is on guard he must not leave his post until he is relieved, that is, till another soldier comes to take his place. One of the soldiers, as the young ladies passed him, besought them to have the charity to bring him a little water, adding that he was very ill, and that it would be as much as his life was worth to go and fetch it himself. The ladies walked on, much offended at the man for presuming to speak to them; all but the young Englishwoman, whose compassion was moved, and who, leaving her party, procured some water, and brought it to the soldier. He begged her

to tell him her name and place of abode; and this she did. When she rejoined her companions, some blamed and others ridiculed her attention to a common soldier; but they soon had reason to lament that they had not been equally compassionate, for the grateful soldier had contrived on the night of the massacre to save this young Englishwoman, while all the other inhabitants of the house she dwelt in were *killed*!

### LEPROSY.

THE awful disease of leprosy still exists in Africa. Whether it be the same leprosy as that mentioned in the Bible, I do not know; but it is regarded as perfectly incurable, and so infectious that no one dares to come near the leper. In the South of Africa there is a large leproshouse for lepers. It is an immense space, enclosed by a very high wall, and

containing fields which the lepers cultivate. There is only one entrance, which is strictly guarded. Whenever any one is found with the marks of leprosy upon him, he is brought to this gate and obliged to enter in, never to return. No one who enters in by that awful gate is ever allowed to come out again. Within this abode of misery there are multitudes of lepers in all stages of the disease. (Dr. Halbeck, a missionary of the Church of England, from the top of a neighbouring hill saw them at work. He noticed two particularly, sowing peas in the field. The one had no hands, the other had no feet; these members being wasted away by the disease. The one who wanted the hands was carrying the other who wanted the feet upon his back, and he, again, carried in his hands the bag of seed, and dropped a pea every now and then, which the other pressed into the ground with his foot, and so they managed the work of one man between the two. Ah! how little we know of the misery that is in the world. Such is this prison-house of disease!) But you will ask, who cares for the souls of the hapless inmates? who will venture to enter in at this dreadful gate, never to return again? who will forsake father and mother, houses and land, to carry the message of a Saviour to these poor lepers? Two Moravian Missionaries, impelled by a Divine love for souls, have chosen this lazar-house as their field of labour. They entered it never to come out again. And I am told, that, as soon as they die, other Moravians are quite ready to fill their place. Ah! my dear friends, may we not blush and be ashamed before God, that we, redeemed with the same blood, and taught by the same Spirit, should yet be so unlike these men in vehement, heart-consuming love to Jesus and the souls of men.—*M'Cheyne*.

### A ROYAL STUDENT.

Few men were more diligent students of the sacred Volume than his Royal Highness the Duke of Sussex, a considerable portion of every day being set apart for its perusal. His attainments in biblical criticism were very considerable. The Rev. Dr. Raffles, at the opening of the new Independent College at Withington, near Manchester, stated that, thirty years ago, he waited upon his Royal Highness at Kensington Palace. "Did you ever meet with 'Bishop Clayton on the Hebrew Text,' Mr. Raffles?" asked his Royal Highness. "I am acquainted with Bishop Clayton on Hebrew Chronology," said the Doctor. "Ay, ay," rejoined the Duke; "but that is not what I mean. The book I mention is a thin quarto, so rare that I borrowed it of a friend, and so valuable that I copied it with my own hand."

### REMINISCENCE OF ROWLAND HILL.

DURING the last eighteen months of Mr. Hill's life he engaged in almost every cause with the impression that it would probably be the last effort he should make for it. His friend Mr. George Clayton, in a letter to me, thus strikingly depicted his manner and feelings on one of these occasions. "The last time he occupied my pulpit at Walworth, when he preached excellently for an hour on behalf of a charitable institution, (it was in the winter, twelve months before his death,) he retired to the vestry after service, under feelings of great and manifest exhaustion. There he remained till every individual save the pew openers, his servant and myself had left the place. At length he seemed, with some reluctance, to have summoned energy enough to take his departure, intimating that it was in all probability the last time he should preach at Walworth.

I offered my arm, which he declined, and then followed him as he passed down the aisle of the chapel. The lights were nearly extinguished, the silence was profound, nothing indeed was heard but the slow majestic tread of his own footsteps, when in an under tone he thus soliloquized:

'And when I'm to die,  
Receive me I'll cry,  
For Jesus hath loved me, I cannot tell why;  
But this I can find,  
We two are so joined,  
That he'll not be in glory and leave me behind.'

To my heart this was a scene of unequalled solemnity, nor can I ever recur to it without a revival of that hallowed, sacred, shuddering sympathy, which it originally awakened.  
—*Sidney's life of Rowland Hill*.

### INTERESTING INCIDENT.

A LADY who, though an invalid, was able to converse with her friends, and who cherished a strong desire for their conversion, was sitting in her room at the close of the day, after having spent nearly all her strength in personally warning those whom she had seen to give attention to the things which make for their peace. Whilst thus endeavoring to obtain a little rest, a young lad entered the room. She felt as if she ought to speak to him concerning his spiritual state. But then the thought occurred to her—"He is only a lad. He will probably have other opportunities to be warned, and exhorted to flee to the Saviour." Then another thought flashed upon her mind, "Perhaps before we meet again he or I will be in Eternity; I must address him now!" She immediately spoke to him, and urged upon him the importance of walking in the path of wisdom.

He listened with fixed attention; his mind was deeply impressed, the tears coursed down his cheeks as he hearkened to her affectionate, moving appeal. He left her and went his way. What the result would be, she knew not. She had endeavoured to do what she felt was her duty, and was willing to leave the result with him who has said, 'Cast thy bread upon the waters and thou shalt find it after many days.' . . . Years had passed when on a certain Sabbath that lady entered a meeting house to listen to the glorious gospel of the blessed God. Imagine her surprise and pleasure when she discovered in the preacher, the very lad upon whom she had urged the claims of the Saviour. These emotions were increased by the appropriateness of the text—its coincidence with her feelings in her last interview with that young man. The words were 'Quench not the Spirit.' But this was not the last link in the chain of interesting associations on the occasion. The young preacher, in the illustration of his subject, referred to the manner of his own conversion, and narrated the circumstances, which have just been related, remarking, that if that lady had quenched the promptings of the Spirit on that occasion, and had not spoken to him, he might still have been in the gall of bitterness and the bonds of iniquity. He then added, 'That lady I now see before me.' Little did she imagine when she entered that sanctuary, that she was going to pluck fruit from seed of her own planting, or receive consolation from one whom she had been instrumental in awakening from the careless security of sin.—*Boston Reflector and Watchman*.

### A BOLD PREACHER.

THE boldness of Samuel Davies (a qualification so important that even St. Paul requested the Christians to pray that it might be given him) will be illustrated by a single anecdote. When President of Princetown college, he visited England for the purpose of obtaining donations for the institution. The King (George II.) had a curiosity to hear a preacher from "the wilds of America." He accordingly attended, and

was so much struck with his commanding eloquence, that he expressed his astonishment loud enough to be heard half way over the house in such terms as these, "He is a wonderful man." "Why he beats my Bishops," &c.

Davies observing that the King was attracting more attention than himself, paused, and looking his Majesty full in the face, gave him, in an emphatic tone, the following beautiful rebuke:—"When the lion roareth, let the beasts of the forest tremble; and when the Lord speaketh, let the kings of the earth keep silence."

The King instantly shrunk back in his seat, like a schoolboy that had been rapped over the head by his master, and remained quiet during the remainder of the sermon. The next day the monarch sent for him, and gave him fifty guineas for the institution over which he presided, observing at the same time to his courtiers, "He is an honest man; an honest man." Not one of his silken bishops would have dared to give him such a reproof.—*London Magazine*.

### A SCRIPTURAL ARGUMENT FOR GODFATHERS.

A CLERGYMAN at Bangalore in advocating the system of having godfathers at the Christening of infants appealed to scripture in defence of the practice. He quoted the 1st Epist. to Timothy, 1st Chap. and former part of the 2nd verse:—"Unto Timothy my own son in the faith." "If," said the reverend gentleman "Timothy was Paul's son in the faith, then Paul must have been Timothy's father in God, alias his Godfather!"

### PRAYING BY MACHINERY.

A TRAVELLER says that in Thibet they have a prayer-cylinder, something resembling a coffee-roaster, resting on a moveable axle, fixed in their chapels and houses of prayer, which the devoutly disposed turn, and thus perform their devotions. We are sorry to say that praying-machines are not limited to Thibet.—*New York Courier*.

## Essays and Extracts.

### THE SIGNS OF THE TIMES.

"CAN YE NOT DISCERN THE SIGNS OF THE TIMES?"

WHATEVER injury may have resulted from unsound and extravagant interpretations of the Apocalyptic visions, the humble believer must ever regard the sure word of prophecy as a light shining in a dark place, unto which he does well

to take heed. The difficulties and dangers of the church of God may discourage him, but they cannot destroy his hope of the future, for the greater darkness does but heighten by contrast the brightness of that shining light. He

looks back on the *past*, and finds it written over with mourning and lamentation and woe. The *present* is spread out before him in the soul-destructive apathy, or demoniacal hostility of the millions of our race to the only Saviour; while the grudging obedience rendered by God's own people, himself not excepted, and their anxiety to appear "respectable" in the eyes of the world, forgetful of the position their Master occupied on earth, afford but a cheerless prospect. To the *future*, however, he can turn with animated hope, for the "sure word of prophecy" gives no uncertain sound. Men's hearts may be failing them for fear as they gaze upon the terrific convulsions of nations, or listen to recitals of the heart-sickening strife and blood and groans of the battle-field; but the believer can see beyond them all the peaceful and happy and righteous reign of the Prince of peace. This "hope of the future" is no visionary expectancy. Faith is the *substance* of things hoped for, the *evidence* of things not seen; and it is "by faith" that the "sons of God" realize the future and rejoice in the day when the natives of India and of the British Isles, and the descendants of the oppressed and the oppressor throughout the world, shall have exchanged their deadly enmity for the self-denying love of "brethren in the Lord," and when the long dark register of crime and misery and blood of the *past* and the *present*, shall have become a thing of history, or be remembered as a troubled dream. The progress of events during the last hundred years, and the dark and troubled times in which we live, interpreted by the light of the "sure word of prophecy," are indications not to be mistaken that that period is not far distant; and although men may yet for a season blaspheme the God of heaven, because of their sufferings, and repent not to give him glory, yet certainly and surely approaches the day when "all the ends of the world shall turn unto the Lord, and all the kindreds of the nations shall worship before Him."

The interests and progress of the kingdom of Christ are so materially affected by the political aspect and international combinations of the kingdoms of this world, that important changes in the governments of the nations have ever been regarded by the Church of God as providential indications of the gradual working out of the mighty plan by which the whole earth

is to be subjugated to Christ. As might have been expected, the startling changes in Europe during 1848 have fixed the attention of numbers of God's people, and the sure word of prophecy has been scrutinized with intense anxiety to read therein what the present dissolution of monarchies and extinction of sovereignties portend. The dawn of 1848 witnessed the commencement of the overturnings in Sicily, and as the year progressed the heavings and convulsions extended to Denmark, Sardinia, France, Saxony, Austria, Prussia, Bavaria; and the laws and governments of the greater portion of the "Roman earth," the growth of ages, were swept away as by a whirlwind. The close of that eventful year witnessed the extinction of the despotic temporal power, and the ignoble flight from the city of the seven hills, of the great High-priest of Romanism, the most daring and presumptuous of all the usurpers of the throne of Christ.

A numerous class of God's people regard the tempests which have swept over Europe as signs of the increasing ascendancy of evil principles. The marvellous things that have come to pass among the nations are supposed to be but the precursors of things more marvellous that are on the way. What has already been beheld is declared to be but as the ripple in comparison with the breaker, as the rattling of debris in comparison with the rushing fury of the rock or the avalanche. The process which has commenced is defined to be one of disorganization, of dispersion, of insubordination, the development of a long-cherished determination to obey no law and yield to no authority, a process too of decomposition which shall exhaust itself while it lays waste the earth. Such observers see in the movements of the day numberless diverse lines of unmixed evil, which God is allowing to run out to their extremity, intending when man has reached the utmost bound of impious defiance of all law, human and divine, suddenly to reverse the process, and miraculously bring into operation the law of universal stability, consolidation and incorruption.

To another and more numerous class, these national earthquakes are indicative of brighter days, signs of the approaching emancipation of millions of our race from intellectual slavery and priestly despotism; of the diffusion on a vast scale of the principles of civil and religious freedom, and of the elevating progress of truth, both human and divine.

They exultingly point to the nations that have shaken off their fetters, and broken the bonds which prevented freedom of thought and action;—nations where, but a few short months ago, the possession of the BIBLE was a crime, and men ventured to think of freedom of mind and conscience only in connection with a dungeon,—there, so marvellous is the change, “the tongue, the pen, the pulpit, the press, all are free!” The chief national supporters of a spurious christianity have been overthrown, and many indications are afforded that these stumbling-blocks have been overturned to make way for His kingdom whose right it is to reign. The unhallowed wrath of man has doubtless been a prominent feature, but is it not written “Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.”

Fleming, who wrote in 1701, expected that the *fifth* vial of the Apocalypse would embrace the year 1848; but he did not anticipate “the final destruction of Rome papal” until about the year 2000. Modern interpreters, however, suppose the events indicated by that judgment to have occurred in the early part of the present century. The *sixth* vial Fleming, with most other expositors, regards as significant of the extinction of the Turkish Empire:—

“The *sixth* vial (Rev. xvi. 12, &c.) will be poured out upon the Muhammadan Antichrist, as the former was on the Papacy; and seeing the sixth trumpet brought the Turks from beyond Euphrates, from the crossing which river they date their rise, this sixth vial dries up their waves and exhausts their power, as the means and way to prepare and dispose the eastern kings and kingdoms to renounce their heathenish and Muhammadan errors in order to their receiving and embracing christianity.”

The author of a late publication entitled *The Seventh Vial*, issued anonymously, supposes that the late revolutions in the Roman earth answer to the *seventh* vial of the Apocalypse:

“When we turn from the symbols of the Apocalypse to the astounding events now passing in quick and startling succession across the stage of Europe, we think we behold in the latter the realization of the former; we think we hear the roar of these mighty winds that are to sweep away the fragments of the iron kingdom, and feel the shocks of that great earthquake that is to remove the mountains of European Governments. If we are wrong, we ask, will the scene be more dreadful when it does come, or will it bear a closer resemblance to the prophecy? Here, we have the great voice from the temple, saying, It is done, in the impression, strong and deep, in which men of all classes and all nations share, that a new era is opening on the world. The statesman, the Christian, the masses, all alike parti-

cipate in this feeling. That awful and unknown future discloses itself to few, but it makes its approach felt by all. It is a pillar of cloud to the world, a pillar of fire to the Church. The elements now dominant, in society are altogether diverse from those which at any former period moulded its institutions or governed its affairs. Thus, we lack the clue in our endeavours to explore the future. The conditions of the problem are unascertained. Induction, analogy, and even our past experience, avail us nothing. One thing only do all feel and acknowledge,—that an unprecedented change is approaching, and that the future must be altogether different from the past.”

The “three unclean spirits” are supposed to be Absolutism, Infidel-democracy and Popery, and the operation of these principles is believed to have prepared the way for the convulsions and agitations of the continent:

“Not from without have come the evils with which all its countries are at this moment afflicted. They have arisen from within; they have had their birth in the vitiated state of moral and political feeling. Though the elements of plague had been cast into the natural atmosphere, the contagion could scarce have spread more instantaneously and universally. On the 23rd of February the revolution broke out at Paris; and before the 5th of March, every country lying between the Atlantic and the Vistula had, in a greater or less degree, been revolutionized. Although the outbreak in France had impregnated the whole atmosphere of Europe with the principles of revolution, the effect could not have been more striking. The contagion crossed the Alps, and gave additional urgency to demands which had already begun to be made by the Italian principalities for constitutional rights. It passed the Po, and penetrated the very stronghold of European despotism. Metternich fled before it, leaving the once powerful empire whose policy he had so long guided, a prey to terrible calamities. It descended the Rhine along its entire course from the mountains of the Black Forest, stirring its dukedoms and electorates into tumult and insurrection. It struck eastward into the very heart of Germany, still producing, wherever it came, the same commotions,—voices, lightnings, and thunders. The great kingdom of Prussia felt its shock, and has well nigh been prostrated before it. Its force was spent only when it had reached the Russian frontier. Providence had said to it, ‘Hitherto, but no further;’ and here, accordingly, its progress was arrested. It will not cross the Vistula; for Russia forms no part of the Romish earth, and Providence has reserved this powerful kingdom, it would appear, for other purposes. We see, then, the unprecedented extent of the movement. On almost the same day, the various nations inhabiting from the hills of Sicily to the shores of the Baltic have met to discuss the same grievances and urge the same demands. They did not act by concert; nothing had been arranged beforehand; none were more astonished at what was going on than the actors themselves in these scenes. One mighty influence had moved the minds of a hundred nations, as the mind of one man; and all obeyed a power

which every one felt to be irresistible. Although the angel had poured his vial of revolution literally into the air, could the result have been more astonishing?"

The final manifestations of the mystery of Providence in the destruction of Antichrist are expected to evolve certain grand moral principles, which are thenceforth to regulate the conduct of man:

"A grand discovery of moral principles awaits the world in this catastrophe. It is to form the last and crowning step in the long demonstration of the eternal rectitude of God's procedure, and when this step shall have been accomplished, the completeness of the whole proof will be clearly seen, and its irresistible force universally acknowledged. 'Just and true,' shall the Church say with one voice, 'are thy ways, thou King of saints.' Not the Church only, but the nations generally, shall be deeply impressed with a sense of the justice and truth of God. Accordingly, the song of the harpers concludes with an anticipation of the immediate approach of a better dispensation. 'Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest.' The grand principles which enter into the right constitution and the proper government of human society being demonstrated in these awful scenes,—taken in connexion with all that went before since the rise of Popery,—and the world being now put fully in possession of them, we have reason to think they will never again be lost. We cannot conceive of the knowledge of the six primary mechanical powers being lost. The mechanist and the artisan will proceed on these principles to the end of time. The law of gravitation, and the other fundamental laws of science, being now fully established, will continue, through all time, to form the base of all the reasonings and discoveries of philosophy. Why should not moral truth, if once fully discovered and clearly demonstrated, be retained, by the help of the Divine Spirit, with equal permanency? The grand fundamental laws of moral and religious truth, though the first in importance, have been the last to be discovered; nor till the awful scenes of the seventh vial shall have been completed, will these great principles be fully evolved, and the world generally brought to the knowledge of them. But having come into full possession of them by painful experience, we have reason to think they will not again be lost, but will continue henceforward to mould the character and regulate the actings of society, both in its corporate capacity and its individual members. The reign of these principles will constitute the millennium."

Somewhat similar views are propounded by a writer in the *North British Review*, who discovers in the future what he denominates the **ERA OF JUSTICE**. Within the past century he traces three "perfectly distinguishable" developments of the Gospel. First, Christianity according to the written word—the work wrought out by the Reformation. Second, Chris-

tianity as developed by the disorderly, but wondrously effective, preachings of the Wesleys and Whitfield, culminating in Methodism, which has now, like the work of the Reformation, "settled down." Meanwhile arose the *third* evangelistic power, the "missionary development."

Methodism had its forty years as Heaven's ambassador to men: it has now gone to its parish, where, Heaven forbid that it should relax in its useful labours. The missionary zeal, too, has had its forty years, as a distinct development of a certain order of Christian motives. It is not now waning or subsiding; but it is assuming a *permanent form*, and is conforming itself to established modes of procedure as an instrument of foreign Christianization; and Heaven forbid that its labours should be relaxed or restricted, or that its funds should be diminished! In the next forty years the several Missionary Societies may effect far more good than they have effected in the past forty; and there is reason to indulge so cheering a hope. But the missionary epoch, as a *dispensation*, has passed the point at which another epoch might be looked for as commencing.

There is a power yet to be elicited—a power proper to our holy religion, and most characteristic of it, and which the now imminent perils of the social system throughout Europe, and not least so in this country, seem to be bringing into activity. What we intend is something more stern than the *sympathy* which the Gospel generates, and more serious than the *zeal* which it inspires; we mean—that sense of Right which it so solemnly authenticates, which it will yet bring to bear, not simply, as heretofore, upon the individual behaviour of men, one toward another, but upon the relationship of class to class, throughout the social system, and the momentous operation of which will, as we conjecture, give a character to those revolutions that are impending upon the civilized world. Christianity, we believe, is now about to do for civilizing communities that which no political reforms, and no political philosophy, and certainly no insurrections, can ever effect. If it were asked, What shall be the future of England? the prediction might be risked, that, inasmuch as Biblical principles have here a firmer hold of the human mind than in any other country, it shall be the chosen field whereupon the last development of the powers of the Religion of Christ shall take place; and wherein shall be carried out, in a signal manner, that dispensation of Justice under which nations may prosper permanently, and be at peace within themselves.

Are we supposing that Christianity shall come in to frame political constitutions, or that texts shall be cited in Parliament for the purpose of overruling contrary decisions of political science? By no means: a very different office do we assign to the Bible, and a very different function to its interpreters.

The Bible will afford no *direct* aid in digesting political constitutions, or in framing enactments intended to regulate the rate of wages, or to define the respective rights and privileges of classes. From the Bible we shall never be able fairly to extort any such things

as a criminal code, or a system of taxation, or a scheme for regulating or for restricting the employment of capital: it was given to the world for no such purposes. But is it therefore not available for giving effect to those measures of amelioration which a ripened political science shall point to and authenticate? We are confident that it is thus available, and believe, as we have said, that the present urgent perils of the country are the means destined for bringing out, from the depths of the Christian System, those long latent energies of Justice, apart from which the clearest demonstrations of political science will never take effect. National perils, and the distresses of classes, while they compel political science to ripen and to promulgate its conclusions, shall, with a sort of convulsive throes, call out and bring into operation, a salutary force from the Christian Code. Political Science shall determine what is Justice, as between class and class, and shall tell us on well ascertained grounds of experience, what those measures are, which may be looked to for securing to each class its well-being; and then a hitherto unknown and unimagined intensity imparted to Christian principles, shall break down all opposition, and shall bring out, in fact, the true and the good in the structure of society.

It cannot have escaped the notice of intelligent readers of the Bible, that in almost all those passages, as well of the New as of the Old Testament, which the devout mind clings to as predictive of ultimate felicity for the human family, there appears, at the end of the vista of hope—a tribunal of Justice.

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Nothing can be clearer to the same purport than is the tenor of the seventy-second Psalm. That it is predictive of the Messiah's rule on earth has always been believed. It is, in a word, the foreshowing of a rule of right coming in upon inveterate wrongs, and subsisting and continuing for a lengthened period to carry forward its purposes, while wrong also co-exists. The Messiah shall "judge thy people with righteousness, and thy poor with judgment, and shall break in pieces the oppressor." Let the Psalm be read anew with this idea—that it holds forth the *principal characteristic* of a future dispensation, the end of which shall be universal peace on earth. The thirty-second chapter of Isaiah bears entirely the same import—"A king shall reign in righteousness," under whom "princes shall rule in judgment." An efficacious development of the first principles of morality—principles *taking precedence of motives of benevolence*—shall bring in the epoch of tranquil happiness, and thus "the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever."

\* \* \* \*

This development of a latent principle must come on along with, and as consequent upon, a new perusal of the Scriptures—that is to say, the perusal of them in a new light. The Reformation brought about such a new perusal of them, or a reading of things that had often been read before, but had never before been so understood. Methodism was produced and carried forward by the means of such a fresh reading of the words of life. And has not the Missionary zeal given us, in a sense, a new Bible? has it not brought out of

their dark corners scores of bright passages that had barely been noticed by our predecessors? Within these forty years the Bible has come to be what it never was before, namely, a Missionary Manual. So shall it be when the first putting forth of the Iron Sceptre shall attract all eyes, and shall carry trembling and awe into the slumbering consciences of professed Christians. It would not have been equitable at any time previous to the present Missionary era, to have brought an indictment against the Christian ministry at large on the ground of its neglect of those missionary texts which we have at length learned to understand as an imperative command to carry the Gospel into heathen lands. For us now to neglect this duty, and to overlook these texts, would be to bring down upon ourselves the heaviest guilt. But our fathers had not been awakened so to read the Scriptures; the time was not come, and all slumbered until it came.

It is the same as to a large class of passages, the clear import of which has rarely, if ever, been set before the people from the pulpit. Passages there are, which, when the time of awakening comes, shall break like a thunder-clap upon Christian congregations. The preacher will tremble as he takes his text, and the people will tremble as they hear it expounded and applied. What will then be new? not the text, or the interpretation of it, as if critical ingenuity had at last dug down upon some fossil sense that had never before been thought of? What will be new will be a mind to accept as true, and as applicable to ourselves, some of the simplest and the most intelligible phrases and sentiments of the Bible.

The eliciting and the establishment of any one class of truths has almost always involved a temporary occultation of some other truth. So it has been, that while the import of Scripture, as a message of pardon and a revelation of free grace, has been recovered, and has been set clear of the incrustations of sixteen centuries, the not incompatible, but antagonistic import of Scripture, as revealing a great scheme of retribution, has well-nigh been lost sight of. But now—so we may safely conclude—now that the doctrine of grace is fully recovered, and now that it has taken its due place in the belief of Protestant Churches, whence it shall never again be removed—now may that other truth, upon the counteractive influence of which the equipoise of revelation depends—now may it without risk be fully brought forward, be boldly announced, and authoritatively enforced. If the doctrines of grace are irrefragably certain, not less certain is the doctrine of an administrative scheme of government, exact, universal, undeviating, and in the carrying out of which Eternal Justice is to be honoured.

But how shall we reconcile principles so contradictory, or how expound the Gospel and the Law, so as to save the integrity of both? To attempt this is not our task. An easy task shall it be when the Bible comes to be listened to, theological logic apart—an easy task shall it be when Christianity has developed its ultimate energy, as an expression of eternal rectitude?

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Neither Moses nor the prophets, neither David, nor Solomon, nor Isaiah, nor Jeremi-

ah, nor Ezekiel, nor Paul, nor James, nor even our blessed Lord, will teach us how to frame Acts of Parliament, or on what grounds of political expediency societies should be constituted; but when Parliaments have ascertained what it is which a crisis demands, and when experienced writers have informed us in what modes our endeavours may best be carried forward, then prophets and apostles, in tones never before listened to, shall enjoin the due performance of the part which we have thus assigned to ourselves.

Facts and appearances irreconcilable with any such supposition as this might readily be alleged; and the hope it would encourage might easily be made to appear chimerical. We profess it, nevertheless, and are bold to say that, while diffident of any interpretation of Apocalyptic symbols, we discern, amid the alarms and confusions of the passing hour, bright indications of the coming on, of that last development of the Christian system, which is the drift of all prophecy, and which shall render Christianity, toward the nations, a dispensation of Justice, more prominently than hitherto, it has been a dispensation of mercy.

Another recent work\* thus sums up the aspect of present events, and their probable issues:—

"1st. The spread of the present revolution all over the Continent, to result in a new arrangement or consolidation of the former ten kingdoms of the Roman empire into three only, viz. the empire of Austria, the empire of Rome, and one other kingdom. And with respect to the first part of this anticipation, in what a wonderful manner have not my words been verified, since, in an advertisement inserted in the *Record* of Monday, 21st February, (1848,) for the purpose of calling the attention of the public to the prophetic import of passing events, I undertook to designate the movements which had then already taken place in Switzerland, Sicily, and the Italian Peninsula, as 'the commencement of the universal Continental popular insurrection and revolution of the seventh apocalyptic vial of wrath,' the extraordinary, and generally unlooked for, revolution in the kingdom of France not having then broken out.

"2ndly. The final fall and overthrow of the Papacy or Babylon the Great.

"3dly. The appearance of the Infidel Anti-christ upon the throne of Rome in his last manifestation, as the septimo-octave head and sovereign of the divided Roman empire, whose office it will be to finish the work, and complete the character as seen in its first manifestation in the person and work of the late Emperor Napoleon the Great.

"4thly. The attack of Imperial Austria, aided by Russia, upon the Emperor of Rome.

"5thly. The Repulse of Russia, and the fall of Austria by the sword of Rome.

"6thly. 'The expedition of the Emperor of Rome, at the head of all the forces of the late Papal, now Infidel, Roman empire, into the Holy Land, and his conquest of Egypt.

"7thly. His return from Egypt into the Holy Land, and his destruction with all his

hosts at the battle of Armageddon; together with the final and general restoration of all the tribes of Israel.

"And 8thly. The desolation of the late Papal, then Infidel, Roman empire by the armies or hordes of Russia.

"After which will follow a period of unexampled trouble, 'such as never was since there was a nation even to that same time,' of which the sufferings of the Jews at the destruction of Jerusalem, when their first dispensation was brought to a close, afford the only true and adequate type. During these troubles the old Roman empire will utterly perish and disappear, as to its former political forms; and Great Britain also will be involved in them, and perish as a kingdom by popular revolution and insurrection. After all these great and awful events, a certain period will be occupied in the preparation of the earth for the glories of the millennial reign, to be effected by the preaching of the restored and converted Jews, which period is designated in the last chapter of the Prophet Zechariah as a day of progressive spiritual knowledge, or one, of which 'the light shall not be clear nor dark; but it shall be one day which shall be known to the Lord, not day nor night;' and then in reference to the Millennium, which is to succeed to it, it is added, 'But it shall come to pass that at evening time it shall be light; and it shall be in that day that living waters (the doctrines of salvation) shall go out from Jerusalem, and the Lord shall be King over all the earth; in that day there shall be one Lord and his name one; for during that period of millennial glory and blessedness, the knowledge of the Lord shall cover the earth as the waters cover the sea, and the whole world will be under a theocracy, of which Jerusalem and its re-edified temple will be the seat; typified, and we may believe only faintly typified, by the partial Jewish theocracy as it existed in the days of Solomon, and before their long captivity under the Gentiles began."

Thirty-four years' study of the prophetic word, gives Mr. Frere's production a claim to respectful attention. But we cannot concur in some of his views, and especially do we demur to the correctness of an interpretation which involves the utter destruction of Great Britain. "Shall not the Judge of all the earth do right?" Doubtless that land of Bibles will be the arena for a deadly struggle between the principles of light and darkness; but however much the light may be obscured, we think it is too firmly established there, ever again to be utterly extinguished. And the righteous Judge, who would have spared even the guilty Cities of the Plain for the sake of ten righteous men, will not overlook the presence of the thousands of Britain who have not bowed the knee to Baal. To them the words of inspiration fitly apply—"Ye, brethren, are not in darkness, that that day should overtake you as a thief."

\* *The great Continental Revolution; marking the expiration of the times of the Gentiles.*  
By J. H. Frere, Esq. London.

## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

*Calcutta, Circular Road.*—One believing brother, formerly connected with the Free Church, was baptized by the Rev. Mr. Leslie, on Sabbath day, the 26th Dec. and on the following Sabbath received into the Church.

*Lakhyantipur.*—Four native converts were baptized at this station in January last.

*Khárf.*—Six converts from among the native community made a similar profession of their faith in the Lord Jesus Christ in December.

*Jessore.*—In the month of December Mr. Parry had the pleasure of baptizing twenty-one native converts, most of whom had been a considerable time under instruction.

*Dacca.*—A Serjeant Major was baptised on the 5th January, by the Rev. W. Robinson.

*Chittagong.*—Two native females were baptized on a profession of faith in Christ on the 22nd October last.

*Berhampore, via Ganjam.*—Two native converts were baptized and added to the Church at this place in November last.

*Jellalore.*—The Rev. Mr. Phillips writes that one believer was baptised at this station on the 12th Nov. and five more on the 4th of February.

*Benares.*—"I had the pleasure," writes Mr. Small, "on the first day of this year to baptize a native woman, who had long been a candidate for the ordinance. She was a convert from Hinduism.

On Monday last, the 12th inst. I received into the visible Church by immersion, a simple-minded Hindu, a discharged Sipáhi, who had been an enquirer for about 12 months, and had been with us receiving instruction since October last."

*Agra.*—Our brother Williams mentions the baptism, and addition to the Church under his care of one person in January, and we are informed that at *Chitoura* a converted native was baptized by Mr. Smith on the 25th Dec.

*Saugor.*—At this new station the Lord has been pleased to give further testimony to the word of his grace by the conversion and addition to the Church of two persons, who were baptized, one on the 7th and the other on the 23rd of January.

### THE LATE REV. MICAIAH HILL.

THIS respected laborer in the Mission field has, after a protracted season of toil, entered into his rest. With more than an average share of energy, and a zeal that nothing but death could quench, he devoted himself from early life to the service of his Lord and Master. To suppose that the expenditure of his energy, and the direction of his zeal, were always faultless, would be to proclaim him more than mortal. But even where faithfulness might indicate a defect, it dare not question the Christian purity and uprightness of the motive. If it be "better to wear out than rust out," then do twenty-seven years of missionary and ministerial labor witness to his privileged exit. With his Missionary brethren we deeply sympathize; and trust that many laborers may be speedily thrust forth by the Lord of the harvest to join them in the Mission field, who shall establish as substantial a claim to be held in "everlasting remembrance." For the following interesting notice of the late Mr. Hill's life and labors we are indebted to the *Calcutta Christian Advocate*:—

"We regret to have to announce the death of this gentleman on Saturday the 3d February 24 miles below Benares. Three months ago disease had made such rapid progress in his constitution that he was obliged to relinquish his official engagements in Calcutta, an entire change of climate being recommended by his medical adviser, either to New South Wales, Egypt, or the Upper Provinces; he chose the latter, as his preferences were strong in favour of dying in the land of his Missionary labours. He was accompanied by his son, the Rev. W. H. Hill, as far as Monghyr, whence the latter, at Mr. Hill's urgent request, returned to Calcutta, leaving his father to pursue his journey alone. His health was shattered before his departure on his voyage, and seems, though unconsciously, to have been gradually declining; he was obliged to call at Ghazipur to consult a medical adviser, who urgently requested him to remain at least for a time; he was however so anxious to reach Benares that he at once resumed his voyage, Jan. 31st. On Thursday he seemed as usual, but on Friday evening he suddenly became insensible and toward the morning of Saturday breathed his last. So little did he imagine that his end was so near, that at Ghazipur he employed carpenters to make boxes for his intended journey

to the hills. A friend whose boat had been in company with Mr. Hill's for two days, was immediately informed of his decease, and having taken charge of the effects, proceeded with all haste to Benares. The boats arrived at Rájghát on the Sabbath afternoon, where they were met by the Rev. Messrs. Kennedy and Shurman of the London Missionary Society, the brethren of the Baptist Mission and Dr. Butler. Without delay the remains of the deceased Missionary were interred in the Mission burial ground adjoining Rájghát, and the Rev. J. Kennedy delivered an address at the grave.

The following sketch of the life of Mr. HILL, will be acceptable to his numerous friends, and interesting to all. He was educated for the ministry at Gosport by Dr. Bogue. At the conclusion of his college course he came out to Calcutta, along with the Rev. J. B. Warden and the Rev. James Hill, and arrived here 5th March, 1822. During 1822 and 1823, he laboured in connexion with the London Missionary Society, chiefly at Tallygungue. But early in 1824, he removed to Berhampore to establish a Mission there. During many years he laboured there with great devotedness and unwearied energy. A variety of engagements indeed pressed upon him which were too arduous for one man, however strong and energetic. He was unwearied in preaching amongst the natives, not only in Berhampore and Moorshedabad, but in all the villages round about, frequently with his family taking long itinerancies that he might be better able to give his undivided attention to these efforts to do good. The orphan schools required a large portion of his attention and care. Besides various other labours he was unwearied in his attention to the Europeans residing at the station. In this department of Christian efforts he and his beloved wife were singularly successful. Many who had left the land of their fathers without a care for their souls, found forgiveness and salvation in this heathen clime through the Christian efforts of Mr. and Mrs. Hill. The number of those still living who acknowledge them as instruments in leading them to the Saviour is yet large.

In 1840, the state of his health required that he should visit England. Mr. Hill whilst there was not idle. He was almost constantly occupied in travelling in behalf of the Missionary Society, and awakening attention toward India. In 1842, he again returned to Berhampore, where he continued to labour with unremitting diligence until his health failed, and rendered his removal necessary to the preservation of his life. Early in 1847, the Rev. T. Boaz, Pastor of Union Chapel, left his charge to accomplish in England several important objects identified with the Mission in Calcutta, as well as others bearing on the general spread of edu-

cation, and intelligent legislation. Mr. Hill was unanimously requested to occupy Mr. Boaz's pulpit until his return. His labours were very acceptable to the people, but alas! they were subject to frequent checks. Immediately on his arrival in Calcutta he was obliged to take a voyage to the Sandheads for the recovery of his health. A severe trial however awaited him; in September, not many months after his settlement at Union Chapel, Mrs. Hill was unexpectedly called away by death. Great as was this bereavement to the Church over whose prosperity she sedulously watched, it was still greater to Mr. Hill; "the right arm of his strength" was withered, and he went down to the grave mourning over one, who for so many years had been his faithful companion. The pastorship of Union Chapel and the Editorship of the *Christian Advocate* were too much for his debilitated frame, though the energy of his character, and active mind prevented him from marking as accurately as others the progress of his disease. The truth, however, which was too painfully manifest to others, he was at length obliged to acknowledge, and aware of his failing strength, he resigned his charge in November last, and left Calcutta, never again to return. Thus in the 59th year of his age, and the 27th of his Missionary career, has another faithful labourer left the field of toil to rest forever in heaven. Little is known about his state of feeling during his last hours; nor is it needful, to assure us of his calm faith in the Saviour and his submission to the Divine will. His life was the best expositor of the nature of his death, and especially during the progress of his sickness, he manifested a cheerful acquiescence in the dispensations of God, and a joyful assurance of future happiness and reward.

Few men have laboured with such unwearied assiduity as the subject of this brief notice. The energy of his mind only found rest in perpetual efforts to do good; in the prosecution of Missionary operations he spared not himself; had he done so he might yet have been alive. So far, however as activity and an amount of labour is the measure of existence, Mr. Hill may be said to have lived much longer than many whose number of years was much larger than his. As a laborious Missionary, a devoted pastor, and a kind friend his loss will be felt by many.

\* He has fallen asleep, and now rests from his labours. He has gone to join many of his converts who went to heaven before him, and to welcome others whom he has left behind on earth. Happy is the exchange for him, and full and perfect the reward. Would that this heathen land were full of men possessed of an equal amount of energy and devotedness to their work!"

**ARRIVAL OF MISSIONARIES.**—We are happy to announce the arrival in the *Cato*, from Boston, of Mrs. Brown, wife of the Rev. N. Brown of the American Baptist Mission at Sibsagor in Assam, and of the Rev. Messrs. Moore and Van Meter and their wives, intended to strengthen the Mission in Arracan, and the Rev. Mr. Benjamin and his wife, who will join the Mission in Tavoy. May their lives and health be long preserved, and their labours be greatly blessed.

Rev. M. Bronson and Mrs. Bronson and children, and also Mrs. Cutter, all of the Assam Mission, have been constrained through ill health to leave their stations for a season; they sailed for America in the *Cocquimbo*, about the middle of last month.

### MAULMAIN BAPTIST ASSOCIATION.

(Communicated by Rev. E. A. STEVENS.)

HAVING recently returned from the seventh Annual Meeting of the Maulmain Baptist Association, I am induced to send you a brief account of it.

The meeting was appointed for the 10th and 11th of Jan., but several days previously, delegates and others having arrived from different Churches, the time was agreeably and profitably occupied in meetings for prayer and praise, and for preaching both in the Burman and Karen languages. On Wednesday, the first appointed day of meeting, after the usual morning prayer meeting, the day was spent in listening to verbal statements which the native assistants and Pastors, stationed in different places, gave of the state of religion, and the prospects of the cause in their respective fields of labor. These statements were interspersed with singing and prayer, and accompanied with brief exhortations by such as felt disposed to make them. The exercises could not fail to produce the impression on those who listened, that Christianity was steadily increasing in its influence over the minds of the people generally, so that we could heartily "thank God and take courage."

In the evening the annual sermon before the Assistant preachers and Pastors was preached in Burman from Heb. xiii. 17. "They watch for souls, as they that must give account," and was interpreted into Karen.

On Thursday, an early prayer meeting was held, and at 10 A. M. the sermon before the delegates was preached in Karen by the Rev. N. Harris, from Mat. vi. 10: "Thy kingdom come," and was summarily rendered into Burman, after which the Association organised for business, when the

letters from the Churches were read and arrangements made for the ensuing year.

The Association numbers *fourteen Churches*, only two of which are Burmese, and the rest Karen. The whole number of members in good standing, as far as could be gathered from the Reports rendered, is *one thousand and fifteen*, and the whole increase during the year is *seventy-three* members. Besides these we have reason to believe, that there are others to be added, but we know not the exact number, as the statistics from some of the Churches have not yet been received.

Thus have we reason to believe, that the Lord is still with us, making His word effectual to the salvation of precious souls.

### BIBLE DISTRIBUTION IN INDIA.

We have much pleasure in giving insertion to the following communication from the Corresponding Secretary to the American and Foreign Bible Society, addressed to the Rev. W. Robinson, Dacca.

*American and Foreign Bible Rooms,  
New York, June 26th, 1848.*

DEAR BROTHER,—Your fraternal communication of the 22d of December, 1847, addressed to the Society, was gratefully received, and printed in full with the extracts from correspondence, attached to our Annual Report. There are several points in it of deep and stirring interest. It would much advance the bible cause in this country, could we frequently receive such letters.

We cherish a profound interest in the Missionary operations conducted by our Baptist brethren in India. Without depreciating in the least the necessity or usefulness of a preached gospel, we yet believe that at present the most important and efficient means of evangelizing that populous country, is the extensive dissemination of the *written* word. Not that we anticipate numerous conversions from the reading of the Scriptures alone. Some such conversions do, and will occur—probably many more than you or I will ever hear of. But the reading of the sacred Scripture prepares a heathen community for the preaching of the Gospel, and the possession of the word enables them to examine and verify the statements of the preacher. Such reading, with the native discussion which must necessarily ensue, gradually undermines idolatry, removes prejudice, awakens curiosity, and thus fits the reader to hear the man of God, and understand his explanations of the truth. I cannot well conceive of the hopeful preaching before an idolatrous people without such preparation. Without it the general effect must be a mixture of wonder and stupid ignorance, or a confirmed rejection of the truth. I am aware that different results followed under the preaching of the Apostles, but their preaching was sustained and confirmed by present miracles, and they preached to a people who were in a large degree (compared with heathen nations in the east) prepared to understand the nature of their doctrines. The Apostles went in the

line of the Jews. I am not aware that they visited any tribe or nation in which they had not been preceded by the dispersed of Israel. The knowledge of God, the true Jehovah, had been communicated to multitudes. Indeed the prevailing religions, the idolatries of Greece and Rome, and the various systems of philosophy existing in connection with them, all rendered easy the conception and belief of the general ideas of Godhead which the Apostles taught, and on which they based their evangelical communications. But if I mistake not, the case in India was totally different. All the ideas of the people were so totally different from those inculcated in sacred Scripture, that the proclamation of the gospel met with no correspondent ideas in the native mind—not even sufficient to form the basis of a conception of the truth. Under such circumstances, it is evident that in ordinary cases years must elapse before a mind can arrive at the level of understanding, so that religion can reach and affect the conscience. If, then, communications were confined to personal intercourse, it follows that a few only could every year be prepared to hear and understand the Gospel—that is, could be brought near, or within reach, of the position in which every unregenerate man was to whom the Apostles preached. But while this process may be progressing with a few, the press may enable the Missionary to conduct a somewhat similar process with many. We do not suppose that the many will in all cases be as well prepared as the few, but when the numbers are included in computation with the degree, we think it indisputable that the missionary who scatters the printed word abundantly while he preaches so constantly, may do manifold more for the preparation of the whole of India for a preached gospel than he who confines himself exclusively to preaching.

I have thus hurriedly expressed our views regarding Scripture distribution in India, in order that you may understand that our profound interest in its prosecution is a matter of principle, the result of reflection, and therefore not likely to undergo hasty change or vicissitude. We have within the last six months manifested the continuance of our interest by appropriations to the English Baptist Missionary Society for the use of their missionaries in India of £2,500. We hope to do more so soon as we have the means, and we believe that such letters as yours, will assist us to do more.

Write then, my dear brother, frequently, and believe that your letters will always reach sympathetic hearts and liberal hands in this country, and will do good.

The Lord bless you and your colleagues, and make you abundantly and extensively useful in the Master's vineyard.

Your affectionate brother and friend,  
W. H. WYCKOFF, Cor. Sec.

OBITUARY NOTICE OF THE LATE MAJOR BAMFIELD.—Among those who fell in the

late sanguinary encounter with the Sikhs we observed the name of Major Daniel Bamfield of the 56th Regiment Bengal N. I. aged 43 years, universally and deservedly regretted by all who had the pleasure of his acquaintance—and one, in whom the state has lost a valuable and highly gifted officer. Whether we view him as a gentleman, a scholar or a soldier; or in the less public character of a friend, a husband or a father, we discern in him all that could ennoble the man, and attract our warmest admiration. As a husband he could not be excelled! As a father, he possessed all the endearments calculated to awaken love, respect and veneration! As a friend, he was generous, constant, unwavering and invaluable! As a Christian he dared to be singular under all circumstances.—*Friend of India, Feb. 8th.*

### Foreign Record.

SECESSION OF REV. BAPTIST NOEL.—THIS evangelical clergyman has seceded from the Established Church in England, after having ministered to the congregation of St. John's Chapel, Bedford Row, London, for the long period of twenty-six years. He has been succeeded in the living by Archdeacon Dealtry, late of Calcutta. Mr. Noel had not at the date of the last advices joined any one of the non-established Churches. The *Primitive Church Magazine* states that "among other causes which induced Mr. Noel to relinquish the emoluments and services of the Church in which he was nurtured, are the conviction that the baptism of infants has no scriptural sanction, and that State and Church connection is Anti-christian."

THE AFFAIRS OF THE POPE.—The following item of intelligence we take from the "*Atlas for India*."

"A provisional Government has been proclaimed at Rome. It is composed of the senators for Rome and for Bologna, and of the Goufalonier of Ancona. THE POPE HAS BEEN DECLARED DEPRIVED OF ALL TEMPORAL POWER. The minister Sterbini has addressed the people; he said that the Pope alone, under the title of Bishop, would have the right to enter Rome, but that all the Cardinals and prelates would be strictly prohibited from entering the city. The people in their enthusiasm ran about the streets crying, "Death to the Pope, Death to the Cardinals."

# THE CALCUTTA MISSIONARY HERALD.

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## DACCA.

FROM REV. W. ROBINSON.

*January 30, 1849.*—On the 2nd, I went down the river, accompanied by my son Robert, and Chánd. We stopped that afternoon and preached in the market at Pátulá; the people heard as usual. We then proceeded down the river towards Mirkadim, the place which I had visited the preceding week. Perhaps I should not have gone to this place again so soon, but to please my son Robert; he wished to see some of the places to which he used to go with me, when he was here a little boy, and now to preach in them himself. We went to the market at Mirkadim the next day, and addressed the people in the old place. I preached first from "Believe on the Lord Jesus Christ," &c., then my son Robert preached from "It is appointed to all men once to die," &c., then Chánd followed with a short discourse from "God so loved the world," &c. We had a good congregation with little or no disturbance, and some appeared very attentive. We gave them a few books, and then walked back to our boat. I tried to find the house, where the poor man had set a chair for me last week, determined to sit down and have a long talk with him, but I could not find it: for this I was very sorry. I may never see the poor man again, and never have an opportunity of telling him of the way of salvation. We went in the afternoon to Náráyan-ganj, where Robert and Chánd preached again; but I did not preach; I had expended my little strength in preaching and walking three or four miles in the morning. After this we were obliged to turn our faces towards Dacca. We

reached home on Thursday, and on Friday the 5th, I had the pleasure of baptizing the Serjeant Major of the 34th Madras Light Infantry, now stationed here. He tells me, that he knows our brother Page very well, and that he would have been baptized by him at Madras, had there been opportunity; but the regiment was called away too soon. I have also been to my old place by the cannon in the Chauk, and preached there once more after being disabled for many months. I should have gone to other places, but indisposition prevented. I hope there is a growing attention to the word of God, both in Dacca, and the surrounding villages; but we have now to labour under great discouragements.

Instead of preaching to the heathen in the native chapel, on a Sabbath morning, as I did for several years, I now have a service with our native christians in the vestry of our English chapel. This alteration was requested by our native brethren, 'because,' said they, 'our wives and children are neglected; there is no service on a Sabbath day for them.' Brother Smith and his family, and my family attend. I hope this arrangement is an improvement, but I regret, that I cannot preach to the heathen, on the Sabbath morning, as formerly. What can one man do with such various labours to perform? O for help! but it is a vain cry; no one will hear it. I must also inform you, that a poor woman, after being in a state of exclusion for some years, has this month been restored to the fellowship of the church.

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## CHITTAGONG.

FROM REV. J. JOHANNES.

On the 22d of October last, two more young women from Chandgaw made a public profession of their faith by immersion in the name of the triune Jehovah. One of them, you will be happy to learn, is the daughter of Saroda, the

poor widow who for a long time endured persecution till she fled and joined us. Her daughter, a young married woman, has now followed her mother's example, and thus afforded her and her friends the high and sacred satisfaction of re-

joicing over her conversion. She lived for a good while regardless of her salvation, till by the grace of God, she saw her sinful state by nature—the necessity of pardoning mercy, and the application of that blood which cleanseth from all sin. Saroda has now two other children with her, all under instruction and hopeful. Three grown up men, her own sons, have however separated from her, and are living in heathenish darkness. Two will not approach her. One, the youngest, loves his mother and has a secret regard for his mother's God and religion. He calls very frequently to see her, unknown to his relatives and brothers, but will not be persuaded to eat or drink with her. I have encouraged him much, and he has promised, when he sees his way clear, not to delay a moment in casting his lot with his mother, sisters and brother. May God regard the poor mother's prayers. Thus in the case of this old woman, we discover the hand of God in the conversion of others, and how many more, through the instrumentality of some such convert, God may yet bring to his fold, is alone known to him. Who will then say "what does the church gain by such poor old converts?" Every soul is precious before God, and who can distinguish the difference between that of a Prince and that of a Beggar; where we have one convert we may calculate upon half a dozen? Every solitary accession to the Church gives a blow to the empire of Satan. God is thus sapping the root of idolatry, but it is only to faith that his all-glorious work seems progressing.

The other baptized woman is the wife of Hurish Chunder, our Catechist. This young man has not failed to answer the expectations of our dear brother Pearce.

He is zealous and loves to tell his countrymen of the riches of saving grace. Had he continued a year or two longer under his instructions I am sure he would have been more qualified for the ministerial work. Since her union with this young man, she has thought more upon the subject of her soul's salvation. Having given sufficient proof that she loves Christ by keeping his commandments, she was at her own particular request baptized. Both these baptized young women are now walking as becometh the gospel of God.

You will be glad to hear that we have another old man from Chandgaw under instruction.—As soon as he expressed a wish to join us he was expelled from the society of his relations and friends, and deprived of the little property he possessed. He is however quite happy and contented with us. He loves to hear of Christ and has learnt several Hymns, which he delights to sing. I hope very soon to bring him before the Church. He said the other day, "Sir, a sickly Chandgaon came to be baptized, he was kept under probation so long that he died without experiencing the happiness of publicly owning Christ. I hope before I may be called away, considering my age, I may not be denied the rite of baptism." We have also others who oftentimes evince considerable partiality to the preached word, and they are almost persuaded to be Christians; but, lest we should experience painful disappointment in their after defection, we rejoice with trembling; yet relying on the heart-exhilarating promises of God, hope follows these dry but stirring bones, and waits the period when Jehovah will fully make bare his arm.

## SAUGOR.

FROM REV. J. MAKEPEACE.

Jan. 22nd, 1849.—You will be glad to hear that since I last wrote, I have been privileged to baptize *twice*. On the 7th instant, I baptized the wife of our brother Rae. Some few months ago she was attacked by fever, and it was when tossing to and fro on the bed of pain that she was made sensible of her state as a sinner, and of the preciousness of Christ as a Saviour. Yesterday, the 21st inst. I baptized a young man who fills the post of Apothecary to the Company of European artillery

now located at Saugor. His conversion is of recent date and is traceable to the meeting for prayer held among a few friends previous to my arrival. His zeal for God and the spiritual good of the men in the barracks is truly pleasing and exemplary. Our novel mode of administering baptism has created a little stir, but though in some cases it may have excited ridicule, yet in others it has produced, by its solemnity, a deep and manifest impression. You will rejoice to hear that our

venerable friend at Tehri was, at the date of his last letter, continuing steadfast in the faith. He wrote that the Rájá had commissioned him to make arrangements for his approaching marriage, on the completion of which he would settle his accounts and repair forthwith to Saugor. He mentions the 25th of the ensuing month of Phágun as the period when we may expect to see him. It appears that "faithful among the faithless" he remembers the Sabbath day to keep it holy, and is often occupied in reading the Scriptures aloud.

Some stay and listen to the message; whilst others, cherishing a determined hostility to the truth, go away in anger. May the Lord in his infinite mercy preserve our brother. May his solitary labours be crowned with a rich reward. May he be a burning and shining light in the midst of a crooked and perverse generation. And oh, who can predict to what an extent he may be honoured as the instrument of conversion, so that when he comes amongst us, it will be with rejoicing bringing his sheaves with him.

## CHITAURA.

FROM REV. J. SMITH.

MY DEAR BROTHER,—I write for the purpose of giving you an account of a ten days' tour through part of the *Gwalior and Dholpur territories* and visit to the *Porsa melá*.

*Thursday, 14th.*—After committing my family and the interests of the mission to the care of our Heavenly Father, I left home in company with our aged brother Thákur Dás, for Rájá Kherá. We first visited Amádhpur and Rohái, in the latter of which places, we had a good many hearers, upwards of 50; some of them remembered brother Williams, who visited them some time back—they heard well and were friendly—we then crossed the dry bed of the Gumbhír nadí and entered the Dholpur territory. We preached to a most interesting congregation on the bank of the river in a village called Chináuly: here a respectable old man told us he had seen the Satí at Rájá Kherá, of which we had heard before leaving home. He stated that the concluding feast had been given to the bráhmans only the day previous. We arrived at Rájá Kherá in good time, and for the sake of obtaining a free intercourse with the people, took up our abode in the serái; here we soon found plenty to do: crowds flocked to us for books, and to hear the gospel. A man who had visited me at Chitaura came and brought a pandit with him for the purpose of controversy. I had a most interesting conversation with him in the midst of a large concourse of people, in which he gave up point after point, until he had little of Hinduism left. He then commenced to speak of the Satí of which he had been an eyewitness, with hundreds more who stood about me. I noted the particulars at the time in pencil, which are as follows:—

### *Account of a Satí.*

The Satí took place on the 27th Nov. Khandan Lál, a banyá by caste, but act-

ing in the capacity of Patwári, died shortly after midday on the above date. His wife, whose name was Jamná, became inconsolable at the loss of her husband; she ran about, threw off her upper garment, tore her hair and beat herself with great violence and at last said she would become a Satí, and burn on her husband's funeral pile. They tried to persuade her from it, telling her she had children, &c., but in vain, she threatened to curse them if they did not desist. A light or chirág was then called for to try her, into which she was told to thrust her hand; she first held it so high that it did not consume, and they were about to dismiss her for want of resolution, when she lowered it into the flame and it began to burn, at which they all cried out "Sat," or true. They then ordered her to prepare her singár, by putting kájal on her high brows and dressing herself in her best clothes and ornaments, and for this purpose she was locked up in a room, whilst preparations were immediately commenced for the pile; and so expeditious were the people in their murderous work, that within little more than two hours after the man's death, his body and that of his wife—*living wife*, were reduced to ashes on the funeral pile—proving that no time was given to the poor woman for consideration lest she should change her mind, but that she was murdered in cold blood, when in a state of insanity from grief. How long is our Government to be disgraced by permitting such outrages on humanity to take place, and that almost under the eye of the Lieut.-Governor of the North West Provinces, whose residence is little more than 20 miles from the spot where the horrid deed was perpetrated.

We took a little time for refreshment, and then commenced distributing books and preaching again to the crowds who

had assembled around us. A number of pandits came, who read and translated Sanscrit with ease and fluency, and I was happy in being able to give them the word of God in their much loved language, which they called Devbāni or the language of the gods. They prized the Psalms much, some of them sat reading near us for a length of time. In the evening we had a heavy thunder-storm, which made us thankful that we had preferred the serāi to our tent.

*Friday, 15th*—We arose early and went out to see the spot where the Sati had taken place, which we found to be the side of a cornfield facing a narrow road running in a southerly direction, and about 200 yards from the town. The wheat still showed the effects of the trampling it had received from the crowds. A mud chaubutrā had been raised, on which was placed two gharās, such as are generally placed over Mahādev, and it is now one of the most favorite places of worship; hundreds daily pay their devotions to Jamnā and her husband, whilst their remaining family are looked upon with envy on account of their supposed good fortune. Numbers of people came during the short time we remained on the spot—they said it had been witnessed by thousands, and that the woman had continued sitting and talking until she was half consumed, when quantities of ghi (butter), and *chandān ke lahrī* were thrown into the fire to complete the work of destruction. She was the mother of five children, two of whom survive her; the eldest set fire to her pile and thus became, however ignorantly, a murderer, and that too of his own mother. On returning to the serāi we found the crowds again collected and begging earnestly for books; we therefore supplied many of them before starting again on our journey. On the road to Pennaught we preached in a village called Pāprī kā nagrá, to a congregation of about 50 men, who heard of a crucified Saviour with a pleasure and attention such as I have seldom witnessed. Many of them had never heard of Christ before. We arrived at Pennaught in good time, and having preached and distributed some books, closed the evening with a most unprofitable dispute with some Musalmāns, whose equals I have seldom found for impudence and ignorance.

*Saturday, 17th*.—We started early for Porsā, and having travelled about two miles through ravine and broken ground, arrived at the Chambal, a considerable river, dividing the Company's from the Gwalior territory. After some hours hard

labour we succeeded in reaching the opposite shore, where the road was almost impassable for 4 miles; we however arrived safely at the first village under the Gwalior government, and found it occupied by Pāndavs, a race of Rājputs claiming descent from the Pāndavs of the Mahābhārat. They retain much of their ancient pride; their appearance was also generally respectable, and about 50 of them listened to the gospel with attention. We were all tired, men and cattle, but could not obtain any refreshments; our lofās were not permitted to defile the well by dipping into its water, hence we found it necessary to push on to more hospitable quarters. I could not help noticing how inconsistent superstition is—these people would allow strangers to smoke from their hukkās only changing the water before using them again themselves, and still they would allow no other caste to use their wells. We travelled on to another small town where we preached to crowds, it being the market day; and also left a few books with the only reader we could find, a Sunnyāsī, and then made all the haste we could to Porsā, where we arrived after dark, most of us fasting and all tired out with the length of our journey: it not being less than 24 miles.

*Sunday, 18th*.—Our little tent was pitched on the side of a large tank where we were surrounded by crowds all day, to whom we preached and distributed books until dark. We were however disappointed with the melā, it had dwindled to almost nothing in a few years, since my companion Thākur Dās had last seen it. Towards evening I had a large number seated around me hearing with attention the glād tidings of the gospel, when a young man broke in upon us with his infidel objections. I perceived at once that he was no villager, and found on enquiry that he had occupied a place in the first class in the Agra College, for which he possessed a certificate. A personification of pride and impudence, knowing enough to puff him up, but too little to do him any good—he did not even believe our system of astronomy, and tried to prove that the earth was not round! When will our rulers learn wisdom? surely they know not what bad subjects they are making,—what infidelity they are spreading,—what pride they are engendering? government have no worse enemies than those educated by themselves without religion.

*Monday, 19th*.—I left my Syce (who has learnt to read fluently and is well disposed towards christianity) to distribute books should they be required during our

absence, and Thákur Dás and myself visited some near villages, in two especially we were well received, Gokul ká pírá and Dhanauta; in the latter place we had three congregations and distributed a few books. I returned to my tent and spent the day as usual in preaching to the people who continued to crowd about us. At night a thief paid me a visit notwithstanding two chokedars—his head struck against my cot, and on my jumping up he made his escape through the corner of the tent, the pegs of which he had pulled up.

*Tuesday, 20th.*—A bráhmaṇ came this morning from Dhanauta, where we preached yesterday; he had received a book from us, and so fully was he convinced of the truth of Christianity that he determined to pay us a visit for the purpose of expressing his convictions and receiving further instructions. I spent nearly half a day in conversing, praying and reading with him—he promised to follow us within a month after he had settled his affairs, and to show that he was in earnest, he broke through caste and smoked with Thákur Dás. In the afternoon we went to the melá which was busier than usual from its being market day. I enquired into its origin and found that it had been established by a bairági whose name was Nágáji—he had settled in the place then a jungul and obtained notoriety by pretended miracles, and causing those who paid him to prosper in their enterprises. He thus became the head of a large math or monastery, and the substantial buildings, and beautiful tank now remaining, show what his influence must have been, and with what sums of money his favor must have been propitiated. The place sometimes even now contains 100 bairágis. The Gwalior government allow 100 Rs. per month for its support, besides a free grant of land. The impressions of the feet of the original founder of the manastery, with 16 or 17 of his successors, are the principal objects of attraction; thousands pay divine worship to them and come miles for a sight of them. Our congregations were very large, and we had some noisy disputants, still many heard well and I hope good was done.

*Wednesday, 21st.*—We left Porsá early, and having preached in 6 villages arrived again on the banks of the Chumbal. We were somewhat alarmed in passing the last village by receiving information that a leopard had just passed before us into

the broken ground we had to cross. I saw his foot mark and judged, he must have been a large one, we however crossed the river in safety and arrived at Bhagwánpur where we preached and stopped the night. Here we met with a young man, sick, being unable to work he was cast out to perish, the tender mercies of the wicked are cruel—we took the poor fellow along with us.

*Thursday, 22nd.*—We struck our tent early, and having preached in five villages, arrived at Bah, a good-sized town, here we remained and distributed a good many scriptures. The people also heard the gospel with attention.

*Friday, 23rd.*—We travelled 24 miles this day, preached in 4 villages and arrived at Futtehabad late and tired.

*Saturday, 24th.*—We again preached in 4 villages and arrived safely at home, thankful for the journeying mercies we had enjoyed, but especially that our families had been safely kept in the jungul during our absence.

I trust our journey has not been in vain. The district we passed through was never visited by a missionary before, still we met with not a few who had heard us at Buteshwar—showing how important those melás are from the numbers from all quarters who hear the gospel and carry tracts, scriptures and some information back with them to their several homes and districts. A visit to a large melá is equal to a journey of hundreds of miles.

I had the pleasure of baptizing another convert on the last Sunday in the old year. On Monday the first of January 1849, we had our anniversary at Chitaura. A number of friends attended from Agra, and our little chapel was quite filled, and our collection amounted to 50 Rs. 8 ans. I hope our mission is prospering. Last new years day our village contained 23 inhabitants, this year we have 63. During the year I have baptized only five, but we have had no relapses to heathenism—much opposition has been overcome and many evil reports lived down, so that on comparing our position with what it was last year we have much to be thankful for—we would therefore take courage and go on our way. May the Lord whose glory we seek, guide us in our going out and coming in; we would say with Moses, “if thy presence go not with us carry us not up hence.”

## AGRA BENEVOLENT INSTITUTION.

ESTABLISHED A. D. 1847.

We have received a copy of the report of this Institution, which we insert with much pleasure, but necessarily in a slightly abridged form and without the cash statement. We observe however that the receipts have amounted to Co.'s Rs. 3932-5-6, and the expenditure to Rs. 3710-10-4, leaving a balance of Rs 221-11-5 in favour of the Institution.

*Committee.*—Rev. Messrs. J. Makepeace, and R. Williams, Messrs. J. Jahans, J. McConnell, J. C. Parry, J. Parsick, and J. W. Urquhart. *Cash and Acting Secretary*, J. Parsick, Esq.; *Treasurer*, Agra Savings Fund.

The Committee in presenting to the friends and supporters of the Agra Benevolent Institution the statement of Income and Expenditure for the past year, feel themselves bound to express their sincere gratitude for the very liberal patronage and aid with which they have been favoured.

An elegant and commodious building erected for the purpose of the Institution under the able superintendence of John Jeffans, Esq., was opened on the 1st May last. During the year about forty children of both sexes have been admitted to the privileges of the Institution, though, at the present time, owing partly to the many fluctuations to which Indian Society is subject and partly to other causes, that number has been considerably reduced.

The routine of instruction has comprised the several branches of a useful education, such as Reading, Writing, Geography, Arithmetic, Plain and Ornamental Needlework, &c.; and the Committee are happy to report that in some respects no inconsiderable proficiency has been made.

The Committee, desirous of making the Educational Department still more effective,

have engaged the services of Mr. J. Jahans, a young man of respectable attainments and qualified by previous experience in the Benevolent Institution at Calcutta for the work of tuition. The boys will be placed under Mr. Jahans's exclusive charge, and it will be matter of deep regret if the requisite funds are not forthcoming to meet the enlarged, though necessary demand. Fully assured that, in adopting the above measure, they have done what they could towards procuring for indigent Christian youth the advantages of a sound practical education, they can conscientiously and confidently appeal to those friends who enabled them to commence, for continued support to enable them to sustain their important operations.

The girls meet at the house of J. W. Urquhart, Esq., and continue to be instructed by Mrs. Brown—a lady of respectable qualifications—who previous to the new arrangement, took chief part in the work of instructing both boys and girls.

Charges for Tuition are regulated by the circumstances of the parents or guardians. The highest, however, does not exceed 3 Rupees; whilst in cases of extreme indigence no demand is made.

Books, Stationery, &c. are provided by the Parents or Guardians when means will allow.

Boarders admitted at a moderate rate.

N. B.—As the Rev. J. Makepeace, who acted as Cash and Corresponding Secretary to the Institution during the past year has proceeded to Saugor on Missionary business, his duties have been entrusted to J. Parsick, Esq., of the Agra Bank, to whom all donations and subscriptions may be forwarded and letters addressed.

## DEATH OF MR. HURTER.

Intelligence has been received of the death of Mr. Hurter at Bhagulpore, on Saturday, the 17th ultimo. He had a few days previously accompanied Mr. Parsons of Monghir on a Missionary excursion among the hill tribes, to whose especial benefit he had devoted himself, and was taken unwell while from home.

The party returned to Bhagulpore on the 9th ultimo, and, for a while, hopes were entertained of a favourable result, but they soon gave place to more serious apprehensions. His complaint assumed a fatal character, and on the date above mentioned, this devoted servant of the Lord was called to exchange the labours of earth for the rest and enjoyment of heaven.

# THE ORIENTAL BAPTIST.

APRIL, 1849.

## Theology and Biblical Illustration.

### FOOD FOR FAITH.

"I will be with him in trouble."—*Psal. xci. 15.*

WITH whom? There are *four* characteristic marks in the context by which the heirs of this promise may be known. First,—They know the Lord's name. The Spirit has taught it them. They have learned it from the bible. They have so learned it as to trust in it. It is their strong tower. Their powerful plea. The object of their faith, and the subject of their meditation. Second,—They have set their love upon God. He has been revealed to them as lovely. They have seen him in Jesus. His love has been shed abroad in their hearts. They love him for what he has done for them,—for what he has conferred upon them,—and for what he has set before them: and they love him because he is altogether lovely. Third,—They have made the Lord their refuge and their habitation. He is to them what the place of safety is to the trembling dove; what the commodious, comfortable, and well-stored dwelling is to the happy inhabitant. They dwell in God by faith. They dwell with God in holy fellowship. Fourth,—They dwell in the secret, or in secret with the Most High. He is with them. They walk with him,—pour out their hearts before him,—and enjoy free communion with him. He will be with them.

When? *In trouble.* He may not keep them from it; but he will meet with them and bless them in it. The favourites of heaven are exposed to many troubles: civil—religious—domestic—relative—personal. The promise refers to sickness,—to losses, and crosses,—to persecutions and bereavements,—to every storm and tempest,—to the common and the uncommon,—to the temporal and the spiritual. Christian, you must not expect to escape trouble—you were born

to it. It was appointed for you. It is part of your heritage. Troubles are covenant blessings. They may be bitter; but they are beneficial. They may wound the flesh; but they heal the spirit. The man may repine at them; but the christian should only seek to be benefitted by them. Are you in trouble? This is just the case with your brethren who are in the world. All the saints have been tried; why then should you expect to escape? The way to the kingdom is not carpeted with velvet; but it is lined with tribulation. Our God has consulted our welfare, not our whims. His object is declared to make us partakers of his holiness. The end is worthy of himself, and may well lead us guilty to bow before him saying, "The cup which my heavenly Father giveth me, shall I not drink it?" In the prospect of trouble he speaks to us, and says—

What? "*I will be with him in trouble.*" Can we desire more? If the Lord be with us, however boisterous the ocean, or terrible the storm, we cannot sink. He will uphold us with his hand. If he is with us, we should not fret, or give way to fear, or spend our time in complaining. Such conduct is highly inconsistent; for if God is with us, our troubles will be sanctified, and will only do us good, producing "the peaceable fruits of righteousness." If he is with us in our troubles, he will embitter sin to us, which is the direct or indirect cause of all our griefs. Sin being embittered, the Saviour will be endeared, and become more precious to us than before. The world will lose the false glare by which it is surrounded, and appear vile and worthless in comparison with spiritual and eternal things. Grace will be-

come more desirable, and we shall seek it with more earnestness and importunity. We shall be more careful to please God, and more fearful of offending him. We shall look well to our evidences, perceiving that what may satisfy in the sunshine, will not be sufficient in the storm; what may do for health and strength, will not do for sickness and death. The troubles of time, if sanctified, will strip eternity of its gloomy covering, and make thoughts of heaven truly delightful. If God promise to be with us in trouble, it is to produce such effects as these: and such results are worthy of God.

Beloved, if troubles come, God sends them. Their nature, number, weight, and duration are all arranged by his infinite wisdom, and appointed by his eternal love. If your God sends trouble, he will accompany it. Expect him to be with you. Look to find him near. He sits by the furnace as the Refiner; or walks with his people in the midst of it as their Friend. In every trouble he will sustain and comfort you. His faithful word assures you, that "he will be with you in six troubles, and in seven he will not forsake you. Through trouble he will meeten you for his kingdom, and lead you to his rest. Are you in sore troubles at this moment? God is with you. He strengthens, if he does not comfort you. He superintends the whole process of your purification. He will do you good, only good. Cleave to him. Rest upon his word. Plead the finished work of Jesus. Fear nothing but sin. Seek personal sanctification before every thing else, and nothing shall by any means hurt you. Seize the promise. Hold it fast. With it resist Satan. In the confidence of its fulfilment meet every trial, and say—"Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me."—*The Church.*

## ANALOGY BETWEEN CIRCUMCISION AND BAPTISM.

*Fragment of a sermon on*

COL. II. 11, 12.

\*\*\* THE comparison instituted in our text between circumcision and baptism has furnished the adherents of infant-baptism with the most plausible argument which they can bring forward in defence of that practice,

against which the church of God, worshipping in this place, is about to enter a solemn protest.\*

On an occasion like the present we trust it is not out of place to investigate the analogy which exists between the two rites of circumcision and baptism.

1.—Our first object is, by pointing out the similarity between both these rites, to show that baptism is not applicable to infants, but to believers.

1. Circumcision was the seal of the promise which God made to Abraham, *that in his seed all the nations of the earth should be blessed, by obtaining righteousness through faith in Christ.*

This is distinctly stated in the Epistle to the Romans, where we read (iv. 11.) "Abraham received the sign of circumcision, a seal of the righteousness of the faith which he had, being yet uncircumcised, that he might be the father of all them that believe (both Jews and Gentiles), that righteousness might be imputed unto them also." These words, combined with the declaration contained in Gal. iii. show, 1st, that Abraham was justified by faith; 2nd, that justification was universally to be obtained by faith alone; 3rd, that the blessings of justification by faith were ultimately to extend to all the nations of the earth; 4th, that all, in order to be justified, must believe in Christ, the seed of Abraham; and 5th, that through Christ, his descendant, Abraham was destined to be the forefather of all who should be justified; and lastly, 6th, that the sign of circumcision was the seal which God put to these various declarations and promises.

In Baptism, the personal reference to Abraham is not brought prominently into view, but baptism sets forth the essential truths and promises of which circumcision was the seal:

For there must always be connected with baptism the proclamation of that fundamental truth, that sinners can be justified only by faith in Jesus Christ the descendant of Abraham.

In whose name is baptism administered? Is it not in the name of Christ, the seed of Abraham, and the Saviour of the world? Is it not an emblem of purification? Does it not set forth the forgiveness of sins through the blood of Christ? As therefore justification by faith was set forth in the rite of circumcision, so whenever baptism is administered, the solemn words of Christ are either expressly repeated or by implication enforced: "He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins. Believe

\* A baptism took place immediately after this sermon had been preached.

on the Lord Jesus Christ, and thou shalt be saved.' In short, the preaching of righteousness by faith in Jesus Christ is an essential adjunct to baptism in his name.

In like manner the solemn and joyful truth that all nations shall ultimately be blessed in Christ the descendant of Abraham, also connects itself most naturally with the administration of baptism. When our blessed Saviour instituted that ordinance, he did it in these remarkable words: 'Go ye therefore, and teach all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost.' On a similar occasion he said: 'Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved, but he that believeth not, shall be damned.' And again, when on the day of Pentecost Christian Baptism was for the first time extensively administered, the Apostle Peter was careful to point out the universality of the blessings shown forth in it: 'The promise of the Spirit is unto you, and to your children (or descendants), and to all that are afar off, even as many as the Lord our God shall call.'

It will easily be seen that so far as both circumcision and baptism show forth that by obtaining righteousness through faith in Christ, all nations of the earth shall be blessed, neither of the two ordinances is applicable to infancy rather than to any other age. The age is, in this respect, altogether a matter of indifference, and thus far we have seen no reason for baptizing infants.

2. Circumcision was the outward mark which distinguished the descendants and the household of Abraham from all other people. Whatever was shadowed forth by circumcision, was attached to the condition of descending from the line of Abraham, and being a permanent member of his family.

Now we know that the outward descendants of Abraham are, under the New covenant, represented by his spiritual descendants. And who are they? On this subject the word of God is explicit: 'Know ye therefore,' says the Apostle Paul, 'that they which are of faith, the same are the children of Abraham.' He is the father of all them that believe. They are the people of whom God hath said: 'I will be in them, and walk in them. I will be a Father unto them,' &c.

Here then the analogy between circumcision and baptism is clear and distinct: 'As under the Ancient Covenant all the outward descendants of Abraham, and they alone, received circumcision: so under the New Covenant, let the spiritual descendants of Abraham receive baptism.' This analogy, which will be found in accordance with Scripture, shows that none ought to be baptized, except those who by a true and living faith have become descendants of Abraham, and members of the household of God.

The advocates of infant-baptism therefore ought all to be prepared to show that the infants to whom they administer that ordinance, possess that faith and that new birth which constitute them descendants of Abraham. But here, what differences of opinion do we see! The Greek Church, the Romish Church, the Church of England and the Lutheran Church, all agree in maintaining that the tender infants to whom the rite is administered, do repent, that they do believe, and have by the new birth been made children of God. But the Calvinistic Churches, the Presbyterians and Independents, seeing the absurdity of that doctrine, declare that personal repentance, and faith, and regeneration are not necessary prerequisites to baptism. Thus whilst one party contradicts daily experience, the other is at variance with the word of God, which consistently pre-supposes those only to be fit subjects of baptism who by faith have been numbered among the spiritual descendants of Abraham.

3. The third point of resemblance between circumcision and baptism is this, that as the former took place shortly after the natural birth, so baptism ought to be administered to believers soon after their spiritual birth. We need not wait till they are men in Christ: we are permitted to baptize them, as soon as we see that they have been born of the Spirit. A short time only elapsed between the conversion of the 3000 and their baptism, on the day of Pentecost. The eunuch was baptized by Philip, soon after he had given himself to Christ. Cornelius and his companions were baptized as soon as Peter saw that they had in very deed received the Holy Spirit. It is true that in our days, when the operations of the Holy Spirit are not outwardly so manifest as they were then, it requires more time than the primitive Christians needed, in order to ascertain the genuine work of the Spirit: but notwithstanding this it remains true, that baptism should mark the early commencement of a life of faith in Christ. Let me therefore entreat those here present, who may have given their hearts to the Lord, without delay to pay their vows publicly in the assembly of his people, I beseech you by the mercies of God that ye present your bodies a living sacrifice, holy, and acceptable unto God, which is your reasonable service.

We have thus seen that both circumcision and baptism show forth the fundamental truth, that the blessings of justification shall extend to many nations and invariably be attached to the condition of faith in Christ. Circumcision was administered to the natural descendants of Abraham: baptism to those who being justified by faith, have been made his spiritual descendants. Circumcision was administered soon after the natural birth: in like manner baptism should be

administered soon after the new birth, invariably connected with faith, has taken place. We need not say another word to prove that baptism is inapplicable to unconscious babes.

II. We now proceed to the second part of our discourse, in which we shall endeavour, by pointing out the peculiar nature of baptism, to show that immersion is the only proper mode of administering that ordinance.

The peculiar nature of baptism may in some degree be ascertained by contrasting it with circumcision.

Both are emblems of an entire change of the heart, but that change is viewed under a different aspect in each of the two rites.

The outward circumcision was an emblem of the circumcision of the heart. God instituted it as a type of spiritual circumcision. As the outward people of God were all circumcised, before they could have either lot or inheritance in the land of promise; so the spiritual people of God receive from him the circumcision of their hearts, and are then only received among the number of those who receive an inheritance among them that are sanctified.

Baptism is likewise an emblem of the same change of heart: but in baptism it is represented as life from the dead, as a spiritual resurrection. \* \* \*

J. W.

## THE CHRISTIAN AND THE SAVIOUR.

### *Christian.*

WHEN a few years are come, then I shall go  
The way whence I shall never more return,\*  
It may be a few days may end my course,  
And see me stretched upon the bed of death.  
It is a serious thing to die; the thought  
Creates in me a deep concern, and makes  
Me ask myself, am I indeed prepared  
To meet that change so great, which death will bring?  
Prepared to enter on another world?  
I fear, I hope; alternate fears and hopes  
Divide my mind, I wish for certainty;  
I want to be assured, all will be well  
At my last hour; assured, that I, in peace,  
Shall die; but that assurance who can give?

### *Saviour.*

Christian, remember thou must walk by faith;  
As thou by faith must live, so thou in faith  
Must die. Thus died the patriarchs of old,  
And thus have all my people died; no one  
Could, with his mortal eyes, behold the scenes,  
Which were before him in another world.  
Paul felt assured,† and Peter‡ too; but 'twas  
Their faith in me, which that assurance gave,  
Trust then in me; my promises believe,  
For I stand pledged thee never to forsake;  
I will be with thee in the trying hour,  
And land thee safely in the world of rest.  
Was my mind happy at the thought of death?  
Was I not overwhelmed with grief and fear,  
When I, in prospect, viewed the dreadful load  
Of human sins, I, on the cross, must bear,  
And which would bring on me, as I well knew,  
A weight unspeakable of wrath Divine.  
What light, what comfort had I, in that hour,  
That awful hour, when on the cross I died?  
I died in faith; my Father's promises,  
That I should rise, ascend on high, and be  
The Saviour of mankind, were my support;  
And they have been fulfilled, and, as to me,  
My Father did his promises fulfil,  
And I am now the Saviour of mankind;

\* Job xvi. 22.

† 2 Tim. iv. 8.

‡ 1 Peter v. 1.

So I'll fulfil my promises to thee.  
Then fear not Christian, I, the gloomy path  
Of death, have trod ; I know it well : trust me,  
And I will be thy strength and comfort too,  
When thou must pass through the dark vale of death.

*Christian.*

Thanks to thy name, dear Saviour, yet I fear ;  
I fear, because my sins are great, and who  
Can tell, but in a dying hour, they may  
To me, in all their dreadful forms appear,  
And fill my mind with fear of wrath to come ;  
And, in that state to die, how much I dread !

*Saviour.*

True, christian, true, thy sins are very great,  
And thus to die, in fear of wrath to come,  
Thou well mayst dread ; but hast thou never heard  
Of that great remedy for guilt and fear  
My death, my sacrifice ? Did I not bear  
Thy sins, in my own body on the tree ?  
Have I not made an expiation great,  
Which can the sins of the whole world remove ?  
If then, in death, thy sins should come to mind,  
Look up to me ; trust in my sacrifice ;  
Think of my power to save, and do not fear ;  
Think of my love ; had I not wished to save,  
Should I have given my life for sinful men ?  
Can I be deaf to him, who would in death,  
Rest his poor soul upon my sacrifice ?  
Never,—his faith shall meet its full reward,  
I'll hear thy prayer, in that most trying hour,  
And, through my blood, thy sins shall be forgiven.

*Christian.*

This comforts me ; O may I but have faith  
To trust in Thee, in that most trying hour !  
And so, in peace, depart. But still, I fear ;  
Fear, that I am not wholly sanctified ;  
Not yet matured in grace : not fully meet  
To join the perfect spirits of the just  
In that blest world, where all is holiness  
And love. O that I were indeed prepared !

*Saviour.*

But Christian fear not ; thou hast learn'd thy sins  
To hate and mortify ; all this is well :  
'Tis true, that, without holiness, no man  
Can see the Lord ; and wouldst thou be prepared,  
By holiness of heart and life to meet  
Me, at the solemn hour of death, with joy,  
Then strive for grace ; bring forth the fruits of faith ;  
Be thou a pilgrim, all thy days, on earth ;  
Be dead to earthly joys, and earthly cares ;  
Set thy affections on the things above ;  
Then shalt thou know at last, that where thy heart  
Has been, there will thy treasure too be found.  
My spirit shall bear witness with thy heart,  
That thou art mine ; and thou, in joyful hope,  
Shall wait the day, when thou wilt leave this earth  
To meet thy fellow-saints in that blest world,  
Where sin and sorrow can no more annoy  
And where thy soul, with holy raptures filled,  
Shalt taste a joy unspeakable on earth.

*Christian.*

All this is comfort ;—Saviour, may I live  
This holy life, and die this happy death.

R. B.

## Narratives and Anecdotes.

### "A BRAND PLUCKED OUT OF THE FIRE."

By REV. J. HINTON, FORMERLY OF OXFORD.

TOWARDS the latter end of December, 1804, I received a letter from Thomas Davis, a prisoner in Oxford castle gaol, requesting that I would visit him for the purpose of communicating religious instruction. I immediately complied with his request, and found him to be a man of respectable appearance and agreeable manners. He told me that he had been committed to prison a few days before he wrote to me, on the charge of uttering a forged Bank of England note. Upon my inquiring into the reasons which had induced him to make this application, he replied to this effect: 'When I was apprehended at Chipping-norton, I dropped some expressions of dread respecting the gloominess of a prison, and the evil company that is usually found there; and added, I fear no one will be there to pity me. God have mercy upon me! These words were overheard by a kind-hearted man who was present, and he told me he was sure Mr. H. if sent for, would visit me in prison. This assurance gave me joy, and I now thank you, Sir, that you have come at my request.' 'And what,' said I, 'is your wish, now I am come?' He answered, 'I am committed for a crime which, if proved, will affect my life; but, though this is a serious matter, I am far more concerned about my general conduct and character. I have lived in a very bad way. There are many sins which human laws do not punish, and the crime for which I am committed is but a small part of my guilt: my life has been full of evil; I wish therefore to think of it all, and to know the best way of preparing myself to meet my great account.' This frank address very much interested me. I immediately furnished him with a Bible, and some other books, and exhorted him to faithful examination, repentance and prayer. At the next interview, he appeared to me to possess a full belief in the being and government of God, and a conviction that he had exposed himself to his displeasure by a life of sin; but he seemed to know nothing of the necessity or design of the death of Christ, and had not thought at all on the depravity and treachery of his own heart. He believed he could by his own repentance make atonement for sin, and by his own strength cast off its power. 'Were I but once out of prison,' said he, 'I would never do a wicked thing again all my life.' When I expressed my apprehension that, if he could be set at liberty that day, he would in a month be as bad as he had ever been, he seemed astonished that I could entertain so ill an opinion of him. After I had referred, in proof of

the wickedness of the heart and the folly of trusting it, to several scriptures, and especially to the self-confidence and subsequent fall of Peter, he was silenced; but he was not convinced that it was possible he could ever become wicked again. My conversation and prayers, together with the reading of the Scriptures (to which the prisoner paid great attention) were directed to open to his view the plague of his own heart; the essence of his guilt, as contained in those depraved and sinful dispositions by which he had been led to the commission of so many crimes; and the absolute insufficiency of his repentance and obedience, to make atonement for his sins, or to remove the sentence of divine condemnation which lay upon him. Very soon I perceived that my labour was not in vain. I saw each day increasing light break in upon his mind. In a few days he said, 'Sir, I perceive you are right: my bad thoughts and bad designs, my purposes and contrivances of iniquity, are indeed the greatest part of my guilt; and now, what is worst of all is that, though I would repent, my heart is hard, and I cannot. Evil thoughts break into my mind, and I cannot drive them away; and every night, when I am in my cell, my whole life comes in review, with a thousand things which I have not thought of for many years, and all is so black and dreadful—What shall I do?' Then clasping his hands with eagerness, he added, 'O God, be merciful to me a sinner! But how can I expect mercy, who went on in sin till justice laid hold on me, and who came to God only because I had no where else to go! How can such repentance as mine be sincere! What will become of my soul! I fear not death, if God will but have mercy on my soul!'

It became necessary now to administer the consolations of the gospel: and I endeavoured to unfold to the trembling penitent, the fulness and freedom of divine mercy, through the sufferings and death of the Lord Jesus. For some time he greatly hesitated to receive the consolation: but on making it a matter of earnest prayer for several days, that God would enable him to apprehend the Saviour's willingness, as well as his ability, to save the chief of sinners, I perceived the gloom gradually wearing off his mind. He began to say, 'It is possible that I may be saved, and I have a little hope. Christ died for the worst of sinners. Christ saved one thief who repented in his last hours; surely he can, and he may, save me. It seems,' added Davis, 'as though God had thoughts of mercy towards me; else why did he bring me here? Why has he given me three months to think of my conduct, when I might have been apprehended and tried in three days? How I came to be at Chipping-norton, I

cannot tell; I had no business there, but surely it was that I might be brought hither to be taught the way of salvation. I bless God night and day that I ever entered the walls of this prison. The little hope I feel that I shall obtain mercy, gives a happiness to which none of the pleasures of sin can ever be compared. I never knew any thing like happiness till now. O that I may but be saved at the last!

Two or three weeks before his trial, there remained but little doubt on my mind of his being a partaker of divine grace. About this time I conceived it proper to state to him (for I saw that he was able to bear it) that the nature and circumstances of his offence were such as to preclude all hope, either of an acquittal or a reprieve; and that it was kindness in his friends to request that he would contemplate death, as an event both certain and at hand. He received this communication with great solemnity; but replied, 'It does not grieve me, so that God will shew mercy to my soul.' 'That,' I replied, 'he has promised to do, and he will not break his promise.' 'Then,' added Davis, 'I will hope. Let us kneel and pray:—an exercise for which he was always ready. He passed the fortnight preceding his trial, in alternate hope and fear respecting the safety of his soul. His great inquiry was, 'How can I know that my repentance is sincere, or that I should not, if screened from present punishment, return to sin again?' At other times he would exclaim, 'God, who knows my heart, knows that I should dread a return to sin, as the worst of punishment.'

His trial took place on the 7th of March. He was convicted on the clearest evidence, and the judge, in passing sentence, assured him there was no hope of mercy for him, but at a higher than an earthly tribunal. Having already the sentence of death in himself, he met the decision without any violent agitation; and both before and after his trial, seemed strongly affected by no circumstances but those which pertained to his immortal interests. I was prevented from attending the trial by a fall from my horse on the preceding day, so that it was nearly a week before I was able to visit the prisoner, and then it was with great difficulty I reached the condemned cell. At this interview, I was, agreeably surprised to find that a cheerful hope, blended with deep contrition, had taken possession of his mind. On my entering his apartment he said, 'Blessed be God for permitting you to come again; I feared you would not be able to visit me any more, but even then God could have supported me. I have so much hope in his mercy, that I feel as though I could die willingly to-day. O that it may be thus, when my dying day shall come!' 'That,' I replied, 'will soon come, for you have only eleven days to live.' 'True,' said he, 'every hour shortens my life; but, if God will but receive me, I do not

wish to prolong it. I had a thousand times rather die this death, than be set at liberty and be left to my own wicked heart, to run into the temptations of the world again: God, who knows the secret thoughts of my heart, knows that this is the truth.' I added, 'He has given you then repentance unto life, and while men believe that you are sincere, He knows it.'

The day appointed for the execution was Monday, March 25. On the preceding Friday, Davis was told that the applications for mercy, which had been made without his knowledge, had all failed; upon which he replied, 'It is all right, and I hope all will be well.' At this period the visits to the prisoner were confined to myself and one friend (Mr. Steane) whose truly christian attention to the convict and to myself, it is impossible I should ever forget. For the last four days, one of us was almost constantly with him from morning till about six o'clock, when he was locked up in his cell. My spirits now became greatly oppressed with the weight of my charge. The dying man earnestly entreated that I would go on the platform with him, and stay by him till the last moment; and to comfort him, I promised that I would do so. His gratitude towards me, his praises (a thousand times addressed to God) that he had ever seen me, his growing hope that I had been to him a messenger of grace, affected me far more deeply than any terror could have done: I dreaded the parting moment; and the prospect of the awful scene that was approaching occupied every hour and almost every thought.

On the Lord's-day morning before he suffered, I preached to a deeply attentive congregation, from Zech. iii. 2. "Is not this a brand plucked out of the fire?" As soon as I left the pulpit I went to the prison, and repeated the far greater part of the sermon to the condemned man, who appeared to derive from it additional consolation. Observing that his coffin now stood in his apartment, I went up to it, and Davis followed. I read over it the fifth chapter of the Second Epistle to the Corinthians, "For we know that if this earthly house," &c. while he mingled prayer and praise with almost every verse. I then left him for about an hour. On my return, I found that two of his relations had been admitted to take their leave of him; and as I entered, they were singing, 'Come, ye sinners, poor and wretched.' The seats were all occupied except that melancholy one, the coffin. On this I cast a mournful eye, and took it as my seat: the condemned man observed me, and instantly springing towards me, threw himself into my arms, in a flood of tears, and with a countenance full of gratitude and hope. His relations and Mr. S. continued singing, 'He is able, He is willing;' and we all felt as though heaven gave full sanc-

tion to the delightful sentiments. When the hymn was finished, Davis said, 'The prison is a palace to-day: this is surely somewhat like heaven—do not let us weep any more. Oh! blessed be God, for giving such a sabbath as this for my last.' When his relations were gone, I spent an hour with the prisoner alone, and put to him the choicest questions I could think of, respecting his faith in the great truths of the gospel, the sincerity of his repentance, and the nature of his hope: to all which he gave answers collected, rational, and scriptural; discovering a sound understanding, and a heart filled with faith and devotion. After repeated and earnest prayer to God, intermingled with praises, he broke out into these expressions of joy: 'Blessed be God, I am happy now! Death cannot come too soon. God will forgive; Christ, my surety, has died. Kind Redeemer! to take such a poor lost sheep to his fold; but he has said he will, and he cannot deny himself. He will in no wise cast out.' He now told me all his wishes respecting my attendance at his execution, and what I should say to the spectators, if he should find himself able to stand long enough at the fatal spot; but added, 'I think it likely I shall not wish death to be delayed, and I will tell you my wishes when I come there.' I promised him that they should be exactly complied with.

I now resigned him to the care of my friend Mr. S., and relieved my fatigued attention for an hour. At seven I returned, and staid with him till eleven: still his spirits and religious consolations were wonderfully sustained. At eleven, I commended him to the care of God for the last awful night. As soon as I was gone, he put on the dress in which he was to suffer; and then, retiring to his cell, he spent full two hours in reading the Scriptures, with suitable hymns and prayer. He was indulged with great freedom and comfort, so that his heart seemed to overflow with joy; and he felt a most lively belief that God had taken away his dreadful load of guilt. He committed his soul affectionately into the hands of Christ; and being wearied with the long and often repeated exercises of the day, he prayed God to give him some rest, that he might meet, with more propriety and solemnity, the awful scene of the ensuing morning. God heard his prayer; he fell asleep at once, and slept comfortably till half-past three. At this hour Mr. S. said to him, 'How do you find yourself?' He replied, 'Blessed be God, quite comfortable; do not disturb me.' He was heard to continue in the most animated devotion. At half-past four Mr. S. again inquired at the door of his cell, 'How is your mind?' His answer was, 'Still quite happy: God will accept and save me a poor sinner.' 'You think he will?' said Mr. S. 'I know he

will,' replied the prisoner, 'for he has promised to save all that come to him through Christ; and he cannot lie.'

At five o'clock the workmen began to erect the platform on which he was to suffer. Every stroke of the hammer reached my heart, but poor Davis heard the noise close to his cell without dismay. At this hour, after an anxious and sleepless night, I approached Davis' door, and heard the pleasing sounds break with ardour from his lips, 'Lord Jesus, have mercy upon me! Take me, O kind Shepherd! take a poor wandering sinner to thy fold!—Thou art Lord of all things; death itself is put under thy feet; O Lord, save me!' In similar strains he continued (for I was unwilling to disturb him) till the clock struck six. As he had now only two hours to live, I thought it proper to let him know that I was in the prison. As I entered his cell I said, 'The fatal morning is come.' He instantly grasped my hand, and said, 'Blessed be God, I am ready.' Then, as if correcting himself, he added, 'Ready the laws of my country oblige me to be; but I am *willing*, and God only could make me willing.' In the conversation which immediately followed, I particularly remarked the stress which he placed on the death of Christ, as the foundation of his hope and the source of his comfort. 'God will forgive me,' said he, 'for Christ the surety has died. God has accepted his sufferings, and I have fled to him for mercy; he will not now punish me. He has said he will pardon the chief of sinners, and I believe him. O that these comforts may be with me to the last! What a wonder am I to myself, that God should thus support me, and even give me rest, to enable me to sustain the trial this morning. O God! keep me from all evil thoughts. Let me not have one, I pray thee, in my last moments. Strengthen my faith to the last, I beseech thee, O Lord!'

About half-past six the prisoner, attended by Mr. S. and myself, walked from the hall to the chapel, which is at a short distance, and on the flat roof of which the platform was erected. On leaving his apartment, Mr. S. said, 'I hope you are leaving a prison for a paradise to-day.' He replied, 'I have a paradise already.' He looked up to the place of execution, and said, 'I thought *that* sight would have sunk my heart, but God enables me to sustain that too.' We now entered the chapel, in which the convicts always spend the last hour. It afforded to my mind the most lively consolation, to recollect that I had publicly requested on the preceding day, that all the people of God, who might be acquainted with the circumstances, would at this hour be offering up their earnest supplications for the poor sufferer, and for his attendants. I had no doubt of their compliance with this request, nor ought I to doubt of the full acceptance

of their prayers. I think it is not presumption to say that they were abundantly answered, and that God was with us of a truth. On entering the chapel we fell on our knees, and I found my heart more than usually enlarged in prayer. We continued in this exercise long, and without weariness. When the clock struck seven, Mr. S. said to Davis, 'You have now entered on the last hour of your earthly existence.' 'I have,' replied he, 'but who would think that, and look at me? See, I am now all calmness and comfort. O what happiness do I now feel! O that my relations did but know the comforts which I now have! O that they might all feel the same! How good is God to me! I have always dreaded the distress of soul that I might feel at this last hour; yet this is the best hour which I ever had in my life. How good is God! He has kept the best blessings till the last. He knew that I should want most comforts now. If he had given them sooner, perhaps I might have slighted them, or trifled with them, but now they are just what I want. O let me praise him!' He then wished us to sing. We set some plaintive notes to penitential psalms, and even ventured, in more cheerful strains, to sing, 'Death may dissolve my body now.' Davis wept much, but repeatedly said, 'They are tears of joy and gratitude to God; I believe that Jesus has paid the dreadful debt.' I reminded him that hundreds of the people of God were at that moment joining with us in prayer; and he said, 'Do tell them what I feel, it will make them happy to hear it.' He expressed much astonishment at the greatness of his consolations. 'How can a dying man,' said he, 'be thus calm?' Then holding out his arm he said 'Look; not a nerve of my body trembles, and I have not a fear in my soul.' I reminded him that I had always encouraged him to hope that God would hear prayer and support him at the last hour. He replied, 'God has heard every prayer, since I entered this prison. He has given me every thing for which I asked him.'

It is impossible to describe the interest which I felt, as the rapid moments now brought on his last. 'At very short intervals, petitions, praises, and blessed promises were uttered in his ear, and his soul entered into them all. He was particularly desirous that he might die as he now felt, without any evil or unbelieving thoughts. I said, 'Your eternal safety does not depend on this circumstance. If they come, you will not welcome them.' He answered, 'No, that I shall not, for I hate them; but it will be very comfortable to die undisturbed by

them.' I knew the exact time when the ministers of justice would appear, and demand the prisoner at our hands; and I kept him in prayer the last ten minutes. On rising the signal was given, and I said, 'The messenger is come.' 'I am all ready,' was his reply. The executioner entered: he was attended by the proper officers, and he held in his hand the instrument of death. A more terrific appearance I think no human form could assume. His keen eye rolled over the apartment in search of his victim. My heart sunk with horror; but the poor criminal immediately, and with a calm step, crossed the chapel, gave his hand to the executioner, and said, 'I am ready, do your duty.' When prepared for execution, the attendants, who behaved with the greatest tenderness and humanity, joined in a short prayer, offered up at Davis's request.

Though he was heavily ironed, the prisoner ascended without any help, the long stair-case which led up to the scaffold. At the top of the stairs Mr. S. took an affectionate farewell, and added, 'I believe it is not an eternal one.' The executioner was already on the platform, and it was my painful, but indispensable duty, to ascend it with poor Davis, at his dying request. I now asked him whether I should speak to the people what he had desired. He replied to this effect, 'I had rather not stay while you speak much; only pray, and ask the people to join with you.' I then said to the people, 'This poor dying man confesses the justice of his sentence. He warns all against evil company, sabbath-breaking, and gaming, by which he was led to the crime for which he suffers. He hopes God has given him true repentance, and forgiveness through Jesus Christ, and begs you will all unite with him in prayer that God will receive his soul.' The numerous spectators behaved with great solemnity. Kneeling with Davis, I offered our last united prayers to God, and on rising I said, 'Are you comfortable?' He replied, 'I am.' 'Do you die with full faith in Christ?' He answered, 'I do.' Then God receive your soul.' He grasped my hand, and said 'Amen.' I instantly retired, and in about a minute I heard the platform fall. During that time he had been heard to use the petitions, which he said should be his last, 'Lord Jesus, receive my spirit!' 'Jesus, take me to thy fold!' Happily, he expired without a struggle; providence thus alleviating his bodily sufferings, while I humbly hope that grace, rich and abundant grace, had for ever removed all sorrow from his soul.

## For the Young.

## INDIAN BOTANY.

\* How beautiful but how unregarded are many of the blessings which our bountiful heavenly Father scatters upon this earth. The light is beautiful in itself as diffused over nature during the day, and especially if analysed by the prism, when it throws on a white sheet of paper, the splendid prismatic colours. Light too is that which gives colour to flowers, clouds, birds, the ocean, the air, the earth and all their countless forms of existence. At night, when the moon and stars are hid, how gloomy is the absence of all light and all colour. Thank God most heartily for eyes to receive the impressions of light, and for the light itself, the first created of things, the image of God and holiness and joy, and which Solomon said it was so pleasant to behold.

Now in India the light reveals to us many bright colours by the way side, besides the sober and refreshing green of corn, grass and trees, and in this part of the country, and more or less throughout the land, a pretty yellow flower is seen by hundreds, which is called the

*Prickly Poppy* or *Argemone Mexicana*.  
Saty-anási. Kathela. Faringi Dhatura.

Bharband or Shial Kanta.

This poppy is generally found in the beds of dry nullahs or of dry ponds, and very often by the road side, especially where water passes or lodges.

You will know it by its bluish green prickly leaves, bright yellow flower of a cup-like form, and purple pistil in the centre. It is found not only in the East, but in the West Indies, and is cultivated in England as a garden flower. Cultivation of course improves it much, and the flower is there larger and deeper in its colour.

It is of the poppy tribe, which you may easily ascertain by comparing it with the garden poppy, or the one cultivated for opium. Its effects also are similar.

I much wish that you would stoop down and examine this flower, and especially the velvet-like central pistil, like a crown most neatly made. Look also for some of the dry pods just after they have burst and disclosed their numerous small kidney-shaped striped seeds, which at first look like coarse gunpowder. How elegant is the dome left by the

valves when they burst open, formed of such slender arches. But was it only to relieve the dullness of a dusty road that these pretty weeds are sown by God in countless thousands? If it were only for this purpose we should bless him, for we deserve not one pleasure. We deserve only to receive suffering by means of our eyes, ears and all our senses. But there are other and important uses of this plant, which perhaps you scarce noticed before. Break one of its stalks, or cut one off with a knife, if you are afraid of pricking your fingers, and instantly you see a yellow juice bleeding from the wounded part. This dried, becomes like gamboge, which if you have a paint box, you must well know. Well, what is the use of this you ask. It is considered by the Hindus, with good reason, to be good for ophthalmia, a disease of the eyes, in which a film or cloud comes over the eye and shuts out the sight. By dropping the juice of this plant, in the commencement of the disease, into the eye it is stopped. It is also considered a good application to chancres.

Besides this, the seeds are boiled to obtain a kind of oil, which is used not only for burning, but to apply to the head when it aches by exposure to the sun. It is also used by the Váids or Hindu doctors as a liniment in scald head and as a purgative. A village doctor, now a native Christian, told me that the oil produces a blister on the skin, which removes the itch and every itching sensation.

The seeds are smoked in some parts of India with tobacco, and they then produce the same lulling stupifying effect that opium does. This we might have supposed from the resemblance of the plant to the common poppy, and is a proof that in many things the natural system of botany is founded on nature, or that plants of a similar shape have similar properties.

The seeds are used in Jamaica as an emetic, a thimble full being bruised with water and given to drink.

Dr. O'Shaughnessy seems to disbelieve many of the virtues here attributed to the prickly poppy, and denies that it has any emetic or narcotic influence. His experiments however were chiefly tried on dogs.

But if it is only useful to remove specks on the eye, which would increase

until they blind the organ, how extremely useful is the plant. To me it seems a wonderful adaptation of plants and soil together. The soil in upper India is dry white sand, and when the sun during the hot weather pours his blaze of light on it, the strongest eyes are dazzled and injured by long exposure to it. Europeans seek the cool shade of their bungalows at this time, but many a poor Hindu peasant is obliged to walk over miles of such sandy plains and to be exposed to this trying blaze for many hours and often for days and weeks together. The consequence is that almost all poor Hindus in the village have dim sight long before they are

aged, and many of them become partially or wholly blind. But here where the disease is received the remedy too is found. All that is wanted is the knowledge of the virtues of the plant, and the inclination to use it in time, and the cure is effected.

Oh that the Hindus knew not only of this and every medicine for the cure of their dying bodies, but of the balm of Gilead and the Physician there, who will cure them of the blindness and agony of the moral disease of sin. But they may know, without having the inclination to apply to the physician for the medicine. Do not you imitate this unspeakable folly. P.

## Correspondence.

### HAS CIRCUMCISION BEEN ABOLISHED?

*To the Editor of the Oriental Baptist.*

DEAR SIR,—Permit me again to solicit a page or two for a few remarks which I wish to make in reply to R. R.'s last letter.

Regarding the first point which he has brought forward, I shall only say that I really did not confound Abraham's sons with his grandsons, or his subsequent descendants; and that it was not my intention to amuse either myself or your readers with silly speculations upon the moral duties which Abraham's sons were bound to fulfil when eight days old. I was discussing the question whether after they had become fathers, it was or was not their duty to circumcise their children, and to provide, as far as in them lay, for the perpetual observance of circumcision among their descendants.\*

The second point to which "R. R." has called attention, is the one I now wish to take up. In his attempt to evade the force of my *reductio ad absurdum*, he takes it for granted, that the early Jewish believers did wrong in neglecting to perpetuate circumcision. Now this is precisely the point to be proved, and should therefore not have been taken for granted, especially after I had so clearly stated, that, I should consider any objection derived from this opinion, as

of no force. "R. R." has evidently overlooked the sentence in which I met this plea; and I shall therefore enlarge upon it in the present communication. My position is this:

"From the whole tenor of the New Testament, and especially of the epistles, it was naturally and necessarily to be expected that after the abolition of the Levitical law, Jewish converts would neglect circumcision, unless specially cautioned against such neglect; so that if they erred in neglecting it, they erred not only ignorantly, but also unavoidably, and from the best of motives, and therefore they could not without injustice be punished for their error."

Before enumerating the various grounds on which I base this proposition, I feel it necessary to declare that I am not aware of the existence of any passage in the New Testament which could be fairly regarded as a special caution against the neglect of circumcision. If such a passage can be pointed out, then my arguments will lose much of their force. They will not lose all their force, however, unless that passage should contain a very clear caution.

The grounds on which I base the above proposition, are numerous, and I have dwelt upon some of them in my former letters. Those to which I now beg to call attention are the following:

1. Many passages of the New Testament convey the impression that under the Christian dispensation the distinction between Jews and Gentiles not only was non-essential, but had virtually ceased to exist, and should also cease to exist in point of fact. Now as circumcision was the principal badge of distinction between Jews and Gentiles, its perpetuation was calculated to retard and prevent the promised amalgamation of both. But God cannot will the perpetuation of

\* It has struck me as singular that both "W." and "R. R." should have taken it for granted that circumcision actually was kept up among the descendants of Ishmael and Keturah. Can they prove that the Arabs before Muhammad observed circumcision? And do they place implicit confidence in the bare assertion of the Muhammadan Arabs who lay claim to the honor of being descended from Ishmael?

that by which the accomplishment of his own designs must be frustrated or at least impeded.

Among the many passages referred to, I shall transcribe a few :

God is able of these stones to raise up children unto Abraham. (Matt. iii. 9.)

There shall be one fold and one shepherd. (John x. 16.)

If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. (Gal. iii. 29.)

He is our peace who hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace ; and that he might reconcile both unto God in one body by the cross. (Eph. ii. 14—16.)

The mystery, that the Gentiles should be fellow-heirs and of the same body, and partakers of his promise in Christ by the gospel. (Eph. iii. 6.)

There is neither Jew nor Greek, there is neither bond nor free, . . . for ye are all one in Christ Jesus. (Gal. iii. 28. Col. iii. 11.)

2. Many passages of the New Testament convey the impression that under the Christian dispensation the Levitical law should cease to be obligatory. The epistle to the Hebrews in particular conveys the impression that the Levitical law should cease to be binding upon Jewish believers. Now whosoever was circumcised, was bound as far (and as long) as practicable to observe the Levitical law. This latter point is clear from the following passage :

I testify again to every man that is circumcised, that he is a debtor to do the whole law. (Gal. v. 3.)

It is also clear from the reproof implied in the following words :

Neither they themselves who are circumcised, keep the law. (Gal. vi. 3.)

The same point is established by the circumstance that not only those Jewish converts who attempted to force circumcision upon the Gentile converts at Antioch, but also the apostles and elders and members of the church at Jerusalem, by whom their erroneous zeal was rebuked, considered the obligation to keep the Levitical law as inseparable from circumcision. At first, the dispute was merely about circumcision (Acts xv. 1) but the Levitical law was immediately combined with it by all parties.

Now if after a certain time the Levitical law was to be no longer binding upon Jewish converts, they must have drawn the conclusion that circumcision also, from which that Law was inseparable, would cease to be binding.

3. There are some passages which give the impression that circumcision virtually

was, and in point of fact would soon become a matter of no importance whatsoever.

In Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love. (Gal. v. 6 ; vi. 15.)

We are the circumcision, who worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. (Phil. iii. 3.)

In this passage the last clause is for my purpose the most important, because it implies that true believers, even if they should be circumcised Jews, such as Paul was, naturally place no confidence in (or in other words, set up no peculiar claims on account of) their Jewish descent and their circumcision. Their faith gives them this generous spirituality of mind.

Taking into account all these things, I maintain that if Jewish believers (after the Levitical law was abolished) erred in neglecting circumcision, the error was so natural that it cannot be laid to their charge, and the supposition that God punishes their descendants for an error committed under circumstances which rendered it unavoidable, appears to me altogether inadmissible.\*

J. W.

## REASONS FOR BELIEVING IN THE NON-ABOLITION OF CIRCUMCISION.

*To the Editor of the Oriental Baptist.*

DEAR SIR,—Several papers have appeared in the *Oriental Baptist* relative to 'circumcision, and I am glad to see you continue the discussion. The question, whether circumcision is abolished or not, appears to me one of considerable importance ; and I hope you will still encourage the discussion, until an approximation, at least, is made to a decision. I do not wish dogmatically to

\* Some of your readers may perhaps be led to suppose that the sentiments expressed in this communication are opposed to those which I advanced last month. Considered in the abstract, they perhaps might be opposed to one another. But two things should be observed. First, this time *principles* have been discussed, whilst last month, *facts* had to be ascertained. Clearly established facts cannot be disproved by general principles. Secondly, the epistles of Paul to which I have this time chiefly appealed, were written about ten years before the outbreak of the Roman war, so that the principles which they contain regarding this matter, were not explicitly revealed for more than twenty years after the death of Christ ; and probably they remained to a great extent unknown to Jewish believers for eight or ten years longer, for it cannot be supposed that the writings of the apostle Paul would meet with an extensive circulation among them within a shorter period.

affirm, that circumcision has not been abolished; but, at present I am much inclined to the non-abolition side of the question; and I have not yet seen any arguments, on the other side, that have raised any serious doubt in my mind. If you will kindly allow me a little space in your interesting periodical, I will, as briefly as I am able, lay before your readers my views of the subject.

There are, in my opinion, certain arguments which appear to establish the fact, that circumcision has not been abolished.

1. The covenant of circumcision is termed an *everlasting* covenant, (see Gen. xvii. 6—14. Let the following expressions, in that passage, be duly considered, "I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an *everlasting* covenant;" ver 7. "This is my covenant, which ye shall keep, between me and you, and thy seed after thee: every man child among you shall be circumcised;" ver 10. "And it (circumcision) shall be a token of the covenant betwixt me and you;" ver 11. "My covenant shall be in your flesh for an *everlasting* covenant;" ver. 13. Circumcision is then, according to what is here stated, an *everlasting* covenant, or a token of an everlasting covenant. The covenant made with Noah and every living creature after the flood, is also termed an *everlasting* covenant. (Gen. ix. 16.) Now, the everlasting covenant made with Noah and every living creature, is in force to this day; and, it is believed, will continue in force, as long as men are on the earth. And why do we believe, that it will continue in force, as long as men live on the earth? Because it is an *everlasting* covenant. Why should not one everlasting be as durable as another? Why should not circumcision continue among the descendants of Abraham, as long as the rainbow is to be seen in the clouds? As that is a token of one everlasting Covenant, so Circumcision is a token of another everlasting covenant.

2. Circumcision has never been formally abolished, nor do the scriptures contain even a casual hint of its abolition; and this fact appears a strong argument in favour of its perpetual obligation. It is perhaps a commonly received opinion, that the apostle Paul, in his epistle to the Hebrews, taught the abolition of the whole law of Moses; yet we think it will be found that the points chiefly insisted on are the abolition of the sacrifices, and the Levitical priesthood; while, of the abolition of circumcision, he has said nothing. And while he would lead his countrymen to Jesus Christ, would teach them to make Him their great highpriest, and trust only in the great sacrifice which he had offered; he never persuades them to renounce circumcision. Admitting that the law of Moses has been abolished, it does not follow that

circumcision has been abolished, for that rite, as our Lord teaches,\* did not originate with Moses, but with the fathers, though it was subsequently incorporated with the law of Moses. The eating of blood was prohibited before the law of Moses had an existence; and the prohibition was, like the rite of circumcision, incorporated with that law; but when that law was abolished by the gospel dispensation, the prohibition against eating blood was still in force, and it is in force to this day.† Why then may not the rite of circumcision be still in force, though the law of Moses has been abrogated?

Some may suppose that Paul taught the abolition of circumcision in Colossians ii. 16, 17, where he says: "Let no man therefore judge you in meat or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days: which things are a shadow of things to come?" To say nothing of the fact, that Paul wrote thus to Gentiles, not to Jews, we cannot but observe, that circumcision is not even mentioned; there is not even an allusion to that ancient rite. He teaches the Colossians, that they need not regard those who censured them, because they used certain kinds of food, or certain kinds of drink, or did not keep certain holy days, or the new moon, or the Jewish Sabbath; but nowhere does he teach, or even hint, that the Jews might, in the same manner, disregard circumcision. It is quite gratuitous to include circumcision in this category of things, which might be disregarded.

Some may be inclined to think, that Paul teaches the abolition of circumcision in Ephesians ii. 14, 15; but there, as in the passage just quoted from the Epistle to the Colossians, the subject is not even mentioned. Why should we think that circumcision is included in the law of commandments contained in ordinances, when it existed long before the law was given? Nay more, circumcision is never called an ordinance; its appropriate name is a *covenant*; thus Stephen says, that the Lord gave to Abraham, not the *ordinance*, but the *covenant* of circumcision.‡ If then circumcision is never called an ordinance, we ought not to include it in the law of commandments contained in ordinances.

If circumcision had been abolished, as had other rites and ceremonies peculiar to the law of Moses, is it not strange, that the apostles said nothing on that subject, when the question, whether the gentile christians ought to be circumcised or not, was discussed among them at Jerusalem? Some Pharisees, who believed, contended that the Gentiles ought to be circumcised, and

\* John vii. 22.

† Acts xv. 29.

‡ Acts vii. 8.

keep the law of Moses; but is it within the compass of probability, that, if circumcision had been abolished among the Jews, even Pharisees would have pleaded for its introduction among the Gentiles? Nay more, if circumcision had been abolished among the Jews, can we believe, that any persons would have gone down from Judea to Antioch to preach the necessity of circumcision to the Gentile converts? And finally, if circumcision had been abolished among the Jews, would the apostles ever have thought of holding a conference or counsel to determine, whether that rite was binding or not upon Gentile converts? If that divinely appointed rite was no longer binding on the Jews, common sense would have told all concerned, that it could not be imposed on the Gentiles, for the imposition of it on the Gentiles, would, in that case, have been a manifest absurdity. Was it not then just because the Jewish christians felt this right binding on themselves, that the question arose, whether the believing gentiles ought also to be subjected to that rite? Who cannot see, that had the Jews been free from that rite, there could have been no question about imposing it on the gentiles? The fair inference then seems to be, that circumcision had not been abolished, but that it was still binding on the Jews.

Paul was charged with teaching all the Jews, that were among the Gentiles, to forsake Moses, and that they ought not to circumcise their children. Was this charge true or false? If true, then we must admit, that Paul believed in the abolition of circumcision: and if so, we also ought to believe in its abolition. But what if this charge was not true? What if Paul had never taught the Jews that they ought not to circumcise their children? Then we may suppose, that this inspired apostle knew nothing of the abolition of the rite of circumcision. Now we are bound to believe, that Paul never taught the Jews that they ought not to circumcise their children, for he denied having taught such a doctrine; he denied it, not in words only, but also by his actions.\* If he had taught such a doctrine, he was, on denying it, in the manner he did, guilty of great falsehood; and James, and the elders who advised him to show, by his conduct, that he had not taught the abolition of circumcision, were accomplices in his falsehood. But what christian can believe that Paul and James, two inspired apostles, and all the elders of the primitive church at Jerusalem, would join in a most palpable and deliberate falsehood? Then what christian can believe that Paul taught the abolition of circumcision? And if he did not teach its abolition, who is prepared to say that it was abolished?

If circumcision had been abolished, would

\* Acts xxi, 20—26.

Paul have circumcised Timothy? It may perhaps be said, that he performed this rite on Timothy, not so much out of respect to a divine command, as from a desire to conciliate the Jews, and remove their prejudices against the young evangelist. Be it so; Paul must have felt that he had permission to circumcise him. But had Paul permission to practise an abrogated rite, permission to do what God had commanded should no more be done? Would not this have been a sin? And would Paul have committed a known sin, in order to mollify the prejudices of the Jews? Does it not follow then that Paul circumcised Timothy with a full conviction that the rite had not been abrogated?

3. But was not circumcision a part of that covenant, by virtue of which the posterity of Abraham, through Isaac and Jacob, were to inherit the land of Canaan? could they claim the land, according to the terms of the covenant, on any other condition? It seems they could not, for all the uncircumcised were to be cut off from their people. Whatever this denunciation may, in its fullest extent, include, it is clear that those who did not observe this condition of the covenant, could not possess the land. After God had promised the land of Canaan to the seed of Abraham, as we read in Gen. xvii. he said unto Abraham: "Thou shalt keep my covenant therefore, thou and thy seed after thee, in their generations. This is my covenant which ye shall keep, between me and you, and thy seed after thee: every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant between me and you." The terms of the covenant then appear to be these: God promises, on his part, to give to the seed of Abraham the land of Canaan for an everlasting possession, and to be their God; he requires, on their part, the performance of the rite of circumcision. Thus both parties, so to speak, stand bound by the terms of the covenant: one, to give the land of Canaan to the seed of Abraham, and to be their God; the other to the perpetual observance of circumcision. The land of Canaan, it should be observed, was promised for an *everlasting* possession to the seed of Abraham; they were not only to be put in possession of the land, but also to retain it for an everlasting possession, which, at least, means that they were to possess it down to the end of time. They might, as it appears from other portions of scripture, be deprived of the land for a time, on account of their sins; but they are no where threatened with its total alienation from them. If then, the terms on one side are of perpetual obligation, must not the condition on the other side be of equal perpetuity? Must not circumcision be as durable, as the possession of the land?

Will it be said, that the Jews having been ejected from the land of Canaan, God has abrogated his part of the covenant, and, by consequence, the condition imposed on the seed of Abraham is now null and void, is now no longer required? Such an hypothesis is inadmissible, because there are, in the Scriptures, very clear predictions of the return of the seed of Abraham to their own land. It is also worthy of observation, that the only condition imposed upon them, in the covenant, is circumcision, nothing being said of obedience in any other respect, and to this condition they have most religiously adhered. Circumcision then, is, if I may use such a term as claim, their *claim* to the

future possession of the land. Were they to lay aside circumcision, they would relinquish their claim to the possession of the land; but this they will not do; for though unbelieving in many respects, they firmly believe in the promise of God to bring them back to their own land.

It was intended to notice some of the objections which have appeared in the *Oriental Baptist* to the above views on this subject, but as my paper is already long enough, and as you, Mr. Editor, are no friend to works of supererogation, I dare say you will excuse me if I stop here for the present.

R. C.D.

## Essays and Extracts.

THE HON. AND REV. B. W. NOEL, M. A.

THIS highly influential and talented minister has published a volume of 600 pages, in justification of his secession from the ministry and communion of the Established Church in England. The work is entitled, "*Essay on the Union of Church and State.*" So great was the excitement on the subject, that the first edition of 2000 copies, was disposed of before noon of the day of publication. Copies of the second edition reached Calcutta, by the last steam-vessel. Mr. Noel is a brother of the Earl of Gainsborough, and was for some time one of Her Majesty's chaplains. He has sacrificed a high position in the establishment and the prospect of a seat upon the bench of Bishops, to his conscientious convictions of duty.

Mr. Noel's book is not an apology for the step he has taken; it is a withering argumentative condemnation of *State Churchism*, in all its ramifications,—such a book as a Churchman alone could write with equal effect, and such a book as no Churchman ever before sent forth into the world. Of the spirit in which the work is written our readers will be able to judge by the following—

*Preface.*—"As in the following work I have frankly attacked the Union between the Church and State, I feel constrained to bear my humble testimony to the piety and worth of many who uphold it. I have stated without reserve the influence of the system upon prelates; but how many instances occur in which men raised to the most ensnaring honors have successfully resisted their temptations. Of those prelates with whom I have the honor to be acquainted, some I admire

for their simplicity, benevolence and liberality, and others still more for eminent piety. Most wisely in many instances, and most conscientiously I doubt not in all, have the present government administered their ecclesiastical patronage.

"Still more anxious am I to do justice to my beloved and honored brethren, the evangelical ministers of the establishment. Having acted with them for many years, I can speak of their principles with confidence. Numbers of them, whose names I should rejoice to mention here with honor, are as sincere in adhering to the establishment as I am in quitting it. Of many of them I am convinced that they surpass me in devotedness to Christ. Worthy successors of Romaine and John Venn, of Newton, Cecil and Thomas Scott, of Robinson, and of Simeon, and remaining conscientiously in the establishment, they will, as I hope, have the respect and affection of all good men. May they enjoy increasing comfort and usefulness to the end of their ministry! While I condemn a state prelacy, I honour each pious prelate; while I mourn the relations of godly pastors to the state, I no less rejoice in their godliness. The reasons for separation appear to me clear; but I do not expect others to think as I do. In claiming my own liberty of judgment, I learn to respect theirs. To remain in the establishment with my views would be criminal; with theirs it is a duty.

"If by any of my expressions I have unnecessarily wounded the feelings of any Christian brother, I ask him to forgive me. If I have unconsciously fallen into any exaggeration, I deeply deplore it. Throughout the work I have made a clear distinction between evangelical and unevangelical clergymen; between those who preach the gospel, and

those who do not preach it. No spurious liberality, no fear of censure, should obliterate the distinction; yet many, doubtless, who are not ranked among the evangelical party, who do not support their institutions, and who do not usually act with them, may be converted and faithful ministers of Christ.

"Lastly I must express my regret that I have not done more for the welfare of a friendly, considerate and willing Church, to which I have been for twenty-two years a pastor, and with whom I hoped to have spent the remainder of my days. Sterner duties which the study of the word of God has forced upon my attention have to be fulfilled. But I cannot quit them without earnest prayer that my successor may receive much grace to build them up in piety, nor without my grateful thanks for their abundant and unvarying kindness.

*"Hornsey, Dec. 14, 1848."*

The writer commences his essay by shewing that the **LAWFULNESS** of the *Union of Church and State*, must be determined by the word of God, for "while a wilful ignorance of his [the Lawgiver's] will is fatal, to disobey it when known is still more criminal." Under a definition of terms, we have six several meanings of the word "Church," all of which the author declares to be "contrary to the original meaning, and wholly unscriptural. It is never once used in scripture in any of these senses:"—

"1. The place where a christian congregation assembles, a building used for public worship: *e. g.* 'the parish Church.'

"2. 'Something indefinite, as when an expression being quoted from the prayer book, it is said to be what the church teaches.

"3. The clergy paid by the state: *e. g.* when a young man joins the national clergy in England or Scotland, he is said to go into the church.

"4. All persons baptised by the national clergy, and connected with their ministry: *e. g.* 'the Church of England,' 'the Church of Scotland.'

"5. All the congregations throughout the world acknowledging a particular ecclesiastical discipline: *e. g.* 'the Roman Catholic Church,' 'the Greek Church,' 'the Armenian Church,' 'the Presbyterian Church.'

"6. All persons throughout the world baptised in the name of Christ: *e. g.* 'the visible Church Catholic.'

The Scriptural senses of the word Church to which the writer adheres, are "either a congregation of professed disciples of Jesus Christ, in any place, or, the whole company of his true disciples throughout the world."

Mr. Noel next proceeds to an investigation of the "**PRINCIPLES**" of the union between church and state. Under this head, the condemnation of the Union is deduced, (1) From the "*constitution of the state*,"—as exemplified in the irreligion of its members, and the boundless discrepancy of their opinions.

"The composition of the state is such as to make its exercise of the ecclesiastical authority at once a crime and an absurdity." . . . "If the state were wholly christian it ought to abolish its union with the churches." But, "the effect of the union does not depend upon what the state ought to be, but upon what it is; and to advocate the union because the state is bound to be evangelical, is the same thing as to say that a thief should be made the trustee of a property because he is bound to be honest; or that the Lord's Supper should be administered to a drunken profligate because he is bound to be virtuous and sober."

(2.) From "*the Parental relation*."

"If the state be the national father, it is a father so irreligious that the children should be withdrawn from his control." . . . "If the state will play the parent with men, let it nominate our physicians and our tradesmen no less than our ministers. Either treat us wholly as children, or wholly as men."

(3.) From the "*general practice of mankind*," or history, to which the advocates of Establishments appeal on behalf of the principle.

"That general practice, pagan and papal, but not christian, has ever been employed to sustain tyranny and priestcraft, to crush liberty and suppress truth; and can ill be pleaded on behalf of a principle which it illustrates only to brand it with eternal infamy. Throughout the preceding sketch of church history we see the state churches, like the imperial harlot in the 17th chapter of the Apocalypse, committing fornication with the kings of the earth, by disloyally transferring to them Christ's right of governing his Churches, receiving from them their golden hire in return; and the free churches, like the woman in the 12th chapter of the Apocalypse, persecuted by the dragon, and driven into the desert. We see the state churches, like the harlot, clothed with purple, and adorned with gems, (Rev. xvii. 4;) and the free churches, like the woman, clothed with the sun, radiant with the glory of divine grace, (Rev. xii. 1.) We see the state churches, like the harlot who was seated on the symbolic beast, sustained by superstitious and ungodly majorities, (Rev. xvii. 3;) and the free churches, like the sun-bright woman, who was solitary in the wilderness, long deserted and proscribed by them, (Rev.

xii. 6.) We see the state churches, like the harlot, persecuting the saints of God, (Rev. xvii. 6;) and the free churches, like the sun-bright woman, sustained by God under persecution, (Rev. xii. 6.) We see the state churches, like the harlot, exalting in their numerous adherents, power, and wealth, and exclaiming, 'I sit a queen, and shall see no sorrow,' (Rev. xviii. 7;) and the free churches, at length helped by the earth, because at length the world began to favor entire liberty of conscience, and to respect justice between man and man, (Rev. xii. 16.) In the State Churches we see too much approximation to the great apostasy; and in the free churches no less conformity to the predicted condition of the Church of Christ."

(4.) From "*the Mosaic law*,"—which having been "expressly abrogated, its institutions were clearly judged by their divine Author to be unfitted for the more spiritual and more universal religion of Christ;" it would, therefore, have afforded no proof of the lawfulness of the Union in the Church of Christ, even had it existed under the Mosaic law. But—

"There was, in fact, no such Union between the priesthood and the government; and on the contrary, the enactments of the Jewish law were such as distinctly to condemn the Union which now exists in this country." . . . "As long as it remains on record that irreligious Jewish kings were not permitted by the Mosaic law to tax their subjects for the payment of the priests, or to raise to the priesthood others than those who were appointed by God, or to make ecclesiastical laws, or to prohibit the priests from assembling to consider how they might effect a reformation of their Church when corrupt, or to nominate state-paid pastors for the congregations of their towns and villages, or to exalt one class of Jewish worshippers by depressing all the rest, or to compel by force their subjects to pay for the support of an ecclesiastical machinery of their own invention,—so long the Mosaic law must condemn all these practices which are involved in the Anglican Union of the Church with the State."

(5.) From "*the prophecies of the Old Testament*"—the fulfilment of which under the Union of the Church with the state is shewn to be impossible.

Having thus taken possession of the very bulwarks of State Churchism, Mr. Noel then demolishes the structure to its foundations by an appeal to the New Testament, proving that the principles upon which the Union rests are condemned most emphatically by the express declarations of Christ and his Apostles. The Union in England rests upon four main principles. (1.) "*The*

*maintenance of Christian pastors by the state*"—which "involves Anglican Christians in the guilt of a selfish and covetous disregard of positive duty." . . . "Christians are charged by the authority of Christ to support their own pastors." (2.) "*The supremacy of the state*"—submission to which by believers is "infidelity to Christ, their King and Head." (3.) "*Patronage*"—under which Christians have left the nomination of their pastors to others who are for the most part men of the world, which "tramples down the rights of churches," and is "destructive of their spiritual welfare." (4.) "*Coercion*," or the compulsory support of the establishment;—payment of pastors enforced by law, a principle proved to be contrary to scripture, and which renders the Christians in the established church "schismatical towards their dissenting brethren, and uncharitable to every other recusant."

"All these four principles are unscriptural, corrupt and noxious; and by placing the Churches of Christ under the influence of men of the world, hinder their free action, destroy their spirituality, and perpetuate their corruptions."

Under this section of the work, we find the following sentiments regarding the "*admission of members*."

"They [the churches] are instructed by our Lord and his apostles to admit no one into church fellowship by baptism except upon a credible profession of repentance and faith. It is therefore the will of Christ that none but believers shall be baptized, that the churches may be associations of 'saints and faithful brethren.' And if any infants are to be baptized, they must be the infants of saints and faithful brethren who heartily dedicate them to God through Christ, and will train them up for him. . . . A church ought to be an association of saints and faithful brethren, and all admitted into the association ought to afford, by their conduct and profession, reason to hope that they are so too. None, therefore, are to be baptized but those who profess to repent and believe in Christ. Such is Christ's order." . . . "We find in the New Testament that Baptism is a profession of faith in Christ. Repentance and faith were always in the apostolic churches required in those who were admitted to baptism. By faith they became disciples of Christ; and then, by baptism, professed to be his disciples, and were united to his churches. They were first regenerated by the Spirit, and then received the sign of their regeneration. Baptism was always administered to those who were believed to be regenerate, never to the unregenerate, with a view to their regeneration. It was

the uniform of Christ put upon those who had enlisted as his soldiers; it was the admission into the local church of those who had previously become, by faith, members of the universal church. But the prayer-book teaches that baptism regenerates; and, requiring the Anglican ministers to baptize all the children of the country, declares of these millions of children baptized in all the parishes of England and Wales, that they are regenerated by the Holy Spirit." . . . "I once laboured hard to convince myself our Reformers did not and could not mean that infants are regenerated by baptism, but no reasoning avails. The language is too plain." . . . "The Lord Jesus Christ having claimed from all believers to express their faith in him, before the world, without which confession their cowardice would prove them to be no believers, required them to be baptized, baptism being the appointed mode of professing their faith. Repentance and faith are, therefore, the essential pre-requisites to baptism; and if the infants of believers are to be baptized, as is generally believed, it must be on the supposition that God accepts them as penitent believers through the faith and the prayer of their parents." . . . "The baptized millions of England having made no profession of faith, for they were baptised without their consent, baptised atheists, deists and profligates, dishonour the Christian name."

Mr. Noel has evidently found some difficulty in his search after Scripture proof for the baptism of infants, for he has given us Scripture proof in abundance on most other points, but none on this. "If any infants are to be baptized," indicates considerable doubt on the subject, and "the *supposition* that God accepts them as *penitent believers* (!) through the faith and the prayer of their parents" is a confession fatal to the alleged scripturalty of the practice. If the author can accept this explanation as a satisfactory one, then we cannot understand his objections to the supposition of infant regeneration in baptism, for the latter supposition does not appear to us more unscriptural or irrational than the former. Abundant evidence is furnished in the work to establish the fact that the keystone of the unhallowed Union is, what we deem, the unscriptural practice of Infant Baptism. Take-away this, and the structure falls; for an unscriptural National Church cannot exist without a spurious National Christianity.

The second part of the Essay is devoted to an investigation of the "EFFECTS" of the Union of Church and State on "persons" and on "things." Under

"persons" is given a searching review of the disastrous influence of the Union upon "prelates," "pastors," "curates," "members of the Anglican Church" and upon "dissenters,"—

"all of whom suffer great mischief from that ill-principled compact of the churches with the state, to which our reformers, in days of partial knowledge and of rude conflict, weakly assented, because they were glad to bribe the state for its support against their gigantic and implacable Roman foe."

The effects of the Anglican Union upon "things" is exhibited in its baneful influence upon the number (which would otherwise be greater), of godly ministers—upon the unequal and consequently inefficient distribution of ministers amongst the population—upon the maintenance of ministers, which is the duty of the Churches alone—upon the doctrine taught, rendering scriptural corrections of false doctrine impossible—upon the discipline of the churches, which it reduces to a nullity—upon the evangelization of the churches, upon the union of Christians, upon the reformation of the churches, and upon the progress of religion, all of which it impedes—upon the Government and upon other National establishments throughout the world, the evils of which it is instrumental in perpetuating.

The following illustration is given of the effects of the Union on the discipline of the churches:—

"According to law, a minister may reject from the Lord's table a person whom he can legally prove to be an open and notorious evil liver, or one in whom malice and envy reign; but if he is not prepared with his legal proof, the state gives each parishioner whom he excludes from the table the right of suing him in a court of law."

. . . "An instance of the effect of this state of the law occurred not many years since. . . . A benevolent and moral man, of Unitarian opinions, having contributed five pounds a year to the Bible Society, and having attended the Committee of the Association, the clergyman of the parish declared that he could not support the Society because he could have no fellowship with Unitarians. The next Sunday after that this statement had been made, the Unitarian presented himself at the altar of the parish church; and the same clergyman administered the Lord's Supper to him with the other communicants. Had the clergyman refused to administer, the court of Arches must have decided in favour of the Unitarian, according to the act, unless the heresy could

be legally proved. If the clergyman had so much conscience respecting union with the Unitarian in the Bible Society, why did he not refuse to give him the Lord's Supper? The state forbade his refusal."

The evil influence of the Union upon the progress of religion in the country is deduced from the probable number and efficiency of evangelistic laborers and godly members, that would be found in an Anglican free church, contrasted with the "actual state of the establishment:"

"Myriads of its members have nothing of Christianity but the name, received in infancy by baptism, and retained without one spontaneous act of their own: and millions do nothing whatever to promote the cause of Christ. Its 13,000 Churches are generally without evangelistic activity, without brotherly fellowship, without discipline, without spirituality, without faith. Like Laodicea, they are lukewarm; like Sardis, they have a name to live and are dead. Of its 16,000 ministers, about 1568 do nothing; about 6681 limit their thoughts and labours to small parishes, which contain from 150 to 300 souls; while others in cities and towns profess to take charge of 8000 or 9000 souls. And of the 12,923 working pastors of churches, I fear, from much inquiry and from various symptoms, that about 10,000 are unconverted men, who neither preach nor know the Gospel."

The Union is "*a tree of deadly poison, beneath which zeal and conscience die.*" Such is the deliberate verdict of one who for years has been numbered amongst the most pious and intelligent of the Anglican clergy—not a novice, but a minister of twenty-two years' observation and experience.

The third part of the Essay is devoted to a consideration of the "means of promoting a revival of religion," in the face of the difficulties presented by the Union. The work closes with an appeal to British Christians to free the Anglican churches from the shackles of the state. "Independents and Baptists, Wesleyans and members of the Free Churches of Scotland," are exhorted to claim, with united voices, the christian liberty of the British churches. Mr. Noel's earnest and stirring appeal for the promotion of religion, and the dissolution of the Union, will meet with a hearty response from the really free Churches of Britain; for the irreparable evils of church establishments, undiscovered or unacknowledged by the author of the essay until half a century of his earthly existence had passed away, have been plain and palpable entities to the congregational

churches for centuries. His exhortations to a united effort, however, will be but feebly reciprocated by the Scottish Free Church, if we may accept the sentiments of the Calcutta "*Free Churchman*," as an exposition of their principles. We are sorry to see our excellent contemporary in his March number, on the subject of Baptist Noel's views of the Union of church and state, expressing "regret that a man for whom we entertain so high a regard, and one who has rendered so good service to our church, should have adopted views which we cannot but deem erroneous." Most nobly have the godly men of the Scottish secession vindicated their inalienable right to "obey God rather than man," and while we would not for an instant underrate the vastness of the sacrifice made by them in their struggle with the "powers that be," still we cannot forget that that struggle could never have arisen had those faithful men not been placed, as we believe, in a false position by their alliance with the state. All history proclaims that thus allied, it is a sheer impossibility for the churches to render unto Cæsar *only* the things that are Cæsar's, and unto God *wholly* the things that are God's. The Union of church and state is the fellowship of righteousness with unrighteousness—the communion of light with darkness—the concord of Christ with Belial—the alliance of believers with infidels—the agreement of the temple of God with idols—the unlawful destruction of the wall of partition which Christ erected for the separation of the churches from "the world." Deeply do we grieve to find the good men of the Scottish Free Church still clinging to principles, which, if circumstances permitted them to be carried into operation, would doom every faithful brother who could not adopt those principles, to the walls of a dungeon, to perpetual exile, or to the martyr's grave! We do not, however, yet despair of seeing our Scottish brethren take one further step in advance, and join the ranks of the foremost in contending for the full liberty and glorious New Testament privileges of the kingdom "not of this world." That the masterly Essay, "*mighty in meekness*," under review, will tend to clear the vision of many of the advocates of state churchism in the Scottish Free Church, and other christian communities, we have but little doubt. May we not regard the light that has been of late thrown upon this question, and the recent movements in

the establishments of Scotland, of England, and of the continent of Europe, as indications that the apocalyptic warning has gone forth, "COME OUT OF HER, MY PEOPLE!" Let but the whole church be thrown upon its own energies, instead of leaning on foreign aid, and the power of faith will be manifested as in apostolic days. May many of God's people, now

under the influence of an unscriptural union, be speedily led to follow the noble example of Baptist Noel, and thus illustrate and fulfil the self-condemning aspiration of prophecy, "O Lord our God; other lords beside thee have had dominion over us: but by thee only will we make mention of thy name."

## Christian Missions.

### MISSIONARY LABORS IN SIAM.

BY J. H. CHANDLER.

THE first efforts for the conversion of the Siamese to the christian religion, was made in Rangoon, Burmah, by the late Mrs. A. H. Judson, wife of Dr. Judson, Baptist Missionary to Burmah. There were many Siamese in Rangoon at the time of Dr. Judson's first residence in that city, and Mrs. J. devoted some time to the acquisition of the Siamese language with the hope of being able, through the blessing of God, to bring them to a saving knowledge of the gospel. In one of her letters to a friend in the U. States, under date of April 30th, 1818, she thus writes:—"Accompanying is a Siamese catechism, which I have just copied, that you may see the form and manner of writing this language. I have attended to the Siamese language for about a year and a half, and with the assistance of my teacher have translated the Burman catechism, tract, and the gospel of Matthew into that language. I have also translated one of their books into English, and would send it to you if it was not so bulky and so much labour to copy. It is an account of the incarnation of one of their deities when he existed in the form of a great elephant! The perusal of it, I dare say, would afford you much amusement, as well as excite your commiseration for a people who are so deluded as to believe such fictitious stories."

The catechism alluded to above was printed at the Baptist Mission Press in Serampore about the close of 1819, and was the first christian book printed in Siamese. The tract and gospel of Matthew were never printed. A copy of the latter was in the possession of this mission for many years, but is now lost or carried away.

In 1828 the Rev. C. Gutzlaff of the Netherlands' Miss. Soc. and the Rev. J. Tomlin of the London Miss. Soc. visited Siam. They were the first Protestant missionaries to this country. Mr. Tomlin remained only about six months and then returned to Singapore. Mr. Gutzlaff remained about three years and devoted himself to the study of the

Chinese and Siamese languages. A few books were translated and printed by Mr. G. in Siamese; but his knowledge of the language was so imperfect that the books were of but little use.

There being quite a number of Burmese in the Capital, they wrote to Burmah and procured a supply of Burmese tracts. They also wrote to Dr. Judson, urging him to request the Am. Bap. Mission to send missionaries to Siam. Mr. Tomlin closes the journal of his first visit to Siam as follows:—"As our American brethren have already shown a bold enterprising missionary spirit, and pushed far in this direction, we assure them we shall not be envious in seeing them pass the boundary line of Burmah and come forward to us, or even press onward in advance toward Cochinchina or China. Whenever they come they shall have the right hand of fellowship and a hearty welcome in the name of the Lord from us, if still spared to labor here."

In 1831 Mr. Tomlin made a second tour to Siam, accompanied by Mr. Abeel of the A. B. C. F. Mission. The health of Mr. Gutzlaff having failed he took passage in a junk for China and sailed about ten days before their arrival. Mr. Abeel remained about six months and devoted his time to labors among the Chinese. During his residence in Siam or shortly after, he wrote the A. B. C. F. Mission urging that body to send missionaries to Siam.

Mr. Tomlin devoted his time to labors among the Siamese. He left Siam in Jan. 1832 and never returned. The labors of Gutzlaff and his associates were the means of preparing the way for other missionaries. We are not aware of any real conversions to christianity through their labors. Mr. G. administered the ordinance of trine affusion to one Chinaman, but he afterward showed, as will be seen, that his heart was never renewed.

#### AMERICAN BAPTIST MISSION.

The Am. Bap. Board of Foreign Missions, having been solicited through their Missionaries to send men to Siam, they appointed the Rev. J. T. Jones, instructing him to

proceed to Burmah first, and if the brethren there concurred in his going to Siam, to proceed on as soon as possible. Mr. Jones followed the instructions of the Board and after remaining in Burmah about eighteen months, proceeded to Siam and arrived at Bangkok the capital in March 1833.

Mr. Jones on his arrival found a few Chinese that had been instructed by Mr. Gutzlaff and others who continued to meet together to worship God. In a letter under date of Dec. 1833 Mr. Jones thus writes:—"Our little assembly of Chinese still continues, conducted by Bunty, as usual. We have for some months had as good evidence as I could expect, that two or three of his associates were true converts, but owing to my ignorance of their language, and their slight acquaintance with Siamese, I had hitherto declined their repeated solicitations for baptism. At length circumstances were such that I did not feel at liberty to decline any longer, and on Sabbath morning, the 8th inst. I administered the rite to Chek Bunty, Chek Peng, and Chek Seangseah." The encouraging prospects of usefulness among the Chinese became so great that a

**CHINESE DEPARTMENT**  
was resolved upon by the Board of the Bap. Mission, and the Rev. W. Dean was sent out to labor in that department. Mr. Dean arrived in July 1835, and took charge of the Chinese converts. In the following year the Rev. A. Reed arrived to assist Mr. Dean in his labors; but he lived only a short time and Mr. D. was left alone. In 1837 the Rev. J. Goddard was sent out to join Mr. Dean, with instructions to devote his time to biblical translations into Chinese. Mr. Goddard remained a year at Singapore, and did not arrive in Siam until Nov. 1840.

The health of Mr. Dean having failed, he left Siam in 1842 and joined the Mission in China. Mr. Goddard labored alone until Dec. 1846, when the Rev. E. N. Jencks arrived to labor as his associate. The health of Mrs. J. soon failed, and they left Siam in Nov. 1847 on a voyage for health, and finally sailed for U. States in April 1848. Mrs. J. died on the passage near the Cape of Good Hope.

The health of Mr. Goddard at this time became so reduced that he was obliged to leave the field. He sailed for Singapore in March 1848, and after remaining there a few months sailed for Shanghai, China, where he arrived in Aug. following. The Chinese department of the mission is now without a missionary. But the work goes on, and we hope will still prosper. The blessing of God has rested on the labors of the brethren in the Chinese department, and **FORTY-EIGHT** Chinese have been immersed since Dec. 1833.

Chek Bunty who was baptised by Mr. Gutzlaff by trine affusion, and afterwards immersed by Mr. Jones was employed as an assistant, but has since fallen away. A few

others have been excluded, some have died in the triumphs of faith, and some have returned to China. The present number of Chinese members connected with the Church is twenty-six. Having given a history of the Chinese department up to the close of 1848, we now return to the

#### SIAMESE DEPARTMENT.

Mr. Jones labored alone in the Siamese department until the early part of 1836, when the Rev. R. D. Davenport arrived to join the mission. In the mean time Mr. Jones had prepared a catechism of the Christian Religion, and translated the Gospel of Matthew. These works were printed at Singapore in the early part of 1835. Books and tracts were eagerly sought for by the Siamese and a printing press was purchased in the latter part of 1834, and sent to the mission. Mr. Davenport having served an apprenticeship to the printer's trade previous to his studying for the ministry, was put in charge of the printing department.

In the year 1838 Mr. Jones was called to mourn over the loss of his companion. She died very suddenly March 28th, and in the midst of great usefulness. She was a woman of superior mind, well educated, loved and respected by all; and her loss was deeply felt. Mrs. J. had acquired a thorough knowledge of the Siamese language, and had prepared several valuable works which were published and read with interest by the Siamese. Several editions of her Siamese books have been published since her decease.

The encouragement to labor for the salvation of the Siamese became more and more encouraging, and in 1838 the Rev. C. H. Slafter was sent out, and arrived to join the mission in Aug. 1839. Soon after his arrival Mr. Jones left for U. States. Mr. Slafter made rapid progress in acquiring the language, and great hopes of future usefulness were entertained of him. But God's plans were not like ours, and Mr. S. was removed from his labors by death in April 1841, greatly beloved and lamented by all.

Mr. Jones returned from U. States in June 1841 and resumed his labors among the Siamese. Mr. Davenport immersed one Siamese during his absence, but the man soon showed that his heart was never renewed and was excluded.

The translation and printing of the N. Testament in Siamese was completed by Mr. Jones in the early part of 1843. The Gospels and Acts had previously passed through several editions.

The want of suitable type to print Siamese books had long been felt by the mission, and Mr. J. H. Chandler of the Burman mission was sent by the Board to prepare new founts of type. Mr. C. arrived in Nov. 1843. Soon after his arrival, H. R. H. Prince T. Momfanoi solicited his aid in establishing a machine shop. Being a practical machinist, Mr. C. went to his palace almost daily for

five or six months, and worked with his own hands in making lathes, drills, and a variety of tools and machines, besides instructing the Prince and his men in the use of tools, building machinery, &c. By over-labor at the palace and other causes, the health of Mr. C. failed, and he was able to labor but little during the first two years of his residence in Siam.

Mr. Davenport and wife being desirous of visiting their native land left the mission in Feb. 1845, and their connection with the Board ceased soon after their arrival in U. States.

The health of Mr. Jones' second wife having failed, they sailed for U. States on a voyage of health in Sept. 1835, leaving Mr. Chandler alone in the Siamese department. Mrs. J. continued to decline and she died on the passage ere they reached their native land. During the absence of Mr. J. a new fount of type was prepared and cast by Mr. Chandler. Mr. Jones returned from the U. States with another companion and accompanied by Miss H. H. Morse in Feb. 1848. The labors of Mr. C. while alone were very arduous and his health became much reduced.

Many efforts have been made to establish schools, but as yet, these efforts have not been very successful. Mrs. Jones has had a boys boarding school for a short time past, which at the close of the year numbered nine scholars. Mrs. Chandler has had a day school for girls for about a year, and numbered at the close of the year nine scholars. We hope these schools will be continued and more labor bestowed on this important branch of missionary labors in future.

It will be seen from the above that, but a small amount of direct missionary labor has been bestowed on the Siamese, by the agents of the Am. Bap. Mission. The success attending those labors has not as yet been very apparent in a spiritual point of view. The missionaries have never been molested by the Government, and have ever been free to preach, travel and circulate books without let or hindrance. The frequent ill health of the missionaries has often obliged them to go on voyages of health or suspend their labors, and all that has been done for the Siamese by this mission since its establishment to the close of 1848, does not amount to the constant labor of two missionaries. There are some discouragements to missionary labor, but the state of things appears more and more encouraging. Two Siamese females and one Burman man were immersed and joined the church on the first Lord's-day in Dec. 1848. The whole number of those who have received the ordinance of immersion

since the establishment of the mission is FIFTY-TWO.

The mission church now numbers TWENTY-NINE native members, and may the Lord increase their numbers until all Siam is converted to Christ.

#### MISSION OF THE AMERICAN B. C. F. M.

This mission was established soon after that of the Bap. Board, and embraced both Siamese and Chinese departments. It has had twice the number of laborers connected with it, and was for many years far the most prosperous. But in the providence of God, this mission has become very much reduced, and the Rev. A. Hemenway of the Siamese department is the only man left. One Siamese and three Chinese converts, and several babies have been sprinkled by the members of this mission.

#### AMERICAN PRESBYTERIAN MISSION.

This mission was established in 1841. The Rev. W. P. Buell, their first missionary, labored alone for about three years, when Mrs. B. was prostrated with a stroke of paralysis, and they sailed for Singapore and soon after for U. States. It was supposed by some at that time that this Board would not continue the station; but Siam having never been oversupplied with missionaries, they determined to continue it. The Rev. S. Mattoon and S. R. House, M. D. arrived in March 1847 to resume the station. But little aside from preparatory work has as yet been done by the missionaries of this Board.

#### MISSION OF THE A. M. ASSOCIATION.

The Rev. J. Caswell and D. B. Bradley, M. D., missionaries of the A. B. C. F. M. having embraced what are commonly called the doctrines of "Perfectionism," were requested by that Board to ask a dismission from their service. On complying with the request of that body they were dismissed and immediately appointed agents of the Am. Miss. Association. Mr. Caswell's labors in connection with this body began on the 1st of July 1848. Dr. Bradley was at that time in U. States, and has not yet (Jan. 1st, 1849) returned.

Mr. Caswell commenced his labors in connection with this body under very favorable auspices. But in the providence of God he was soon removed from his earthly labors. He died very suddenly Sept. 25th. Mr. C. had acquired a very thorough knowledge of the Siamese language, and had prepared several valuable works in Siamese. His death was deeply felt by all.

The Roman Catholics have had a mission in Siam for about 200 years. If we are to judge of them by their fruits, they cannot be classed with christian missions.

## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

*Agra.*—Mr. Williams, writing on the 10th ult. says, "On the first Sabbath in Feb. I had the pleasure of receiving one into the Church by baptism, an elderly man, an apothecary, whose wife was baptized on the 7th of January last. Again on last Sabbath I baptized a native man, a convert from Muhammadanism. He has<sup>d</sup> been well instructed in the Christian faith, chiefly by that good man, Major Wheler. He supports himself by his business; may God make him faithful unto death."

*Jessore.*—Mr. Parry wrote on the 8th ult. that two baptisms had taken place within the previous week at Khálispur and Buridángá. Three days later he again wrote, saying "I had the pleasure of baptizing six converts yesterday; four poor Mahammadans, and two from Hinduism. They have been under religious instruction upwards of two years. May God keep them by his grace to the end."

*Maulmain.*—We learn that a Shan man was baptized by Dr. Judson in February last, and that there are some good enquirers among the Burmaus.

*Orissa, Jan. 4th.*—Four persons, two males and two females, were baptized at Choga. It was a peculiarly interesting and solemn occasion. All the missionaries in Orissa with the exception of one of the American brethren, participated in the holy enjoyment of this pleasing service. It was interesting too to notice the marked attention of the heathen.

On Lord's-day March 11th, two others were baptized in the name of the Lord. Several additions also have recently been made to our nominal Christian community here. The origin of the Church in this place strikingly illustrates the wonderful manner in which God often accomplishes His gracious purposes, and its subsequent progress has been peculiarly encouraging. "Not unto us O Lord, not unto us, but unto thy name give glory."

### JELLASORE.

The following interesting information has been communicated by the Rev. J. Phillips:—

"I have a little news of a pleasing character to add. On the 12th of November last, we had a baptism here; the candidate was a man

past the middle age of life, one who had spent many years in wandering from one place of pilgrimage to another, but who at length found peace by believing in Jesus, a boon he had sought in vain elsewhere. He now appears to be a sincere devoted Christian. He renounced heathenism at Balasore more than a year ago. Last Sabbath five other happy converts put on Christ by baptism, and sat down with us, for the first time, at the table of our Lord. Two of these are lads from our boarding school, and have been in a very hopeful state of mind for nearly a year past. The other three are a Hindustáni pilgrim, his wife and (former) slave, all from Lucknow in Oude. Durgá Prasad Láíl, (for this is his name,) states that he had for years received and read Christian books, when they were distributed at the different melás in the North West; that about four years ago he became very much awakened by the death of his father and an only son, since which time he has visited various places of pilgrimages, generally accompanied by his family, consisting of his wife, daughter, and a widow woman as a slave in the family. He at length resolved on a pilgrimage to Púrí, but on reaching that holy shrine became so disgusted with what he there saw that he remained only two days; on his return he fell in with a native preacher at Cuttack, from whom he heard the gospel; he heard the same again at Balasore, and by the time he reached Jellasore, his mind appears to have been fully made up. He came to me for a Nágrí book, opened his mind pretty fully—afterwards still more fully to our native brethren, and then went away; the next day, however, he returned, and after a long conversation with the native brethren unknown to me, wished to go and bring back his family (who had in company with other pilgrims gone forward several miles), and at once profess himself a Christian. They came and remained with us a fortnight, when the baptism took place. He seemed bound to his New Testament, with which I furnished him, and every time he was conversed with, he appeared to have been drawing fresh supplies from the fountain of all wisdom; his faith appeared firm and clear: indeed his acquaintance with the word of God is wonderful. His case, therefore, seemed clear; that of his wife and servant (no longer a slave, as, wholly unknown to me, he had told her she was free, and that henceforth she should be treated not as a slave, but as a sister) was not equally so. Still they appeared to have a clear view of the plan of salvation and what is required of those who profess the gospel, and desired to make an open profession of their faith, with the husband and master of the family; and as the latter had already commenced family worship, in which he read and explained the word of God

to his household, we were constrained to comply with their request. They leave us in a few days but, as they say, to return with an aged mother they have left at home, and take up their abode with us. This certainly is one of many instances of good being done by the distribution of the Sacred Scriptures."

*Additional particulars.*

*March 21st, 1849.*—Our Hindustáni converts about whom I wrote you, have returned to us and concluded to remain, and what is better, Durgá Prasád has brought a man and his wife, his former neighbours, with him, as *converts*! This man met Durgá on the road with a message from D.'s mother, telling him not to return home, as he had become a Christian! After some days spent in company he and his wife, who had both started on a pilgrimage to Jagannáth, concluded to abandon their pilgrimage and cast in their lot with Durgá and family, and all returned to us.

**NOWGONG.**

*Extract of a letter from the Rev. J. J. Stoddard.*

*March 9, 1849.*—"We are all in good health, and the school seems to prosper as well as could be expected, since brother Bronson left us. One has departed from the faith, but others seem concerned about their souls, and two think they have been blessed with new minds from the Lord. We rejoice, fear and tremble, and must leave their precious souls in the hands of the compassionate Redeemer."

**MADRAS.**

*Extract of a letter from Mr. G. Stevens.*

"You will be glad to hear that we have succeeded in purchasing property for the mission which has cost us about 7500 Rs.; it is in a central position in the midst of a dense population of Europeans, East Indians, and natives; the place makes a comfortable dwelling-house for the pastor, affording sufficient room for schools, and a comfortable place of worship sufficient to accommodate from 150 to 200 persons. Baptist influence is gaining ground, the Church is increasing in numbers, and is I trust growing in grace; the labours of Mr. Page have been blest to the souls of many. He is well, and appears to be comfortable and happy."

**Foreign Record.**

**LONDON.**—**BLOOMSBURY STREET CHAPEL.**—The spacious and elegant structure recently erected by Mr. Peto on a conspicuous site in the immediate neighbourhood of New Oxford Street, was opened for worship on Tuesday, the 5th of December. Before the appointed hour arrived,

it was crowded by a respectable congregation which comprised a very large number of Baptist, and Independent ministers. At eleven o'clock, Mr. Brock commenced the service by giving out an appropriate hymn; after which Mr. Hinton prayed, and other praises were sung. Dr. Harris of Cheshunt College then preached impressively from the words, "The kingdom of God is not in word but in power." In the evening, the chapel being again filled, prayers were offered by Dr. Steane, and Dr. Godwin delivered a plain, substantial discourse from the words of our Lord, "Ye shall know the truth, and the truth shall make you free." No collection was made, and this fact, together with the noble style in which dinner had been provided for some hundreds of invited guests in the school-room below, called forth strong expressions of admiration of the munificence displayed by Mr. Peto, and, we believe, many sincere prayers, that he and his family might continue to enjoy both temporal and spiritual prosperity. After dinner, no toasts were introduced, or resolutions of any kind; but brief addresses were delivered by Mr. Brock, under whose labours it is hoped that a church may speedily be formed; by Mr. Alexander, Independent minister at Norwich, who spoke of the high esteem in which Mr. Brock was held by all good men in that city; by Dr. Price, who had been Mr. Brock's first pastor, and by Dr. Archer, Presbyterian minister of a neighbouring chapel, who welcomed Mr. Brock to the vicinity. The cost of the building, independently of the ground, was stated to be £8,700, of which Mr. Peto gives £4,700, reserving a mortgage upon it of £4,000,—a sum which he destines to aid in the erection of another chapel, in another part of the metropolis, as soon as the church may find it convenient, by the payment of this amount, to make Bloomsbury chapel its own.—*Baptist Magazine.*

**THE POLICY OF POPE PIUS IX.**—The policy of the fugitive pontiff is, and has been, truly pontifical. It is proper that whoever occupies the Roman see should "speak lies in hypocrisy," and this Mastai Ferretti has done from the beginning. After his accession, yielding to the necessity of the situation, he made a feint of encouraging political reform, relaxed the severity of government, a severity no longer practicable, gave an amnesty from which formidable criminals, and especially all priests, were carefully excluded, and, at a very cheap cost, purchased the credit of being humane and liberal. A spark, gleaming in so dark a place, did look very brilliant at first. A few trifling police improvements threw the Italians into raptures, but no one thought of demanding that the Roman inquisition should be abolished, and its dungeons emptied. . . .

The politics of Italy, in themselves considered, are of little importance to us. The new emperor of Austria may settle his quarrel as he can with the new governments of the peninsula, while we Englishmen may be content in the assurance that the King of nations will overrule all things well, but we cannot, in conscience, refrain from pointing out the policy of the bishop of Rome as contemptibly dishonest. No sentimental sympathy with the frightened priest restrains us from exhibiting his double-dealing as an exact type of the church which still owns him as her head, and listens to his voice, according to the Spanish *Heraldo*, as to the voice of the living God, whose infallibility, horrible dictu, has been confiscated by Roman demagogues.—*The Christian Times*.

**WESLEYAN METHODISTS.**—According to the returns presented to the Conference, there were belonging to this body, in Great Britain last year, 339,379; this year 338,861; decrease, 518. In Ireland last year, 24,633; this year, 23,142; decrease, 1,491. In ascertaining these numbers, the names of 1,063 members were taken down, who were known to have emigrated from the Irish Societies during the year. Numbers on the Foreign Missions, last year, 100,303; this year, 97,451; decrease, 2,852. In explanation of this, it was stated that 1,987 had been transferred to the care of the Canadian Conference, leaving the nett decrease 865. Total number of members in connexion with the Conference last year, 464,316; this year, 459,454; total apparent decrease 4,861. Number in connexion with the Canadian Conference this year, 23,842; last year, 21,749; apparent increase, 2,093. But deducting 1,987 transferred as above stated from the missions, the nett increase is 106. Taking the total decrease as reported, 4,861, and the total increase in the Canadian Conference as above, 2,093, shows a nett decrease upon the whole returns of 2,768.—This is, indeed, an astonishing increase from the first Methodist Society formed by JOHN WESLEY in 1739,—little more than a hundred years ago. At the last Conference which Mr. WESLEY attended, (that of 1790,) there were reported only 295 preachers and 71,686 members. From that parent stock, all the other Methodist Connexions have sprung; and the aggregate number of members in all these Societies, including those in the Colonies and the Foreign stations, is now upwards of 600,000. The whole of their 6,000 chapels have sprung up since the middle of the last century; and by far the greater part within the past thirty or forty years. The New Connexion dates only from 1797; the Bible Christians from 1815; the Primitive Connexion from about 1818; and the Methodist Association from 1834. And all these places of worship have been built and maintained by the

Voluntary contributions chiefly of the middle and poor classes. Call it the Voluntary principle, or the principle of Methodism, or the Religious principle, it must be a principle of wondrous social power which has so vigorously struck its roots, and developed itself in such results.—*Baptist Reporter*.

**A PLEASING INCIDENT IN THE ALPS.**—A very pleasing incident occurred on the Monday afternoon, whilst walking from Sion to Chandelet, a small village on the way to the place where we rested that night. We overtook an old man, who was a kind of a herbalist doctor, spending his life in wandering over the mountains in search of herbs. We were much struck with his affectionate frankness, and soon entered into a conversation on the subject of religion. He was a Roman Catholic, and I suppose never met with Protestants before. He entered with much interest into the subject, and mentioned with deep feeling the dealings of God with his soul. He related with deep solemnity what transpired upon his recovery from a dangerous illness, when he was twenty-five years old. He said, "Then I received judgment." The law brought him in guilty, and he stood a trembling sinner before his Judge, to receive, I trust, his acquittal from the hands of the Sinner's Advocate and Friend. What he insisted upon chiefly was, the power of the priest to forgive sins. I happened to have a French Testament in my pocket, (our luggage being behind at Sion:) several passages were read, which struck him very much, for he had never seen a Testament before, and of course had seen or heard the passages, respecting the power of binding and loosing, detached from their context. I presented him with the book, which he received with lively gratitude and joy. At parting, he said, "Now this is the 14th of August, 1848; our meeting on this day has not been in vain, and who knows what effect it may have on us!" He made us give our address. Anxious to know how he could do something for us, upon seeing a botanizing-box slung over my shoulders, and examining the plants, he said he would collect some rare specimens, and pay us a visit in the winter. A young lad, whom we met about the same time, and who was going the same way, took a lively interest in the conversation. When the old man spoke of the necessity of confessing to a priest, in order to obtain pardon, the boy very archly said, "You confess only just as much as you please." He seemed delighted when a passage of Scripture confuted the old man. You are aware that this was in a Roman Catholic Canton, where there was no toleration for Protestants, and where the name was hardly known. We exhausted our stock of tracts, which all received with

the utmost avidity and thankfulness. Here is a field both for the Bible and Tract Society.—*Private Letter.—Evangelical Christianity.*

FRANCE.—The Rev. Frederick Monod, of the French Protestant Church, has seceded from that communion on account of its connection with the state. The evangelical ministers of this Church have for some time been compromising the matter with their consciences, and it is believed that many others will dissolve their connection with the State Church.

MANICAMP.—The following extract is from an interesting letter from the Rev. Mr. Willard, American Baptist Missionary in France.

*A Baptismal scene at Manicamp.*

"The meeting began at eleven; at twelve commenced the examination of the eight candidates for baptism, and continued just one hour. I never witnessed any thing of the kind more satisfactory; in many respects it assumed a theological character, Mr. Lepoix, for the advantage of the catholics present, proposing questions whose correct answers could be the result of sound thinking alone. At one we started for the water. The distance was very considerable, but the cure of the village could hardly on St. Hubert's day muster so numerous a procession. We judged that it was composed of at least five hundred persons. The bank of the narrow stream on the side where we were, was mostly covered with saplings and undergrowth; the opposite bank was entirely free; thither there was a continual running together of men, women, and children, many from their labours in the field, some dressed, some with naked arms, some barefoot, and some in *sabots*. Two small skiffs put off into the stream, to enable those in them to take a better view of the ceremony. Mr. Lepoix was obliged to descend several rods to find a suitable depth of water, and the undergrowth on the bank prevented many from seeing. A sober old man, wearing a blouse, stood before me, and appeared anxious to see the performance. I told him to put his arm around my neck, and hang over the bank, while I grasped a sapling with one hand, and made fast to his blouse with the other. Mr. Lepoix baptized one of the candidates,—the old gentleman repeated the words after him,—*'au nom du Père, et du Fils, et du St. Esprit,*—good words," said he, "exactly as the priest says." "Yes," I replied, "no doubt, but the act is not the same." "No," said he, "this is the gospel." Mr.

Lepoix baptized another; the same repetition by the old gentleman, the same remarks; and then he added, "The only difference between us and you is, that you follow the gospel." "Precisely so," I replied, "and you do not." "That is it," said he. Mr. Lepoix baptized another. After again repeating the formula, he said, "That is fine,—that is good,—good words,—just as we say,—that is the gospel. Are you paid as the priests are?" "No," I replied, "we ask no pay, we desire nothing but liberty to preach and practise what we believe." "That is nice," said he. I asked him if he lived at Manicamp, and he told me that he did, and said he was one of those whom I saluted on arriving in the morning. He continued to remark about the baptizing, and owned that the Catholics for centuries baptized by immersion, that it was the gospel way, but the Catholics had changed it into something else. When the ceremony was ended, he took his arm from my neck, lifted his cap from his head, thanked me, and was going away, when a laughing on the opposite side drew our attention, and we saw a man who had taken another man upon his back, and who walked down to the water where it was very muddy, and apparently made an effort to throw his burden into the stream; but not succeeding, he fell down into the mud, rolled himself upon the other, and began plastering his face with mortar. My old gentleman seemed indignant, and cried out, "*Des libertins! Des Vagabonds!*" In a short time the man undergoing the operation of being plastered, extricated himself, ran into the stream pursued by the other and ascended the current with a great deal of splashing, and followed by the shouting multitude on the bank till a bend in the stream concealed them. This disorder and laughing, which would have shocked every body in a New England congregation, was nothing thought of; it did not occasion the least apparent derangement, or seem to be thought extraordinary. It is, indeed, of every day occurrence when there is any gathering. The effect of this baptizing was no doubt excellent. Mr. Lepoix required of every one a confession of his faith before immersing him, and after the immersion, still holding the candidate by the hand, he administered a charge or exhortation analogous to the circumstances of the individual or to the relations he sustained. This took much time, but rendered the act unusually impressive. That baptismal scene will never be forgotten. When all were dressed the singing ceased, and after a short prayer we all returned.—*Baptist Magazine.*

# THE CALCUTTA MISSIONARY HERALD.

## MUTTRA.

FROM THE REV. T. PHILLIPS.

### *Missionary Tour to Rohilkund.*

Our journey this year has been to Rohilkund and has included the large towns of Mynpuri, Futtehghurh, Sháhjahánpur, Bareilly, Budam and Hatras. I took my family with me and two tents. We marched very slowly, and with as much comfort as we might have expected. My object in selecting Rohilkund was, that it was out of the common track of Missionaries in their journies up and down the Doab. I believe it has only been visited before by two of the Futtehghurh missionaries about three years ago. From Agra to Futtehghurh we travelled with the Rev. Mr. Macaulay, who was returning from a Synod held at Agra. This part of the road being much frequented by American and other Missionaries we confined our labours chiefly to the villages lying at some distance to the right and left of the high road. We also refrained from giving away any books till we had crossed the Ganges.

At Mynpuri I preached in brother Walsh's chapel to a small congregation. We were kindly entertained at the Doctor's house. We dined with the Judge of the station and a small party on Christmas evening, and during the same night were robbed of a cash-box. We heard the thieves making off, but our servants had not the courage to pursue them. The next morning we found the box and most of the things in a distant field. They took away a nice tea pot and a few other things, which perhaps they mistook for silver. We ought to be thankful that we lost so little. Brother Macaulay was also robbed of linen the same night to some amount. After this we kept a chaulkidár every night till our return.

The road to Futtehghurh was pakká, and with the exception of losing our way by missing the turning from the Cawnpore road, we reached it without any unpleasant occurrence. All the rest of our journey till we reached Hatras the road was unmade and very bad. Our conveyance not having good springs my poor wife was much jolted and frightened. Many days

she had to alight several times for fear of being upset.

Throughout Rohilkund we found Patháns and other Musalmáns in great abundance. As we avoided controversy they heard us quietly every where. But it was after leaving Bareilly and coming straight on to Muttra, on a road where a Missionary had never travelled and Europeans very seldom, that we were heard with marked attention. This continued till we had crossed the Ganges again and arrived at Saron, a place of pilgrimage, very much like Muttra, on a small scale. Here the people had often heard the gospel from the native preachers of the Agra Missionary Society, who come here once a year. They were very callous, and so were many in the towns between Saron and Muttra. On the whole we have to be very thankful that we enjoyed so good an opportunity of preaching in finding almost every where a door of utterance. I shall make now a few extracts from my journal, chiefly respecting our labours in the great towns.

*December 15th.*—Bernard went into a small village near the 9th mile stone from Agra, before our arrival; where during preaching a Musalmán threatened to kill him for speaking against Muhammad. He said it was only fear of the sáhibs prevented him from doing so. At last he threatened to bring his books and convince Bernard, but to this also he assenting, the man said that Bernard stuck to him like a leech, whether he spoke hard or soft words, and besought him to leave.

*Saturday 16th.*—At noon left Agra, and by a pleasant ride came to Burhiyá kí tál. Since last year, on my road to Bundelkund the trees appear to have grown wonderfully, and especially since my former Missionary tours many years ago, they have quite transformed the scenery formerly so naked. A regular plantation of varying width from 10 to 30 yards is made along the sides of the road for many miles. The trees planted are chiefly Sissoo (Dalbergia Sissoo), which in a few years will form a long avenue of great value, not

only on account of its shade and ornament, but for its timber when thinned.

*Sabbath 17th.*—After breakfast and family prayer in Hindi Bernard and I went out on our ponies to visit all the villages we could before dinner. The morning was cool and the air beautifully clear from the recent rain which had detained us in Agra. Every thing invited to energetic pleasant action. A soft light made the green fields more lovely, and even gave the dry white sand a more sober tint than the offensive dazzling glare it presents in the hot weather, when, as the natives say, it rains fire. How thankful should the sickly Missionary feel for cold bracing weather in this clime, when he may work for his Master with all his heart. We first cantered over the Company's encamping ground to a little Nagla, where we met with two Rajputs working a well. One of them knew us, as he had come from a village near Muttra, on account of his sick child, who however had died here. This gave us an opportunity of speaking of an omnipresent God, able to cure anywhere and also to tell him he was breaking the Sabbath. We then went to the large village of Samáí. In the Chaupár of this place we met with some travellers, and the money-lender (Bohra) of the village, to whom we began to preach. Whilst Bernard was speaking a young caxcomb Musalmán came to annihilate us with his words, for argument he had none. He spoke good Urdú, but knew little about the Qurán or Christianity. He felt however intense disgust for us and our religion, and thus soon got up the steam and went on at a fearful pace. At last, completely caught in his own toils by denying the licentiousness of Muhammad, which B. offered to prove from the Qurán if brought to him, the defender of the faith called for his sword. Just in time however to save this poor fellow from such an exhibition of his zeal, as he meditated, his friends, who had perceived his difficult position, called him suddenly to dinner. After this I preached to the Hindus, who all the time had been quietly looking on. At parting the Bohra wanted to take up the cudgels but we had other work to do, and left. In going out of this village we saw two small temples being built for the goddess of small-pox. Poor Hindus! When will they learn that the most High alone kills and makes alive. In the next village we found only a woman, all the men being in the fields; of these we obtained three congregations, one of three, another of five and the last of fifteen. These were digging a well and paid great attention to us,

It was an interesting sight to see these poor simple villagers under the blue heavens and in smiling fields listening thus to the words of everlasting life. On parting they promised to abstain from work on the Sabbath. In the last village we obtained a quiet congregation of Musalmáns, oil men, women spinning and gaping naked children, whose highest joy appeared to be in making chappaties with their hands of a tenacious black mud. We spoke in the simplest manner of the necessity of change of heart, without which none can see God.

*23rd, Saturday.*—Reached Mynpuri safe, and were kindly received by brother Walsh and the Doctor. We put up with the latter, and had some arguments on immersion, which appeared to satisfy him. Mrs. S. has long been convinced of the correctness of our views.

*Sabbath 24th.*—Brother Macaulay conducted the devotional services of the English worship and afterwards sprinkled brother W.'s child. I then preached on the fall of Satan like lightning from heaven, and in the concluding prayer besought for all Christians that they might study Scripture more carefully, until there should be one Lord, one faith, one baptism. I prayed also for the child that he *might become* a member of Christ's Church.

In the afternoon brother Macaulay preached in Urdú to a large congregation in the chapel. The building is small but very neat, with a portico and tower. This last is out of proportion, and I think senseless, but each sect has its own fashions. The chapel is by the roadside. Some of the bazar people regularly attend on the Sabbath service. The Mission-house is in the same compound and has a good garden behind.

*January 5th.*—Gyánpur, Rohilkund, six hearers. Amongst them was one who had met us in Kunch Bundlekund last year, and spoke highly of our doctrine.

*6th, Saturday.*—In Swunáli, ten hearers, káyasth and thákurs. In Nagla twenty hearers, chamáns and thákurs. In this B. and I preached after breakfast. In Katká (काटका) forty hearers, bráhmans and thákurs. They heard well, gave us water to drink, and two of them accompanied us some distance. One man very much wished B. to take something by way of refreshment from him. They said that the name of their village (derived from कटका) was given because here Parasurám killed the Chattris. In Di-biya, a Musalmán village, we had four hearers. Pitched our tent in a magnificent mango grove outside Zillaipur,

which was in contact with about a dozen others forming a noble semi-circle round one end of the town.

*7th, Sabbath.*—At morning family prayer had a large congregation seated under the trees, of men and boys who had come for books. After breakfast we went out to preach. In the town we saw Parasurám's temple. Here his father Jamadagni, (जमदग्नि), performed austerities (tapasyá) and he (Parasurám) was born. At the steps about one hundred people to my astonishment sat quietly and heard me preach a gospel sermon, in which I contrasted our Lord Jesus Christ the Saviour, and Parasurám, the destroyer. We parted with mutual expression of good wishes. At Sikandarpur about forty people, chiefly Hindus, with a few Pathán zamindárs, assembled. We spoke in rather general terms, so as not to excite controversy. B. employed his best Urdu in addressing them. At Dhimma we saw opium cultivation, about which I made many enquiries. There was a mendicant (Bábáji) who with about 50 men and women heard very well. I believe that this was the first time that any European had been in their village except to see the crops of poppy, and certainly none that cared for their souls. All the hearers were Káchís.

*Nagla.* There was a káyasth bohra, who was very contentious, and having once been robbed of 700 rupees, for which he only obtained the satisfaction of getting the thief imprisoned a few years, he declared we did not administer justice, and said that he would have cut off the thief's head. I at last took him in hand, silenced and preached to him and his neighbours. People, Káchís. *Nagaria.* About six poor people heard well. Their land is so miserably bad that they had to spend part of each day as coolies in Jallálabád to make both ends meet. We could not help remarking on the pompous name of the town Jallálabád (abode of glory) and its actual miserable dirty appearance half in ruins.

*11th, Sháhjahánpur.* We walked through the long town with books to the beginning of cantonments, with a view of informing the people that Missionaries had come. We preached to a very large, quiet, attentive audience of Hindus, none of whom disputed. We also distributed a few Scriptures. After breakfast we gave away a few books at the tent and then went out again on foot to visit the pakká bridge, hoping to meet with many readers as well as a good congregation. We were quite disappointed in the first, but we obtained a large and deeply interested audience.

After B. had preached a Hindu came forward and said that we had preached nothing but the truth. Thence we went into the main city and found but few readers. I spoke a little to one of the shopkeepers. On coming into the Chouk (central bazar) I sat down at a druggist's shop (Pansári.) There B. preached and gave away some books. We were stopped in many places on the road to the tent by demands for books. Reached home very tired, having walked at least 9 miles during the day, and part of it in the sun and dust.

*12th.* During the day we distributed books and in the afternoon took a few books into the city, gave them away and preached a farewell sermon to a large attentive crowd, so eager to hear that they pushed each other with violence at first. In the meantime my family had gone on to Bamtera, which we with some difficulty and in perfect darkness and great cold at last reached.

The road between Sháhjahánpur and Bareilly was bad. We travelled slowly, were overtaken by two days of rain, one of which we spent in an indigo planter's empty house. On this road we obtained our first view of the Hímáláya mountains, —a memorable event to us. They were about 100 miles distant.

*20th, Saturday.*—*Bareilly.* Pitched our tent in a fine mango grove. It was between the city and cantonments. After breakfast went into the town and were much disappointed in it. It is composed of two parallel streets of shops, which at last unite and form one street. Few have any upper story. The streets too are very narrow. Having occasion to cash a hundí we went to the native treasurer's house. The old man asked if we met with any success in our labours, in a sceptical manner. We told him we were sowing seed and might some day reap a crop. He comes from Delhi and related an anecdote of brother Thompson, which shows that actions speak louder than words. He had seen him receive all kinds of abuse from a pandit to whom he was preaching as he sat by the riverside, patiently and pleasantly. We gave the old man's children and grand-children some books. I then left, but afterwards B. was obliged to confront a maulavi whom the treasurer had called in to dispute with him. He proved to him that our Lord is called Ruh Allah in the Qurán, &c. &c. The maulavi said that as argumentation was the daily work of B. he had become too expert for him. By the time of

our return we had some applicants at the tent for books.

**21st, Sabbath.**—After breakfast and family prayer went into the city with books on the cart which we left before the Dispensary. We gave some books to the compounder, who had a very smooth tongue, but before our return proved a thief. The native sub-assistant Surgeon was evidently proud of the many successful cases of surgery he had attended to, under the influence of chloroform. We walked through the city with a few books in our hands to show the people that we were distributors, but none asked for them. On the other side of the city saw the white Himálayan mountains shining beautifully in the clear blue sky. On our return preached twice to large and attentive congregations. I was surprized at this, after what we had heard at Futtehghurh. When we returned to the cart we caught the compounder stealing our books. We found afterwards that he had carried off 5 Sanskrit bound books, which he could not read. We had soon a crowd of applicants, including college boys. According to custom they each wanted several books, others applied twice or thrice, and many who only knew a few letters fancied themselves able to read. We were visited by a Musalmán teacher in the college, proud as Lucifer, who turned over our books as though it were beneath him to look into one. We took little notice of him, and he soon retired, B. then read a tract through on Lazarus, which all quietly heard. The people then becoming troublesome and the readers having all received books, I ordered the boxes to be closed and the cart to return. When Mr. Macaulay was here they mobbed him and made a rush at the books. They thought no doubt they might treat all Missionaries so. In the evening we

had many applicants at our tent for books; they scarce gave B. leisure to eat. They were intensely covetous and very insolent. They seemed to think that they had a right to an unlimited number of books, and those large and bound. The owner of the garden came to see me on his elephant. Towards evening Lieut. White came and joined us in worship.

**23rd, Tuesday** morning early, books in great demand. One man was very rude and gave B. much abuse. Heard of the death of our dear friend Lieut. Manson in battle. He has fought his first and last battle, and moreover has fought the *good fight* for many years and now is victorious and happy. "In cœlo quies." It rained till noon and whilst out I got wet through. After it cleared up Lieut. W., Bernard and I went into the city and had several good congregations. We first preached at a paper-seller's. Our text was a picture of Jagannáth, which with several others was stuck up to ornament the shop. We stopped at length in the grain market, sat down and obtained a large audience, who with the exception of one pandit, heard without opposition. As we returned we distributed all the books in our hands to shop-keepers who asked for them. In the evening had many applicants for books and obtained a fresh supply of Urdú from Mr. Wiggins, who had charge of some.

We spent five days in Bareilly, saw the college and its accomplished, ingenious head master, and made two or three acquaintances. Bareilly appears to be the gayest station in North India. The account of the fearful slaughter in the Panjáb did not seem to damp their merriment in the least. Oh that they were wise. Oh that they would recommend by their conduct the religion they profess.

## MONGHIR.

FROM REV. J. PARSONS.

### *Missionary excursion.*

**February 22d, 1849.**—Having joined brother Hurter at Bhagulpore the previous week, we started thence on Monday, January 8th, accompanied by Anthony, a native brother, Mr. Hurter's servant, as cook and two hill people, one who serves me as bearer, and one, a young man from the Government school at Bhagulpore. On the evening of the second day, we found that we were only about a day's journey from a *melá* held annually at Baunsi, near the foot of the Mandár mountain,

which was to commence a day or two afterwards, so we determined to proceed thither. We reached Baunsi on the 11th, and staid over Lord's-day, the 14th, during which we had incessant and very favourable opportunities of preaching. The objects of those who attend this *melá*, are, 1st, to pay their adoration to Vishnu, in a temple at Baunsi, where an image of him is placed under the name of Masúd-anji or Madhusúdan—that is, the destroyer of a demon named Madhukaitab, whose bones he is fabled to have transformed

into the mount Mandár, and his blood into a tank at its base. 2nd, to bathe in the said tank, which is known by the name of Pápharagí kund, at the time of the Tilá-Sankránti. 3rd, to visit several places of supposed sanctity on mount Mandár, as a large tank on the side, called Sítá-kund, two square built temples of Mahá-deo, and the large temple of Párasnáth, on the summit, besides many images carved in the rock, or on blocks of stone, lying ruinously about. The mountain bears everywhere marks of being a much esteemed object of veneration, and also, blessed be God, presents evidence of the decay of the Hindu religion. The ascent has been laboriously made by long flights of steps cut in the solid rock, and besides the temples, &c., yet standing, huge hewn stones lie scattered in many places, the remains of others which have fallen beneath the hand of time. And the massive temple of Párasnáth, on the summit, seems likely to follow in their wake, if what I was told by a Jainí cloth-merchant be correct, of whom I inquired the reason why I saw it in so bad repair. He told me that the proprietor was deceased, and had no heir. We went ourselves into one of the courts and preached the gospel of Jesus, and thence into the inner room, where a crowd of people were making their offerings of rice and pice, which were appropriated by a few poor people, who were standing there for the purpose. O how different was all we saw there from the solemnity of true worship! We preached, besides, on the summit and at the base of the mountain, and in the melá and bazar at Baunsi. Our visit was rendered interesting by the peculiar interest of the locality, by the large proportion of bráhmans from the villages around who composed our congregations, and by a circumstance which made our last day there memorable, viz: the visit of a pandit to our tent, who asserted, and largely dilated on, his utter disbelief of Hindu worship and ceremonies, and his desire to get a thorough acquaintance with Christianity. We gave him a note to Mrs. Hurter, that he, on his return to Bhagul-pore, might have an opportunity of conversing with our brother Bandhu, but were disappointed to find, on our return, that he had not availed himself of the opportunity. From Baunsi, we proceeded, by a cross road, to the hills, and reached the first hill-village on the 19th, having met with some hindrance in our way through rain. We were on the hills until February 6th, during which we visited and preached in 25 villages, taking a range to the

east of the localities we had visited last year. Brother-Hurter had been in some of the villages we saw towards the close, 4 years ago, with brother Sudin, and it was pleasing to see with what friendship and cordiality two, especially, of the headmen of those villages welcomed him again. We were generally received with pleasure, and our discourses were often heard with attention, and our assertions and exhortations, if not cordially believed, are, at least, not disputed on the hills, as in the plains, and this is, to say the least, a providential circumstance for us, at present, while we have only a partial acquaintance with the language, and so, though I trust we speak it intelligibly, are often not able to catch the meaning of what is spoken by the hillmen. On the 5th instant Anthony found himself very unwell with fever, and also discovered that he had spleen. We were then at a hill-village, about 25 kos from Bhagulpore, and we felt it our duty to leave the next day on our return. We managed to procure a rude conveyance for Anthony most of the way, but the journey proved very fatiguing to dear brother Hurter, who also felt himself far from well. We reached Bhagulpore, on the evening of the 9th instant, and I staid over the Lord's-day, and came to Monghir on the 12th. Both invalids were very unwell the two days I was there, but I did hope that rest and other means, with the Lord's blessing, would soon result in their restoration. It was, therefore, with great concern and sorrow I heard this morning that brother Hurter is dangerously ill, and fears he is past recovery. I was thankful to learn from the messenger that Anthony—the father of a young family of four children—was improving. Moreover, I have this minute received another note from Bhagulpore, written on Friday, saying brother Hurter was a little better on Thursday than on the previous day.

*February 20th, 1849.*—I write a few lines to inform you that our dear brother Hurter's illness terminated fatally on Saturday last, 17th instant, about 2 o'clock in the afternoon. Thus, dear brother, hath the Lord visted this land, and his Church, and especially, our dear sister Hurter, with a sudden and heavy stroke in calling home a faithful and laborious servant to his reward. I feel much on account of the work in which he was devotedly engaged, and the poor hill-tribes, to whose benefit he had especially devoted himself. But all must be right and kind, however mysterious—which is ordered by Infinite Rectitude and Love.

## DACCÁ.

FROM REV. W. ROBINSON.

March 1st, 1849.—I am still weak, and occasionally I have not been very well; but I consider, that, on the whole, my health is improving. The hot weather is, of course, an object of dread, for should I be as much affected by the heat as I was last year, I do not think I can survive. But my times are in the Lord's hands, and that consideration consoles me. Besides conducting the regular services in English and Bengali, I have been able to preach a few times in the streets. On one evening, I went with Bishwanáth, to a place in Dacca called Bábu Bazar, a place to which we often go, but, on this occasion, I was not at all pleased with my audience. At first the people heard as well as usual, but we were soon beset with a number of wicked young men, who would dispute and make a great noise. The confusion at last became so great that I was obliged to stop and I could no more resume my discourse. There was now nothing but disputing and wrangling till it began to grow dark. I remained thus late, that I might not appear to be driven from the field. I have not, for years witnessed a scene like this. The enemy is certainly not asleep, but wide awake, and full of mischief; may we also be wakeful and energetic. My next attempt was at Bangsi Bazar, when Chánd accompanied me. We got a good congregation, perhaps a hundred persons were within hearing, and I felt much pleasure in addressing them, for they were very attentive. All went on well till near the close of my address, when a very large wedding procession passed close to the spot. I was obliged to stop, my voice could not be heard, and all eyes and ears were, of course, turned to the procession. When that had passed Chánd spoke to the people, but a drunken man came and made some trouble; after he left, the people heard again with fixed attention. I went, on another evening, to my old place

by the cannon in the Chauk; on this occasion too, Chánd was with me. I addressed the people from these words—"The Son of man is come to seek and to save that which was lost." Soon after I began, a man made an attempt to interrupt me; I told him that I would not listen to him nor to any body till I had done. I then went on with comfort, till I had fairly ended my sermon. The people were attentive; two bráhmans seemed to feel some interest in what was said. Chánd followed, and was heard with much attention. I am sorry to observe that this street-preaching wearies me very much. I never felt so fatigued after it, as I have done after the last few times. The man, who, in his youth, could stand under a tree for five hours without flinching, cannot now stand an hour, without feeling painfully weary.

Two of our brethren, Rámjiban and Bishwanáth, are gone to Tipperah. A very pleasing letter has been received from them; they have been well received, and there appears to be, in many, an earnest desire to hear the word. The people among whom they have chiefly been, are those called the people of the Satyaguru; they are remarkable for having no caste, i. e. they have separated from the Hindus, and they now form a party themselves. There is to be a general convention of these people at the approaching full moon; our brethren therefore propose remaining in Tipperah for this meeting. This plan will give them some opportunity of learning the strength of the party, and a very favourable opportunity for preaching the gospel to them. It is but truth to say, that our prospects among the natives are brightening; there is much more attention to the word than formerly, and several persons now, in different places, like to get our native brethren aside, and converse with them privately about Christianity.

## CEYLON.

A letter has been received from our esteemed brother Mr. Dart (dated February 23rd) from which we learn that his health is improved and that there is some reason to expect that he will not be necessitated to return to England. Our prayers will we trust join in prayer to the Father of mercies on his behalf that he may be strengthened to carry on the

various plans of usefulness he has formed and be blessed with great success.

The accounts of the past year are encouraging—the hearts of the agents of our Mission, particularly, the Columbo district, have been cheered by many tokens of the blessing of the Lord upon their labors in his cause.

# THE ORIENTAL BAPTIST.

MAY, 1849.

## Theology and Biblical Illustration.

### DYING FAITH.

I WANT, said a christian, *dying* faith. And what, my friend, is dying faith? Is it not the same as that faith, which you already have, now you are in life and health?

By dying faith, I mean such a faith as I wish to possess in a dying hour. The faith I now have may be genuine; I hope it is so, but it is capable of much improvement.

Then, my brother, explain yourself; let me know definitely what your views are, that I may join in your wish for dying faith.

The faith which I wish for on a dying bed, is a faith accompanied by very clear views. I want clear views of the great sacrifice of Jesus Christ, and of its efficacy in so satisfying the demands of Divine justice, that there is nothing for the believer to fear. I want to be thus deeply convinced that I can, with perfect safety, rely on what Jesus Christ has done. But I want something more than clear views; I want a firm, unshaken reliance on what Jesus Christ has done. Faith in Jesus Christ is a reliance upon him; and I want to feel such a reliance on him as will exclude all fear; so that, with confidence, with a feeling of perfect safety, I may be able to commit my soul into his hands. Then I want to feel the happy effect of this faith in producing peace with God; for Paul says "Being justified by faith, we have peace with God." And a faith naturally produces hope; I want my faith so to operate, as to produce a good hope through grace. A bright, and cheering hope, is what I most earnestly desire. If I have this strong faith, this inward peace with God, and this bright hope, shall I not also have love to the Saviour, yea, much love to Him who has done all for me? And shall I not feel a strong

desire to be with him? This then is what I mean by a dying faith; and if I have this faith, shall I not be ready? Shall I have anything to fear? No!—when the Saviour calls me hence, I shall have only to expand the wings of faith, hope, and love, and fly to a better world. "Blessed are the dead that die in the Lord, for they rest from their labours!" It is more than rest; the half has not been told us; we must see and feel, before we can know the happiness of that better world.

I join with you, my brother; I too wish for *dying* faith.

R. D.

### THE MILLENNIUM.

*A discourse preached at the Circular Road Chapel, Calcutta, April 1st, 1849, by*  
Rev. N. BROWN.

"AND the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."—Rev. xi. 15.

"AND I saw thrones and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."—Rev. xx. 4.

*And the Seventh Angel sounded!* What sublime emotions fill the soul as we read these words! How majestic and awful are the ideas which come rushing on the mind at the contemplation of that hour, when this record of the future shall become a record of the past; when the mighty event here predicted shall be over and gone; when the mystery shall be finished, and the great designs of the gospel dispensation be consummated in the final triumph of the Son of Man! So important was this period in the scheme of Revelation, that the vision of

its approach was introduced with the most extraordinary solemnity; a mighty angel was seen standing with one foot upon the sea and the other upon the earth, who with awful sublimity lifted his right hand to heaven, and aware by the eternal Creator of all things, that the time should be no longer; not time in the abstract, but the time of the church's trial; the time of her conflict with Satan and the powers of hell; the time of her persecution and abode in the wilderness; this should be no more prolonged; but in the days of the voice of the seventh angel, at the commencement of the sounding of his trumpet, the mystery of God should be finished, as he had declared to his servants the prophets.

Observe the importance of the number *seven*: that divine number, which God has chosen as the emblem of that which is full, complete, and final, in all his works and dispensations. The book of Revelation was addressed to the seven churches, that is, to all the churches of Christ in every age and clime; it was given by Him who stood in the midst of seven golden candlesticks, and who held in his right hand seven stars. Seven lamps of fire were seen burning before the throne, which are the seven spirits of God; signifying that his Spirit is all-pervasive, going forth into every part of the earth. The Lamb in the midst of the throne had seven horns, indicative of omnipotence; and seven eyes, indicative of omniscience; and the book which he opened was sealed with seven seals. Seven angels, with seven trumpets fill up the dispensations of the prophetic period, from the time of John till the Millennium; seven thunders utter their voices; seven angels with seven vials pour out upon the earth the seven last plagues. As the number twelve, from the number of patriarchs and apostles, is used to denote completeness, when applied to the company of the saints, both christian and Jewish, so in other cases, but especially when applied to *time*, the number seven, which appears to be taken from the seven days of the creation, is used as the full and perfect number, which marks out the various changes, and limits the seasons of mercy and affliction with which God visits his church on earth. The morning of the seventh day witnessed the completion of the natural creation, and ushered in the glorious light of the first sabbath of peaceful and holy rest; the commencement of the sounding of the seventh trumpet shall witness the completion of our Saviour's warfare, and the toil and conflict of his church; the binding of Satan, and the peaceful reign of Christ and his people for a thousand years. According to the most approved commentators, the time of this millennium, as far as can be ascertained from the scriptures, must fall at or near the close of six thousand years from the creation of the world.

The two passages which have been selected as the foundation of this discourse, refer no doubt to the same event; the universal reign of Christ, ushered in by the sounding of the seventh trumpet, and the binding of Satan, that he should go forth to deceive the nations no more, for the period of a thousand years.

Here a question arises of great importance: Is the reign of Christ, predicted in the twentieth chapter of Revelation, a literal and personal reign, or is it a spiritual reign? And is the resurrection of the saints there spoken of, a resurrection of the body, or is it a spiritual resurrection? To obtain a clear view of the subject, let us first consider the vision itself, before we attempt to decide on its spiritual import. The description appears entirely plain and perspicuous; John beholds an angel coming down from heaven, having in his hand a great chain, and the key of the bottomless pit. He lays hold on that old serpent, which is the Devil and Satan, thrusts him into the bottomless pit, and seals the door, that he may not come forth again for the space of a thousand years. The apostle then saw thrones, and the saints sitting upon them; he saw the souls of martyrs and those that had not worshipped the beast or his image, living and reigning with Christ for a thousand years.

This is the scene which John beheld; what are the events which it is intended to disclose? The binding of Satan must be understood to represent the banishment of this great adversary and his emissaries from the abodes of men; the suppression of all diabolical agency in the affairs of this world. The chain and the key, the seizure and binding of Satan, are not to be interpreted in a literal and physical sense; this book is a book of emblems, and we must therefore interpret the scenes described, not in a literal but in a symbolical manner. For the same reason we consider the rising and reigning of the righteous dead to be only an emblem, representing the triumph of their principles, the universal dominion of Christ and his people over every nation, tribe and tongue of the habitable globe. Still it is possible that we may be mistaken in our interpretation of the vision; it becomes us to speak with diffidence respecting an event yet future, and let us not be uncharitable towards those whose opinions differ from our own. We think it may at least be inferred from the language employed, that departed saints will share a part in the joys and triumphs of the millennial church; for the apostle saw their *souls* sitting upon thrones and reigning with Christ; in other words, their spirits will be present and conscious of the blessedness which shall come upon the world, and enjoy an active participation in the triumphs of their brethren on earth. As Satan and his angels have hitherto exercised an active interference in

the affairs and conduct of men, in order to effect their destruction, so we may believe the glorified spirits of saints and martyrs will unite with angels in ministering to the heirs of salvation who dwell upon the earth, during the thousand years of Satan's confinement.

The duration of this period has been a subject of some doubt, as the thousand years may be supposed to stand for a long indefinite period; or they may be reckoned at a day for a year; but although in prophetic language, a day stands for a year, a week for seven years, and a month for thirty years, yet in no other passage do we find the term *year* used to denote 360 or 365 years; we therefore incline to the opinion that the expression here used denotes simply a thousand years, in the ordinary sense.

"But the rest of the dead lived not again till the thousand years were finished." The persecutors of God's people arose to power no more; the Beast and the false prophet no longer held their sway over the nations; persecuting kings and princes, having lost the leader who had so long deceived them, no longer wasted and scattered the Saviour's flock. Living, or rising to life, must here, as in the other prophetic writings, be interpreted to signify the *obtaining of power*; the rising to influence and importance; in this sense the enemies of Christ's church, the various systems of error, intolerance, superstition and oppression, will rise to life no more, except for a short season after the millennium has passed, and previous to the final judgment.

The happy state of mankind during the long years of the millennium, has been the subject of some of the most beautiful descriptions that are to be found in the word of God. Isaiah describes this blissful period under the figure of a new creation of the heavens and earth: "Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But ye shall be glad and rejoice forever in that which I create: for behold I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die a hundred years old, but the sinner being a hundred years old shall be accursed.—And they shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the bless-

ed of the Lord, and their offspring with them. And it shall come to pass that before they call, I will answer, and while they are yet speaking I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt or destroy in all my holy mountain, saith the Lord."

But we must not destroy the beauty of these descriptions by giving them too literal an interpretation, and applying to wolves and lions that which was spoken of the human race. We have no reason to suppose that any organic change is to take place in the natural world, or the animals that dwell upon it, previous to the millennium. No, the prophet was speaking of the human race; the glorious change that should come upon the family of man; and with all the ardor of inspiration he breaks forth in those glowing metaphors, which are the true language of nature, the appropriate expression of impassioned feeling. Instead of tamely saying that in the times of the Messiah's reign, the inhabitants of the earth will dwell in the most profound peace, he exclaims with a lofty emphasis, "The wolf shall dwell with the lamb; the leopard shall lie down with the kid; the calf and the young lion and the fating together; and a little child shall lead them. The cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox." In plain language, despots and tyrants, mighty warriors, slaveholders and all oppressors, those human wolves and lions that live by preying on their fellow-men, shall renounce their deeds of violence, and become peaceable, upright and useful members of the common brotherhood. The prophet would tell us that the most feeble and defenceless of the human family shall dwell in perfect security; and how beautifully does he express it: "The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

In connection with universal peace, we may remark that great temporal prosperity will distinguish the millennial period. The misery that now overspreads the earth is the natural result of human vices. What is it that fills the world with poverty, and, as a consequence of poverty, with disease, ignorance and crime? What is it that, more than any other cause, deprives the famishing poor of their necessary food, and prevents the increase of population throughout the nations of the earth? It is the millions and millions that are expended in war, and in those preparations for war, which rival nations consider it necessary to maintain for purposes of conquest or defence. In the

day when they shall beat their swords into ploughshares, and their spears into pruning hooks, when nation shall not lift up sword against nation, neither shall they learn war any more, these enormous sums which are now employed in destroying and distressing mankind, will be diverted into other channels, and be the means of blessing and improving the world. The population of the earth will be vastly increased; the forests will disappear, the deserts will be reclaimed, and cultivation be extended even to the mountain tops. Human life will no doubt be greatly prolonged; with the progress of cultivation, unhealthy climates will become salubrious; and it is probable that the ravages of pestilence will be no more known. The sails that whiten the ocean, bearing the banner of peace, will all be engaged in useful commerce; while the facilities for intercommunication both by land and sea, will be advanced to an extent of which we have probably now no conception.

But there is a greater glory that clusters round the millennial period than any temporal prosperity can bestow. The bright bowers of Eden could no longer afford pleasure, when sin had taken possession of Paradise. However pleasant to look upon a world of peace and plenty; a world where waving fields of grain fill every valley, and extend to every mountain top; a world where every man shall sit under his own vine and fig-tree, with none to molest or terrify; a world where there shall be found no tyrant to oppress, no suffering vassal to feel the scourge or wear the chain; an ocean whose shores are studded thick with cities and villages, which bears no pirate or slaveship on its bosom, and the music of whose roar is never broken by the sound of a hostile gun; yet still brighter glories than these shall crown the triumphs of Messiah's reign. His reign shall be a reign of righteousness; it is the prevalence of pure religion that shall characterize this blessed period, and make earth precious in the sight of Heaven. The Church will then have cast off her robes of sackcloth; names and sects will be no longer known; jarring and strife among the saints of God will cease; the watchmen shall see eye to eye; they shall lift up the voice, and with the voice together sing. Pompous rites and ceremonies will give way to the meek and quiet worship of contrite hearts; sweet will be the morning songs that rise from every village and hamlet, as the sun performs his daily revolution round the globe. The Holy Ghost will descend from heaven in rich effusion on the hearts of men; revival will succeed revival, and converts be multiplied like the drops of morning dew. Yet we cannot suppose that true piety will be absolutely universal; for even then there will be sinners of an hundred years old; and at the close of the millennium, when

Satan shall go out to stir up the hosts of Gog and Magog to battle, the wicked, who had previously remained quiet and unnoticed, will be gathered together, in numbers like the sand of the sea.

Not only shall the gentiles come to the light, and kings to the brightness of the millennial rising, but God's ancient covenant people the Jews, shall also be gathered into the gospel church, that there may be one fold and one shepherd. The branches that were broken off shall be grafted in again; the blindness that has happened to Israel is but in part, until the fullness of the gentiles become in. Then shall the children of that guilty people over whom Jesus wept, saying, Oh Jerusalem, Jerusalem! that killest the prophets, and stonest them which are sent unto thee!—how often would I have gathered thy children as a hen gathereth her chickens under her wings, and ye would not! then shall they also hear the voice of him that so tenderly invites them, and flock beneath the shadow of his loving wing.

How great will be the joy of angels over repenting sinners during the long period of the millennium! And with what raptures will departed saints and martyrs witness the happy state of their brethren on earth, the type and foretaste of that eternal world of purity, where all the righteous shall at last be gathered! Now the saints and martyrs enjoy their first resurrection, the earnest of that glorified state to which the second resurrection, the resurrection of the body, shall introduce them. Well might the apostle exclaim, Blessed and holy is he that hath part in the first resurrection! On such the second death, eternal death, shall have no power. Oh that it may be ours to have a portion among the righteous dead, when that day shall arrive; that we may have a part with those who shall be priests of God and Christ, and shall reign with him a thousand years.

We remark, finally, that this great and glorious day is in all probability near at hand. The time that has elapsed since the creation cannot be ascertained with absolute certainty; but we know that we must be very near the close of six thousand years. Some commentators, calculating the 1260 years of the power of the beast from the rise of the Papacy in 606, fix the date of the millennium in 1866; others reckoning from the time when the Pope became possessed of temporal power, would make it fall in the year 2016; and it is in the highest degree probable that somewhere between these two limits, is to be found included the solemn hour, when the song shall begin, and the great voices be heard in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ.

Such are the representations of scripture in regard to the happy period that is now advancing upon us. Were there no other

evidence of the approaching event than what we gather from the sacred oracles—did the onward course of time betray no token of brighter days—were the future prospects of the church involved in impenetrable clouds—were the dark wave of infidelity and superstitution to roll on, till it threatened the utter extinction of the true faith, still might we plant our foot on the sure word of prophecy, and with confidence await the result. Such *has* been the confidence of the saints in the hour of extremity and trial, and such the comfort which these bright visions of future days have inspired. But now the scene is changed. The shadows of a gloomy present, which surrounded the saints of other times, have passed away; we no longer have to look away to a distant sky to find a bright spot whereon to rest the eye of hope. The sacred oracles no longer stand alone; new light comes pouring in from every point of the horizon; every year brings fresh signs of promise. These tokens of good we are not to despise. Though the word of God be our foundation, yet we are fully warranted in drawing encouragement from the course of Providence, and from those extraordinary changes which characterize the present age. Christ has encouraged us to look to the budding fig-tree and learn the approach of summer: he rebuked the perversity that could predict the weather from the appearance of the sky, but could not discern the signs of the times. Let us not manifest a similar perverseness by shutting our eyes against the numerous tokens which the present day is forcing on our view.

First, we look at the natural world, and we say that the manner in which the human race are bringing into subjection, for their use and benefit, every portion of the earth, and the elements of nature, shows that we are approaching an important era in the affairs of men. To man it was promised in the beginning that he should have dominion over the earth; that he should multiply and replenish and subdue it. This has been hitherto but partially fulfilled; now, however, commerce and civilization are filling every desolate country and island of the sea with inhabitants, while the general diffusion of knowledge by means of the press is drawing closer and closer the links of the common brotherhood. More striking still are the discoveries which the last century has brought to light in every department of science and the arts. The power which has already been acquired over the elements of nature, seems to justify the belief that every portion of the material world will ere long be brought under the complete dominion of man. The powerful element of fire, is now brought under human control for purposes which, till lately, were never dreamed of; it becomes an instrument to move the most stupendous machinery, and by its aid millions

of swift messengers are at present, or will soon be traversing, with immense rapidity, their appointed circuits over every land and every ocean of this habitable globe. But the forests would not have sufficed for fuel to carry on these magnificent operations; all the discoveries which had been made would have become valueless, had not He who formed the elements brought to light those inexhaustible beds of coal, the mighty forests which he has been rearing and gathering into his store-house through all ages since the creation, for the use of his people in latter days. Electricity, that wonderful and subtle fluid, which has heretofore been known to man only as a terror and a mystery—a messenger of divine vengeance to dash the hot thunderbolt on his dwelling, or touch his vitals with instant death—even this secret and fearful agent has now become a servant to the human race; it conveys our messages from land to land with the rapidity of thought; it will ultimately stretch its net-work over every clime and continent; and it will teach mankind benevolence; the chords of human sympathy will learn to vibrate in union with the tides that pass along its wires. In how many other ways this powerful agent will be made to subserve the interests of man, it were folly to hazard a conjecture.

And here we see the wisdom of God. Had these discoveries been made in any previous time, had they been made in the days of priestcraft and the inquisition, how dangerous would have been their influence! What a mighty engine of evil would these telegraphic communications have proved in the hands of tyrants and oppressors! To what horrible delusions might the mass of mankind have been made subject, if their spiritual guides had possessed a knowledge of those modern discoveries, which suspend the vital functions and render the human frame insensible to pain! But God in kindness to our race keeps them back from that knowledge which would prove injurious, and allows no new discovery to be made, till the precise time when mankind are best prepared to receive it. We have also a strong argument against the opinion entertained by some, that the end of the world is at hand. We cannot believe that the Almighty has just brought us to the point where the earth and the elements are made serviceable to man, for the purpose of at once blotting it out by the final conflagration; we cannot believe that the gigantic vessel has been constructed and launched, only to be scuttled and sunk in the sea; nothing but the positive declaration of scripture, could convince us that the mighty agencies, which have been preparing through past ages, are to be annihilated the moment they are brought into operation.

We have mentioned only a few of the indications which we perceive in the world

of nature. If we look at the religious world, we see still more evident tokens of a blessed day to come. Compare the present prospects of the church with what they were at the commencement of the present century. What signs of a millennium near at hand were then to be discovered? Carey had just begun his labours in India; the Moravians had a few scattered missions in various parts of the world; a few others were established among the American Indians; and this was all; these were the only rays of hope that could be seen glimmering over the abodes of heathenism. But what is the prospect now? Look at the Christian islands, lately inhabited by cannibals; look at the Karens of Burmah, a nation converted in a day; look at the whole heathen world, and we can scarcely find a country on the globe which is not favored with missionaries and the preaching of the gospel. True, the hosts of the adversary are also advancing to the contest with a zeal and a strength, seldom if ever before witnessed; and perhaps at this very day Popery and infidelity are making more converts than the true gospel; but all this chimes in with the voice of prophecy, and confirms the view we have taken, that the final crisis is close at hand. Christianity has been attacked with a virulence worthy of demons; the bowels of the earth have been ransacked to prove the Bible false; the stars have been drawn from their spheres to confute their Maker's word. On the other hand the friends of the Bible have been equally daring; they have subjected the sacred volume to the severest scrutiny by exposing it to the broad gaze of the whole world; they have fearlessly accompanied their opposers to the stars above and the rocks beneath, and shown them that neither heaven, nor earth, nor the relics of former ages, can furnish a weapon of sufficient temper to withstand the force of God's eternal truth. The contest must ere long come to a decisive issue. Infidelity and Christianity cannot both maintain, for a century to come, the position they now occupy. And is it to be supposed that Popery and evangelical religion will continue, in the light of the present day, to divide for another hundred years the civilized world? Impossible. One or the other must fall. Were there no prophetic declaration on the subject, still we should feel morally certain that both could not survive. So of heathenism. No form of idolatry can long maintain its present ground. The knell of Hinduism has tolled. Its votaries must either embrace Christianity, or be swallowed up in infidelity. Buddhism must share the same fate. The celestial empire must be opened to the influence of Christian nations and the light of the gospel. No human power can withstand the onward current of events.

We have viewed the world in two different

aspects, and with the same result; let us now look out on the political state of nations, and see whether we discover any further indications that correspond with the teachings of prophecy. And here can any person doubt that we are on the eve of most important changes? Is there no meaning in the visible preparations for some sublime destiny, which we witness among the nations of the earth? If we would learn what that destiny is to be, we must inquire what nations, and what principles, are now most prominent in influencing the world? Is it any pagan or Muhammadan power, that stands forth in the van, to extend its boundaries and propagate its principles? Is it any papal kingdom, any of the old systems of despotism, that can now give tone to the opinions of mankind? No, the nations that hold a commanding attitude, are those which most fully recognize the principles of civil and religious freedom. Why is it that Providence has selected these as the centres of power and influence? Why is it that this vast empire was given to Protestant Britain, and not to Papal France or Portugal? Why, after peopling the fairest portions of the western continent, is it given her to fill up with her colonies the islands of the sea? The agents who subdued these lands, little knew for what purpose they were sent hither; but He that brought them knew; it was to open the door for Christianity; it was to prepare a home for his elect; and every year these purposes of God are being unfolded with more and more distinctness.

And what mean those deep and fearful murmurings which come like the tones of a trumpet from the plains of Europe; from every country where the demoralizing influence of Popery prevails? Do these murmurs portend no mighty conflict near at hand? Can any one suppose that the principles of despotism on the one hand, and anarchy on the other, will long allow the nations to remain as they are? Or must we believe that the fairest portions of the earth are to return back to the darkness and bondage and mental slavery of the ages that are past? No, the movement of the race is onward; the doctrine of HUMAN PROGRESS is written on every page of Providence, it is traced in letters of light on every revolution of the great wheel of time; it is engraved on the adamantine rocks of the past; it beams forth in the future with the brightness of a rising sun.

Every finger points in one direction; every ray converges to the same centre; every fresh examination confirms the prophetic word. Wonderful book! it brightens as the centuries roll on. Let the saints of God lift up their heads, and press forward to the gathering conflict. The shock will be fearful, but we know the issue. The rider on the white horse goes before his people, and on his head are the crowns of victory. Let

us be found under the banners of the mighty conqueror. The Lord grant us a place among the armies that follow him, clothed in fine linen, and we ask no more. Our names may be cast out as evil, it matters not; our efforts for the conversion of the world may be the object of scorn and derision; but the oaths, and promises, and prophecies are ours. The era upon which we have fallen is one of the most momentous that has dawned upon the world since the creation; great are our opportunities, and great our responsibilities. The millennial saints that come after us will have no conflicts to engage in; the martyrs that have gone before us had a mission of suffering rather than active warfare; too feeble to invade the enemy's territory, they could only retire into the wilderness to preserve the remnant of the scattered church; but ours is the time for aggression and conquest; it is ours to carry the war into every portion of the habitable globe; it is ours to face the strongholds of the enemy, in the name of the Lord of Hosts.

And shall we, my friends, be faithful in this the hour of our opportunity, this the day of our high responsibility? Shall any of us who are the professed soldiers of King Jesus, be fearful, faint-hearted, now in the time of the church's need? Shall we withhold our time, our wealth, our influence, from the service of our glorious king? Shall we fail to put forth every effort in our power to win back our fellow-men from the ranks of the adversary? Shall we remain slumbering and inactive, while our brethren around us are exerting their utmost powers for the advancement of the Redeemer's

kingdom? God forbid that any of us should be found among the number of the lukewarm; those who are neither cold nor hot; those who have a name to live while they are dead; those who are ashamed or afraid to speak for Christ before a gainsaying and godless world. The name of our Leader is Faithful and True; and faithful and true are his followers. They give him their whole hearts; they make sacrifices for his cause; they walk in his ways; they follow his steps; they keep his works unto the end; and to them shall be given the crown of life.

"Behold, I come quickly said the Saviour; blessed is he that keepeth the sayings of the prophecy of this book. He which testifieth these things saith, surely I come quickly. Amen. Even so, come Lord Jesus!"

## REFLECTIONS ON THE II. CORINTHIANS, 2d CHAPTER.

We are here taught 1st, kindness towards our fallen and penitent brethren. There are many who would never have forgiven Peter notwithstanding his repentance, and would have driven him to break his heart with anguish at their unkindness, or to sink into despair had that been possible, after the sensible proofs he had received of his Master's gracious favor. There is an inflexibility of discipline and a hard-heartedness among some Christian professors, and even Ministers of the meek and lowly Jesus, which is as much to be condemned as a laxity of discipline, or an indifference to sin."—*Cobbin's Condensed Commentary.*

## Historical Sketch of the Baptists.

### THE BAPTISTS IN AMERICA.

*Compiled from Benedict's History of the Baptists.*

THE intolerant and cruel measures of the Massachusetts rulers tended to promote rather than retard the cause of the baptists by leading many to an examination of their principles.

This was the case with President Dunstar, the first President of Harvard University, who was brought so far on the Baptist ground, that he not only forbore to present an infant of his own for baptism, but also thought himself under obligation to bear his testimony, in some sermons, against the administration of baptism to any infant whatever. For this defection he was immediately opposed with violence and removed from his office. He retired to Scituate in Ply-

mouth Colony where he died in 1659. Mr. Thos. Gould, with whom originated the first Baptist Church in Boston, was led to the examination of the subject of baptism by President Dunstar's preaching.

The oldest Baptist Church in Massachusetts is the first Church at Swansea, formed in 1663, by Mr. John Miles, who came from Wales with several members of a church which he had founded at Swansea in his native country. A second church was formed in this town in 1693 by some members of the church in providence, maintaining the *Six Principles* as stated in Hebrews vi. 1, 2, and the laying on of hands on every

baptized member as a term of communion.

The first Church in Boston was formed in 1665 by Thos. Gould and eight others. It appears from a narrative written by Mr. Gould, that about the year 1655 he became convinced that infant baptism was unscriptural, and for refusing to have a child born to him about that time sprinkled, he was called before the church, which for several years pursued a course of persecution towards him, and finally excommunicated him.

He appears to have had no wish to separate from the church had he been permitted to enjoy his principles in peace; but being driven out, he associated himself with some others who were similarly circumstanced, and with some members of baptist churches in England, at that time in the colony in forming a distinct church. This little Baptist church, consisting of only nine members, some of whom were females, and the rest illiterate mechanics, made full employ for the rulers of Massachusetts for some years. The innocent people who gave them so much trouble, were accused of no other crime than that of forming a church without the permission of their ministers and rulers, and of meeting in their own houses to worship their Maker according to the dictates of their consciences. For these heinous offences, they were incessantly stung with the harangues of the priests and lawyers, and distressed and ruined by courts, legislatures, forfeitures, and imprisonment. The New England persecutors we would charitably believe, were actuated more by their principles than dispositions. They certainly conducted the business in a bungling and ridiculous manner, and at times manifested some misgivings for their injustice and cruelty.

After Mr. Gould and his companions had been condemned as heretics and law-breakers, fined and imprisoned for nonconformity, they were challenged to a public dispute upon their peculiar sentiments, that it might be determined whether they were erroneous or not! Six divines were appointed to manage the dispute on the Pædobaptist side; but lest these six learned clergymen should not be a match for a few illiterate baptists, the governor and magistrates were requested to meet with them. No account has been preserved of this dispute; but the following month the assembly passed an act banishing

from the colony, Thos. Gould, Wm. Turner, and John Farnum "obstinate and turbulent Anabaptists;" and in case they should be found within the jurisdiction after the date fixed for their departure they were to be imprisoned. Not choosing to banish themselves, these poor men were imprisoned for more than a year after sentence was passed against them. The injuries sustained by Gould, and his associates excited the compassion of many, both in Europe and America, who did not think with them. While they were in prison, because they would not go into exile, a petition was presented to the court in their favor, signed by sixty-six persons. But the court was under the influence of the clergy, and so far were they from listening to the petition, that the chief promoters of it were fined, and the others compelled to make an acknowledgment for reflecting on their honors. After Mr. Gould was released from prison, he went to live on an island in Boston Harbor, where the church assembled for some years, and it was not removed to Boston till after the year 1672. Mr. Gould died in 1675 and was succeeded by John Russell and Isaac Hull, who appear to have been joint elders and companions in sufferings, being both subjected to fines and imprisonment. Previous to his death in 1680, Mr. R. wrote a narrative of the sufferings of his little flock which was sent to London and published with a preface by Wm. Kiffin, Hanserd Knollys, and some other baptist ministers.

Because Mr. Russell was by occupation a shoe-maker, many low abusive reflections were made upon him, even after he was dead. One of the Boston divines published an answer to his narrative with a Latin title, the English of which was, Cobbler keep to your last. Dr. Mather published a piece in which he accused the baptists of the sin of Jereboam, in making priests of the lowest of the people. In this scurrilous manner was this honest and worthy minister treated by his impotent adversaries; but had he and his associates met with nothing worse than the revilings of priests, their case would have been less deplorable than it was. In 1678 this church built a house for worship, out of which, however, they were soon shut. They had been often reproached for meeting in private houses, "but since," said they, "we have obtained a public house for that use, we are become more offensive than before." Their leaders

were brought before the General Court, who not finding any old law to suit their purpose, made a new one, forbidding their assembling; and they furthermore enacted that their house, and all houses for worship, built without legal permission should be forfeited, and be disposed of by the country treasurer, as the court that gave judgment in the case should order.

This affair went the whole round of courts and legislature. The patient little flock submitted to the orders of the sanctimonious court and waited to see what God would do for them.

Not long after this, the king of England wrote to the Massachusetts rulers, "requiring that *liberty of conscience* should be allowed to all Protestants, so that they might not be discountenanced from sharing in the government, much more than no good subjects of his, for not agreeing in the congregational way, should by law be subjected to fines and forfeitures, which, said his majesty, is a severity the more to be wondered at because liberty of conscience was made a principal motive for your transportation into those parts." But this remonstrance from the throne was disregarded by the priest-led magistrates.

Our brethren, however, having information of the King's letter in their favor, presumed again to meet in their house, which they had done but a few times when they were again called before the canting vexatious court to answer for their high offence of worshipping God contrary to law. The doors of the house were nailed up and a notice put upon them prohibiting their being opened, "without license from authority." The Church thought fit to regard this blockade, and accordingly the next Lord's day assembled in the yard; but the second Lord's day they found the doors open and have not since been subjected to annoyance.

Notwithstanding our brethren in Boston were so severely persecuted at first, yet the storm was soon over, and they lived in the undisturbed enjoyment of their rights, while their brethren in other parts of this state were fleeced, imprisoned and distressed in various ways. The reason for this difference was, that in this town all monies for religious purposes were collected by a tax on the pews, and not on the estates of the worshippers. This custom has prevailed from early times, and Backus assures us, that no Baptists have been obliged to pay

any money to the Congregationalists of Boston since 1690.

The branches from the first Church have been numerous, and amongst its pastors have appeared some eminent men, of whom we can only mention the venerable Samuel Stillman, who for more than forty years held the office. The 2d Church in Boston, of which Dr. Baldwin was pastor for many years, was one of the earliest of these branches, and has itself become the parent of several churches.

Chronological order now brings us to the Baptists in *South Carolina*, some of the earliest settlers in the state having been of the denomination. About the year 1683 two companies of Baptists arrived, one from Old England, the other from New England, and united in forming the first Church in Charleston under the pastoral care of William Sereven, who was the leader of the company from New England, and had been the pastor of a Church in Kittery, Maine, which was broken up by the persecution of its enemies.

The numbers of the Baptists increased very slowly previous to the Revolutionary war; so that in 1772, including those who were then called *Separate Baptists*, there were in the state only 20 churches, containing about 1100 members. In 1806 there were of the Calvinistic Associated Baptists 130 churches and 10,500 members, about one-fourth of the numbers at the present day.

The greater portion of the first settlers in South Carolina being members of the Church in England, Episcopacy of course became the established religion of the province, and remained so until after the war of independence. During this period dissenting ministers were not permitted to celebrate marriages, large glebe lands were appropriated for the benefit of the clergy, and money to build their churches was drawn from the public treasury. These were some of the exclusive privileges conferred on the Episcopal establishment. But no dissenters have suffered persecution in legal form, though in a few instances individuals have suffered from the unauthorized interference of magistrates.

In 1688 the first Baptist Churches in *Pennsylvania* and *New Jersey* were formed, Baptists principally, Welsh, and Irish, having been among the earliest inhabitants of these States. The history of our brethren in these countries presents few circumstances calling for

particular notice. They have never been subjected to persecution for conscience' sake in any shape, perfect religious liberty having been secured to the colonists from the earliest period under both governments. Dissensions have occurred in some churches on points of doctrine and practice; election, predestination, laying on of hands, singing, the observance of the seventh day, as the sabbath, &c., ending sometimes in separations. New Jersey, however, has been famous among Baptists for containing many old and respectable churches, which have sent forth many eminent ministers.

Baptists first appeared in *Delaware* in the year 1703. Two or three circumcisions in the history of the first Church in this state, called the Welsh Tract Church, deserve notice. It might well be styled a *church emigrant*, having been formed in *Wales* by the union of 16 persons, males and females, who had resolved to emigrate to America, and who arrived at Philadelphia, in one company, in Sept. 1701, and subsequently moved into Delaware. This Church was the principal means of introducing *singing, laying on of hands, church covenants, &c.* among the Baptists of the middle States. Its pastors for nearly 70 years were Welshmen, one of whom has left us the following remarkable note: "I have been called upon three times to anoint the sick with oil for recovery; the effect was surprising in every case,

but in none more so, than in the case of our brother Rynalt Howel. He was so sore with bruises which he received by a cask falling on him from a waggon, that he could not bear to be turned in bed; the next day (after the anointing) he went to meeting."

A few Baptists were to be found in *Maryland*, in the early part of the last century, the most noted of whom was Henry Sator, a gentleman of some property who emigrated from England in 1709 and settled at Chesnut Ridge. He invited Baptist Ministers to preach in his house, by whom from time to time, several persons were baptized; but a church was not formed till 1742, and it then consisted of 57 members. This was a General Baptist Church. It increased, in numbers very rapidly, so that four years after 181 persons were members of it, scattered through some extent of country round. A Church of Particular Baptists originated from this church in 1754, by the withdrawal of 14 persons. Two years later the venerable John Davis became the pastor of this church and continued in the office for 53 years. So late as 1772 the two churches above mentioned were the only Baptist Churches in Maryland. In 1794 there were 17 churches, containing 950 members, and twenty years later, the two associations in the State included 23 churches containing 1200 members.

## Correspondence.

### CIRCUMCISION IN THE CHRISTIAN CHURCH.

*To the Editor of the Oriental Baptist.*

MY DEAR SIR,—An absence from my home of some weeks, and the want of access to the Reply No. of your paper have delayed my reply to the strictures of "J. W." on my former article on the subject noted above, for a whole month.

I suppose, from the tone of J. W.'s remarks in some parts of his article, that I must have spoken with rather too much severity in my former article. It is exceedingly hard, in such a discussion, to keep constantly before our minds the fact that our opponent is not an *enemy*, who is to be utterly defeated, routed, and driven from the field, but a *Brother* bound to us by all that is pure, and holy, and hopeful in Christianity, and whose views, supposed to be wrong in a certain point, are to be set right by arguments drawn from a clear

elucidation and application of bible teaching on the point. If I have betrayed any want of the courtesy which is due to the subject itself in any of my former articles, I would ask the pardon of J. W. and any one else who may have felt aggrieved.

And yet on looking over the statements which I have to deal with, I fear I shall be exceedingly in danger of being equally, or perhaps more severe in this. I do not think that J. W. has weighed carefully many of the statements contained in his.

The first subject which he discusses is Col. ii. 11, in which he supposes himself to have proved that I had "found a mare's nest." I have no fondness for "mare's nests" and that sort of thing, in theological discussions. I therefore turn from that part of the subject, and leave J. W. in undisturbed possession of the nest, with all it contains.

The question before me was not whether Pædobaptist translators had followed or

preceded Dr. Yates in the mode of translating the passage; but whether the translation in question was in fair accordance with the original or not. I suppose that some of the translators referred to, perhaps followed Dr. Yates without having their attention at all drawn to the subject which we are discussing. And they who preceded him seem to have had their minds drawn rather to the euphony of the language than to the effort to translate with careful precision on the *precise point now in dispute*. In speaking about it in my last I had neither affected nor pretended sorrow in the matter. I expressed honestly and sincerely what I felt. And if J. W. has done any thing to relieve Dr. Yates' memory I rejoice in it as sincerely as he, or any other reader of your paper does. I suppose it is very probable that neither Dr. Yates nor any of the other translators had their minds turned very distinctly to the question before us in translating the passage, and therefore their translations do not decide the question.

I had asserted that Dr. Yates in the passage speaks of baptism as "the *Christian circumcision*"—meaning simply this, that baptism was in the Christian dispensation the outward sign of profession as to the inward "circumcision of the heart," just as *circumcision* was of the same thing in the former dispensation. J. W. asserted that "Dr. Yates was too good a Greek Scholar knowingly to commit such an egregious mistake; and in a passage where baptism is referred to, he would naturally be on his guard against negligence." [I might just say in passing that men do not generally "*knowingly* commit egregious mistakes," but are far more prone to mistake when they do not *know* it.] And J. W. went on to prove by the insertion of the "full stop and the word *aur* in the point between the 11th and 12th verses that Dr. Yates did not mean to call "baptism the Christian circumcision."

I challenged the propriety of this full stop and conjunction in that place, and appealed to the original Greek for the fact that they have no legitimate place there. I tried to draw the attention of J. W. to this fact. But instead of coming up to the investigation, he set about to prove that certain Pædobaptist translators had done the same thing, without a single word as to whether strict and careful justice to the Greek original would have allowed the separation of the two members of the sentence in such a manner.

And again I would invite J. W. to come away from the "mare's nest" and look at the Greek Testament, and tell me whether the 11th and 12th verses of that chapter ought to be separated into *two* independent sentences or not?

Even if it were granted that the full stop were admissible there, still the copu-

lative conjunction conjoins the sense of the 12th verse too closely with that of the 11th to allow of separation or independence in the sense.

Martyn's translation of the passage is this,—"*Aur tum us men makammal bane ho, ki wuh sári riyásat o qudrat ká sir hai; tumbará us men manawí khatana kiyá gayá, yane tum ne tamám kamál jismí gunáhoñ ko Masihí khatana ke sabab se utár phen-ká: aur us ke sáth istibágh ke sabab se gáre gaye,*" &c.

Its literal translation is,—"*And ye are complete in him (i. e. Christ) for he is the head (the source) of all authority and power. In him your real circumcision has been performed, that is, you have put off entirely the sins of the flesh by means of the Christian circumcision. And by means of (or on account of) baptism have been buried with him.*" And this I think is a very fair exhibition of the meaning of the passage, bating the inaccuracy of inserting the "*and*" at the beginning of the 12th verse between the Greek participle and its nominative in the preceding part of the sentence.

In the passage before us, Paul was beyond all *fair* contradiction, arming the Christians against a Jewish objection that *they* (the Christians) had given up the important ordinance of *circumcision*, and their system was therefore defective, and they exposed to the curse which God had attached to the neglect of it, &c.

Paul assured them that there was no such defect in their system—that "*they were complete in Christ*"—had every thing in *him* which the Jewish system required. They had the *real* circumcision in him—their baptism bound them to his *death*, in which circumcision and the whole range of ceremonies of the former dispensation had their completion. In what point then were they deficient in having in *him* all that which the ceremonial of the old dispensation required? And all this is precisely what I think a fair and candid construction put upon Dr. Yates' translation will teach. And I do not think that it is *argument* or *illustration* that is wanted to set this passage in its right position.

I turn now to the version of Acts xxi. 20—24, which J. W. has kindly given to me. He admits it is *not mine*, but "*for sake of brevity he will call it mine.*" This reminds me of a statement I once heard of a negro boy, who was asked what his name was, answered, "*My real name is Sam: but they call me Sambo for shortness.*" "*Brevity,*" I admit, is a very convenient thing,

But there are cases in which the claims of *truth* and *fair dealing* ought to be preferred to brevity. I too am fond of brevity and therefore must characterize the "*version*" which J. W. has made for me a *per-version*—a *kind* of version which I never liked.

Look at the first sentence of that "version." Thou seest brother, how many thousands of Jews there are which believe *not*; and they are all zealous of the law!"

Now I would ask every reader of your Magazine to refer to my remarks on the passage in your July No., and compare them with the received version, and see if there is the slightest shadow of any such discrepancy between what I have there said and a common sense view of what the Evangelist teaches in our received version.

I was speaking of a large number of Jews who had believed in Jesus, who still had the prejudices of their previous education hanging upon them; and therefore it was important that Paul should come cautiously in contact with those prejudices, especially on account of the slanderous reports which hostile Jews had circulated to his prejudice in his absence. But what one word in all I said bears the least appearance of saying that they "believed *not*?" With the same ease and propriety too, J. W. can prepare *for me* a "version" of the ten commandments, in every one of which, by the insertion, or the erasure of a negative particle about as large as that "not" he can make me assert things very contrary to what I wish to assert.

But am I bound either to accept or refuse *such* a "version?" I will therefore leave it to the common sense of your readers to compare what I said in your July No. on that point, with the "version" which J. W. has made for me, and accept or reject it as they think most in accordance with truth and fair dealing.

We come now to the chapter on "the obligation of the Jewish converts, in the Apostolic time, to observe the Levitical law." I admit that what J. W. has said on that subject, on pp. 76, 77, is as ingenious and well drawn out as the nature of the case would admit. And it would be plausible too, were it not that it comes in the face of so many clear and express passages of scripture, and has the whole character of Paul especially, and also of the other Apostles, as set forth in the Acts and Epistles, so utterly against it. The idea of Paul's being throughout his life and labours (till after the destruction of Jerusalem) such a stickler for the observance of the Levitical law, is, I confess, to me a little strange. What then becomes of Paul's solemn and reiterated exhortation, to the Galatians, "*Stand fast*, therefore, in the liberty wherewith Christ has made us free, and be not again entangled with the yoke of bondage. Behold I Paul say unto you that if ye be *circumcised*, Christ shall profit you nothing. For I testify to every man that is circumcised, that he is a debtor to do the whole law." Were there not Jews among those included in the phrase "*every man*" in the Churches in Galatia?

Again, what becomes of Paul's illustration in the 7th chap. of the epistle to the Romans, where he illustrates the obligation of Jews to the ceremonial law by the obligation of a woman to her husband "*as long as he liveth*." And then goes on to show that they were released from the law, "that being *dead* wherein ye were held." "Wherefore my brethren, ye also are become *dead* to the law by the body of Christ." He does not say, "*ye shall become dead* to the ceremonial law by the destruction of Jerusalem and the coming of Cæsar," but speaks of it as a thing *already accomplished in the person of Christ*. J. W.'s whole theory, on this point, labours under this fatal difficulty that it makes the Levitical law to have been fulfilled, and brought to its completion by Cæsar and not by Christ. Now I think that a common sense view of the teachings of Paul, and of all the other Apostles would lead the reader most surely to look for the fulfilment of, and the ceasing of the obligation to observe the ceremonial law to centre in Christ, and the completion of his work on the cross, and *not*, as J. W. labours to prove, in the coming of Cæsar, and the destruction of Jerusalem. And I cannot, after all J. W.'s efforts, see a single passage which seems to point a way past Christ to the coming of Cæsar, for the accomplishment of what was required in the ceremonial law, and release from its ceremonial requirements. Verily we owe greater spiritual obligations to Cæsar than I was aware of, if this be the right view of the subject. Why did not Paul in that chapter "render to Cæsar the things that are Cæsar's" and say "When Cæsar comes ye *shall become dead to the law*, for that will then be dead wherein ye are still held."

And what becomes of Paul's assertion that "Christ is the end of the law for righteousness to every one that believeth," if the ceremonial law *stretched onward* in its legitimate claims until Cæsar should come and abolish it?

Again, what becomes of Peter's statement in the council at Jerusalem (Acts xv. 9—19.) that he learned by the vision at Joppa that God had put "no difference between us and them (i. e. between Jews and Gentiles,) purifying their hearts by faith. Now, therefore why tempt ye God, to put a yoke upon the neck of the disciples which neither our fathers nor we are able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved even as they."

Is there one intimation in all this that Peter felt himself and his Jewish brethren as still under that yoke, and to be under it until Cæsar shall come and deliver them? To my mind the whole tone of the address goes to say that in Christ we are free from that yoke, and through his grace we shall be

saved *just as they*, without any difference of the kind.

Again, why did Paul withstand Peter to his face, and reprove him and Barnabas at Antioch? For their conduct there simply went to say, what J. W. argues so earnestly now—that *they were under obligation to observe the ceremonial law*, and to maintain its distinctions in their own conduct. "Before that certain (Jewish brethren) came from James, (i. e. from Jerusalem) he did eat with the Gentiles," i. e. admitted that he was under no obligation to observe the *Jewish ceremonial* institutions, now that they "had become *dead to the law* by the body of Christ." "But when they (from Jerusalem) were come, he withdrew and separated himself, fearing them that were of the circumcision." That is, the prejudice of his own education, seconded by the fear of these brethren fresh from Jerusalem, led him to "dissemble" and act as though he were still under obligation to observe the ceremonial law.

Paul, appealing to him, in the presence of all, Jews and Gentiles, gave him the option of standing up manfully and consistently, and taking his position as a Jew, and standing upon the supposed privileges and pre-eminence of the Jews, or of frankly and without dissimulation avowing before them all his conviction of the truth that in Christ "God had put no difference between them and the Gentiles."

Peter, he says, "was to be blamed." Was he to be blamed for eating with his gentile fellow disciples and thus practically saying that *in Christ they were one*, and no lingering ceremonial distinctions between them? Or was he to blame for starting back from his own convictions on that point through fear of the prejudice of those who had just arrived from Jerusalem with more of their Jewish prejudices upon them? I would almost leave it to J. W. to decide this question in my favor.

J. W. thinks that the epistle to the Hebrews was written partly, or chiefly to "prepare the minds of Hebrew Christians for the *approaching* total abolition of the Levitical economy." I think that notwithstanding this the greater number of the readers of that epistle will adhere to the current opinion that it was written rather to comfort and sustain the hearts of those who were suffering persecution and affliction for having *already forsaken* the ceremonial law and embraced Christ in its stead, than for those who were in anticipation of a time when they would begin to enter on "a formal separation from Judaism."

And he thinks that "taking all these things into consideration,—the destruction of the temple was the death-knell of the Levitical economy."

I think that "death-knell" was sounded when Christ said "It is finished." If J. W.

be right, then Christ should not have been so hasty in declaring it *finished*. He ought to have left that statement to be uttered by those who first raised the triumphant Roman eagle to wave its plumes over the prostrate temple.

Again, J. W. says "As circumcision was an integral part of the Levitical economy, it must have remained in force as long as that economy did."

I would answer this by a single question—Did *circumcision* point to *Christ*, or to the destruction of Jerusalem, *in its first institution*? If it pointed to Christ, then it had its completion in *him*, and had no force after he cried "it is finished." If it pointed to the coming of Cæsar, and had its accomplishment in that, then it had not its termination in Christ.

Again, he says, "Paul circumcised Timothy who was descended of a Jewish mother—in order that Timothy might be acknowledged as a Jewish Christian, which was very desirable, in order that he might not be separated by the middle wall of partition, from his own mother," &c. Now this is new ground, and ought to be very carefully examined before it is assumed.

I was not aware of there *being* any "middle wall of partition" *within the Christian Church*. I knew there *was* a "middle wall of partition" *between the Jews and Gentiles*, of which circumcision constituted an element, and that wall was done away in Christ. But I was not aware of any "middle wall" still standing up inside of the Christian Church itself, where there was declared to be "neither Jew nor Greek, neither barbarian, Scythian, bond nor free, but where all are one in Christ," without any such distinctions.

But a far more rational and satisfactory reason for the baptism of Timothy is found in the fact that there was a very strong Jewish prejudice in those parts against receiving instruction from one uncircumcised, and it was known that Timothy's father being a Greek, he was not circumcised. Paul wished to take Timothy with him and have him engaged in the work of an Evangelist. To disarm that prejudice and prepare the way for his laboring with acceptance and comfort among such a people, Paul took him and circumcised him, just as we can easily suppose Paul would do now if he were alive and about to introduce a similar young man descended from Baptist parents into similar labors in a district where Baptist sentiments greatly prevailed. Paul, knowing the prejudice which would bear on such a one, and the hindrance it would be to his usefulness, would in all probability take him out to a tank and *immerse* him, in order to soothe and disarm the prejudice. But as soon as he found that it was made in the case of others, and attempted to be made in the case of all,

a *sine qua non* of Church membership or Church fellowship itself, Paul would resist it as promptly and as firmly as he did in the case of Titus, when such an attempt was made. This he would do on the principle stated in 1 Cor. ix. 19-23, and Gal. ii. 3-5.

Then, after giving a "version" of a speech which he supposes I would have made, had I been present at the Church meeting at Jerusalem, J. W. recommends me to "study the 15th Chap. of Acts more carefully than I have done the 21st," &c. I will take the advice and study the Chapter again. And I will thank your readers to take their Bibles and study it with me.

They will there see something of the tone and bearing of the prejudice with which Paul, and they all, had to deal with. "Certain men which came down from Judea taught the brethren (at Antioch) that *except ye be circumcised after the manner of Moses ye cannot be saved.*" A reference was made to Jerusalem as to the truth of this teaching; an assembly was there convened to discuss the case. Paul and Barnabas were first heard as to the facts which they had to relate respecting the acceptance of the Gospel by the Gentiles, and the evidences which they had seen of the Gentiles being accepted of God without circumcision.

"Then there rose up certain of the sect of the Pharisees which believed," i. e. *Christians* who had previously belonged to that sect, and having the lingerings of Phariseism in them still, "saying that it was necessary to circumcise them, and to command them to keep the law of Moses." "When there had been much disputing Peter rose up," and gave the results of his vision in the case of Cornelius, which was that God had given them the Holy Ghost, and *put no difference between us and them, i. e. between Jews and Gentiles, "purifying their hearts by faith,"* &c., and dissuaded from tempting God, and putting a yoke upon them which the Apostles themselves could not bear.

James then gave his opinion, which corroborated with that of Peter, and closed by advising them not to trouble the Gentiles with any such observances, &c. Then it pleased them all, and the Holy Ghost too, that they should write a letter of this tenor to the parties at Antioch. "For as much as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying ye must be circumcised and keep the law; to whom we gave no such commandment"—"it seemed good to the Holy Ghost, and to us to lay upon you no greater burden than these necessary things," &c.

Now in all this discussion, and Epistle, in which their decision is announced, there is not *one hint* by any one party that there was *one law* for the *Jewish*, and another for the Gentile members of the same "house-

hold of faith." Not one sentence which can, with any measure of fairness, be construed to imply that either Jew or Gentile had any thing more to do with circumcision *as an ordinance of Christ's house.*

With this much "study" of the chapter, I feel quite assured that the plain, common sense of all who read it with a simple desire to learn what it teaches, will run clear of any attempt to set up distinctions of the kind, or erect any such "middle wall of partition" within the Church of Christ.

Now I should like to study also the 21st chapter a little more, seeing that J. W. sees so much in it to prove that Paul was a thorough-going stickler for the continued observance of the Jewish ceremonials in the Church of Christ. I must not take the time to do more than merely glance at it. I would ask any one to take up either the Greek or English Testament, and look at the passage and see if a common-sense view of it will not sustain this as a fair exhibition of its teaching, viz. That Paul on his return to Jerusalem, after long years of travel in foreign countries, found himself suddenly coming into contact with a "strong and rampant Jewish prejudice." He found that many, and bitter, and false accusations had been circulated against him by enemies during his absence, respecting what he did and taught in foreign countries. Some of the stories in themselves true, and some of them false, all tending to raise a violent feeling against him.

He found "myriads," as James and the elders told him, of Jews who had believed on Jesus, and yet were zealous of the law—had a deep tincture of their former Phariseism adhering to them, and strongly prejudiced against him personally on account of what they had heard of him.

James, and the elders, much more familiar with the tone and bearing of that prejudice, and the necessity of disarming it, than Paul, advised him to adopt an expedient which he could innocently do without any violence to his conscience, to soften it down a little. Paul did so, and the result is seen in the remainder of the chapter.

If Paul were himself so full of the observance of the ceremonial institutions of Judaism as J. W. supposes, why was it necessary for the others to *persuade* him to that course? Paul would have been into those ceremonial observances long before they gave him the advice. Does not the whole drift of the narrative show that Paul came back to Jerusalem with an elasticity of mind, and freedom from conscientious scruples about the necessity of maintaining the rites of the ceremonial law in the Christian Church; greater than even James and the elders at Jerusalem, who were all the time surrounded with Jewish feeling, and breathing a Jewish air? Did he not show that he had been breathing a purer air, as to

the platform and principles of the Christian religion, while he travelled in foreign countries, than if he had been shut up in Jerusalem under the penumbra of the temple service? Does not his whole deportment show that he was submitting rather to make an effort to disarm a prejudice, than entering on the performance of acknowledged duties, or privileges which his own soul longed to perform?

On the chapter in J. W.'s article proving the "*inequality of baptism and circumcision*," I will merely repeat that my position is this, that in the former dispensation circumcision was the *outward sign of profession*, where the *inward thing* was the *circumcision of the heart*. And in the new dispensation *baptism* is the *outward sign of profession*, where the *inward thing* is the *circumcision of the heart*, both of them pointing to the *Messiah* as that which gives them efficacy or worth, as outward ordinances. The point of identity in my estimation is the sameness of their position in their respective dispensations.

J. W. asks me to "tell him why did John baptize those who had been circumcized?" And why did Christ and Peter, &c. do the same?

To my mind there is no difficulty in the case. The baptism of John and the disciples before the crucifixion, were not *Christian* baptism. John's baptism was merely an outward symbol, addressed to the eye of the Jewish people, calling them to repent of their sins, and prepare to recognize the fact that the "kingdom of God" spoken of by the Prophets had come—that the Messiah had appeared, and was about to set up his kingdom in the world. It was an outward call to them to receive him, and indicative on their part of their faith in the statement, and their wish to receive him.

It was no part, properly speaking, of either of the dispensations. It was a sort of extraordinary means used at the juncture of the two dispensations. And although it mixed itself up for a few years with circumcision, it did not interfere with it. And after the time that Jesus said of the old dispensation, with all its ceremonials, "It is finished," we hear no more of any use of John's baptism. The old dispensation was done up, and the new introduced by the command "Go ye therefore and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." From this time we hear no more of any recognition of John's baptism, except where Paul rebaptized a few disciples whom he found having received only the baptism of John, evidently showing thereby that he did not recognize it as a part of the *Christian* system.

The baptism of John and the other baptisms referred to by J. W. were equally distinct from circumcision and from Christian

baptism and yet equally connected with them both. They served to mark with emphasis the fact that circumcision had reached its termination, and that a new dispensation was about to be introduced.

As to the passage in 1 Cor. x. 1—5, I confess I have not penetration enough to see any thing in it bearing on the question under discussion. If J. W. really did, as he intimates, hold a place in the Pædobaptist ministry, thinking it strange or "singular that Paul should have written what he did," and not something else, better suited to his taste, I can only say it is not strange that he was easily jostled out of his then position, and carried to the other side.

I think a fair and common sense interpretation of the passage will show it to contain merely a strong caution to Christians not to trust too much to outward ordinances, and indulge wrong passions at the same time, and that caution impressed by a reference to the case of the Jews in the ancient Church. They witnessed the miracle, and passed safely through the Red Sea—they were conducted on their journey by the guiding pillar of a cloud, and sat under its shade by the way; they all ate of the manna which was miraculously supplied from heaven; they all drank of the water which was miraculously brought from the rock, and participated in all the spiritual privileges connected with these things, or with the Church in the enjoyment of these miraculous privileges. Yet, notwithstanding all these outward manifestations of God's favor, many of them were cut off in the desert and fell short of the promised land. The being "baptized unto Moses," in the passage, cannot have reference to *water* baptism.

Moses himself informs us (Exod. xiv. 21, 22) that "the children of Israel went into the midst of the sea on dry ground." And as to the cloud, they were as much under it by night, when it was a "pillar of fire," as by day, when it was a "pillar of a cloud." So we must, in all fairness, understand the term as used in a figurative sense, and the Apostle as guarding Christians against depending too much on outward ordinances and privileges, and at the same time neglecting to watch over their hearts.

I now have done. I wait to see what light the forthcoming sermon from J. W. throws upon the question which I proposed to him in my last—viz. *What, in the Christian dispensation, is the outward sign or ceremonial which refers to the "circumcision of the heart, the putting off of the body of the sins of the flesh,"—and which occupies a corresponding place to that of circumcision in the former dispensation?*

I suppose I have said as much on this subject as may be for the edification of your readers, and I wish to draw off from it lest I come into too severe collision with my baptist brethren.

I have to thank you for the courteous manner in which you have allowed me, in your Magazine, to utter sentiments which, I suppose are decidedly opposed to your own. And yet I feel persuaded that you will admit that the views I have taken of Divine truth in these articles are clear, and consistent, and naturally growing out of a fair interpretation of God's word.

I feel also satisfied that J. W. will admit that the views I have taken, are on the whole, clear, and well founded, if his mind do not feel somewhat stirred up by the impression that I have been too severe upon his views in certain places. I hope if he reply he will not so far misunderstand or misconstrue any of my statements as to make me feel constrained again to defend myself.

It is a sadly common result in such discussions that the matter ends in alienation of the parties from each other, and consequently in injury to the cause in the *promotion* of which both parties are interested. I hope it may not be so in this case.

I can with great sincerity assert that I have had no other object present to my mind in the whole discussion than the eliciting and exhibiting of God's Truth, in its own brightness and proportions.

And I trust I can assure your readers of the same on the part of J. W. likewise.

W.

*To the Editor of the Oriental Baptist.*

DEAR SIR,—I have been a subscriber to the *Oriental Baptist* ever since its establishment, and can, with truth, affirm that I have derived not only pleasure but profit from the perusal of its pages. I, therefore do not hesitate in recommending it to all non-subscribers, especially to those among the Baptist body, confidently assuring them that they will be richly rewarded by the result. Indeed, I shall be surprised to learn, that any of the latter who can possibly afford to pay the very reasonable annual charge (only 3 rupees) have refrained from enrolling their names in your subscription list. But I do not now write in order to bestow eulogium, however, well merited, on your admirably conducted periodical—I would refer, at once, to the subject of circumcision, and ask, why all this ado of late regarding its abolition? I see Baptist opposed to Baptist, and to be sure, they could not indulge in a little innocent sparring to settle their differences, without a Pædo-baptist stepping in, with the laudable intention, no doubt, of tripping up the heels of one or other, or both, and erecting a "Fortress" on the site of their discomfiture.\*

Alas! the poor Baptists, what would be-

come of us, were not truth and those stubborn things called facts, ready, at all times, to come to our assistance! The most degraded of the great human family, persons who would take offence at being designated anti-christian, although, at the same time, they are feeding their souls on the husks of a degenerate world, all endeavour to have a pick at us. It is, I am sure, superfluous for me to state, that this remark is not intended to apply to your correspondent "W." who endeavours to prove that circumcision ceased *in toto*, at the death of Christ, and that, therefore, infant baptism, must, as a matter of course, have come in its room. He tells us in your number for November last, of a Civilian who stands deservedly high in the Baptist Church, having, in the course of "a lengthy conversation," admitted "that if he could not prove that it was necessary for Jews to the end of time to maintain the ordinance of circumcision, even in the Christian Church, that he would give up the position of the Baptist Church, and admit the propriety of infant baptism." This appears to my unenlightened mind "passing strange." It is very possible that "W." may have misunderstood the language made use of on the occasion by the gentleman alluded to, but, at all events, I think he would have evinced better taste, had he abstained from giving publicity to the above portion of a private conversation, seeing that the party with whom it was held, is absent from the country, and, consequently, unable to answer for himself. I trust, however, that on his return to the shores of India, it will be brought to his notice, when, I venture to predict, we shall hear a far different version of the matter. One story is good until the other is told, and as we are all liable to errors and mistakes, your correspondent "W." I presume can have no stronger claim to infallibility than the rest of the fallen sons of Adam. For my part, I care not a rush whether circumcision has been abolished or not. Its abolition or retention cannot possibly affect the terms of the commission, "Go teach all nations baptizing them," "he who believes and is baptized," &c., nor, in any degree, invalidate the scripture accounts of the baptisms which took place in the days of the Apostles, on which occasions we are told that the parties *went down into the water*, &c., and that "those who *gladly received the word* were baptized," &c. &c. I should like to know what this affair of circumcision, to which we are so often referred by our opponents, has to do with these plain and simple truths. Permit me to take the liberty of recommending our brethren to abstain from further controversy among themselves on this point. I need scarcely remind them, that the enemy is ever on the look out for what may appear to them adverse movements in the Baptist camp, of which they

\* "Q." is not quite correct here; our esteemed Pædo-baptist correspondent "W." was one of the earliest in the field.—Ed.

will not fail to take immediate advantage. Ask the opinion, on the subject in question, of a plain, honest-hearted man, one possessed of "simplicity, and godly sincerity," well acquainted with his bible, though, perhaps, deficient in "fleshy wisdom," and I am much mistaken if you will not find it to embody the sentiments contained in the following lines :—

Whether circumcision be, or not,  
Binding on Israel to fulfil,  
Matters little, for well I wot,  
*Baptizo* is *Baptizo* still.  
Should its abolition be a fact,  
As we, by some, are oft advised,  
Yet, the command remains intact,  
*Repent, believe* and be baptized.

Q.

## Essays and Extracts.

### A BRIEF NOTICE OF DR. CARSON'S WORK, "BAPTISM IN ITS MODE AND SUBJECT."

DR. CARSON is decidedly the most powerful writer on the Baptist side of the field of controversy. \*He may be fairly said to have set the matter here treats of for ever at rest. Yet deservedly as we acknowledge him as the ablest advocate of adult immersion, we would gladly refer our brethren with whom we have the misfortune to be at issue, to the New Testament, for proof of the truth of our doctrine and practice. By this observation we do not intend to disparage the writings of this truly eminent man. All we mean is, that the scripture is sufficient in clearness and evidence, to enlighten and convince all who will submit to its authority with the docility of children. It is our firm conviction, that the differences which exist among Christians on this, and every other revealed truth, are to be ascribed to the fact of their resorting for decision to the fallible writings of men instead of the Book of God. Treatises of deserved celebrity may be safely consulted, but it is not to them that Christians should in the first instance, have recourse. The evil arising from this process is that the prejudices which are acquired by perusing such works, are brought to bear on the Bible itself, and the dicta of men are not unfrequently received as the truths of God.

We are of opinion, however, that as far as the signification of the term baptism is concerned, which can be ascertained only by a reference to the use of the Greek language, Dr. Carson's treatise relating to that subject should be read by every person who is desirous of obtaining correct information in regard to it. Our author has ransacked, more than any other man that we know of, the whole range of Greek literature, both sacred and profane, and has most satisfactorily proved that the meaning

of the word Baptism is *immersion*, and immersion only. According to Dr. C. *baptize* is derived from *bapto*; which latter word signifies to dye by dipping. The doctor's doctrine may be stated in his own words.

"1st, *Bapto*, except when it signifies to dye, denotes *mode*, and nothing but *mode*. 2ndly, *Bapto* and *Baptizo* are exactly the same in meaning, as to increase or diminution of the action. 3rdly, There is one important difference; *Bapto* is never used to denote the ordinance of baptism, and *Baptizo* never signifies to dye. The primary word has two meanings, the primary, to dip; the secondary, to dye. But the derivative is formed to modify the primary only. 4thly, *Bapto* means also to dye. And although this meaning arose from the mode of dyeing by dipping, yet the word has come by appropriation to denote *dyeing* without reference to *mode*. As this point is of material consequence in this controversy, I shall establish it by examples that put it beyond question. Nothing in the history of words is more common than to enlarge or diminish their signification. Ideas not originally included are often affixed to some words, while others drop ideas they originally asserted. In this way, *Bapto*, from signifying mere *mode*, came to be applied to a certain operation usually performed in that mode. From signifying to dip, it came to signify to dye by dipping, because this was the way in which things were usually dyed. And afterwards, from dyeing by dipping, it came to denote dyeing by any manner. A like process may be shown in the history of a thousand other words."

These conclusions are at once consistent and convincing, and show the author's profound acquaintance with the philosophy of language. A Churchman, however, in a "note" inserted in Mr. Bickersteth's work on Baptism, has attempted to dispute their accuracy, with what success will be apparent from the follow-

ing quotation :—"These remarks," says the writer, "are distinct and clear. They are also substantially true. But it is most strange the clear-headed author does not see how expressly they overthrow his own theory. He has given us the strongest warrant for extending the meaning of *Baptizo*, by showing us the like extension in its primitive, *Bapto*, from the very same cause. He has proved that the idea of mode is secondary, and non-essential, when *Baptizo* is applied to the sacrament of Christ, by proving the very same of its primitive, *Bapto*, when used in the sense of dyeing. The author has left no link wanting in his own refutation. The two words originally signify the same as to mode, *Bapto* acquires the secondary sense of dyeing in any manner. *Baptizo*, from baptizing by dipping, comes to denote baptizing in any manner. What analogy can be more perfect? What justification of the practice of the Church can be more complete?" All this is as pure a specimen of sophism as was ever forged by schoolmen, and for its triumphant refutation, we refer the reader to Dr. Carson's work. "We will, however, content ourselves by citing a part of the reply, to show how easily he has demolished the reasoning of the Churchman. "The next link is," writes Dr. C. '*Baptizo* acquires the secondary sense of baptizing.' This link is pot metal; it will break the first snap. What does he mean by the word baptize in these circumstances? Does he mean that it designates the ordinance to which it refers without the expression of mode? If he does, he is wrong; if he does not, it is nothing to his purpose. What can baptize in its appropriated application mean, but to immerse for a particular purpose? Is this any thing but the primary meaning of the word with a particular reference? The writer confounds the appropriation of a word with a secondary meaning acquired by gradual use. When a word is appropriated, it is taken in its proper sense at the time of its appropriation, when a word has acquired a secondary sense by use, it has departed from its primary sense. To make the thing still more plain, let us take another word for illustration, and suppose that *raino*, to *sprinkle*, had been used. According to our author's way of criticising, it would be said, the word primarily signifies to *sprinkle*, but as applied to the ordinance of Christ, it signifies secondarily to *rain*. Now what can *rainize* mean, in

such circumstances, but to *sprinkle* for a particular purpose, to sprinkle with reference to this ordinance? Would there be here any departure from the primary meaning of *sprinkle*? Let us again illustrate by the Passover. The Jews were commanded to *sprinkle* the blood on the door-posts. Now does *sprinkle* in this command lose the idea of mode, and refer to the performance of the rite without reference to *sprinkling*? The next link of the chain is, '*Bapto*, from dyeing by dipping, comes to denote dyeing in any manner.' This link is as strong as adamant. I admit that I have taught this; but this chain is like the toes of Nebuchadnezzar's image, partly of iron and partly of miry clay. The next link is of clay of the most brittle constitution. '*Baptizo*, from baptizing by dipping, comes to denote baptizing in any manner.' This is mere mud. *Where is the proof that the process has actually taken place?* Had the change taken place, my doctrine would recognise it; but there must be proof of the actual change. Even were it in proof that the change had actually taken place, though my doctrine must recognise it, it would not prove that any thing but immersion is Scripture baptism. Any change in the word, after its application to the ordinance, is of no authority, as to its use in reference to the ordinance. Had sprinkling been universally adopted at any period, in place of immersion, by those who spoke the Greek language, and had the word which now designates immersion been applied to sprinkling, the fact would have no weight at all, in proving that sprinkling is warranted by the Scriptures. The meaning of the word, in reference to the ordinance, must be determined by its meaning at the time of its application to the ordinance. Its meaning in the ordinance must be determined by its sense in the language at the period of appropriation, not by its use in Church history in after ages. Does not any one see that a secondary meaning conferred after the institution of the ordinance, can have no bearing on the question? If in its appropriation to the ordinance, it signifies *immerse*, as the writer admits, immersion it must be for ever, as far as Christ's authority is regarded."

Dr. C.'s work is also very valuable as containing the most complete refutation of the various theories constructed by Pædobaptists in explanation of the meaning of the term baptism. Mr. Ewing's

"pop," and his eight other different meanings of baptism; Dr. Henderson's "to stand," and President Becker's "purify," with the generally received significations of "sprinkle" and "pour," have all been most clearly exposed, and thoroughly exploded while the numerous instances of collisions among these men, who have combined to defend a common cause, are shown as affording a powerful presumption that that cause lacks the *unity* of truth. He has likewise shown that Dr. Wardlaw, President Becher, and Mr. Ewing, universally acknowledged as the ablest champions of the Pædobaptist cause, are as diametrically opposed to one another, as he is to each and all of them. Hence the *moral* argument, on which Dr. C. insists with great, and we think, proper emphasis, that their cause is a false, and consequently, a hopeless one.

Dr. C.'s strictures on the term baptism in its figurative application to the Christian ordinance are as original as they are correct. "Baptism of the Spirit;" "buried in baptism;" "putting on Christ in baptism," and similar Scripture phraseology, in which the figure is founded on the *literal* meaning of the term, are disposed of in his usual masterly style.

As it regards the *subjects* of baptism, Dr. C. has taken his stand on the vantage ground of our Lord's commission to the Apostles, from which he shews us with the light of a sunbeam, that none but "believers" and "disciples" ought to be baptized. This with him is the "*one baptism*" of the Holy Scriptures. And he proceeds to show that, although it were possible to extract infant sprinkling from the New Testament, yet all who have been baptized in infancy, are bound, on the authority of the "*commission*," to submit to immersion on a profession of their faith.

Dr. C.'s objections to the arguments based on the Abrahamic Covenant in support of infant baptism, deserve the attention of our Pædobaptist brethren. If that covenant were a rule to guide Christians to their duty of baptizing their infant offspring, but a few only could see this duty, and that imperfectly, from the admitted difficulty of the subject. He shews to a demonstration, that no spiritual privileges were ever connected with circumcision as a seal of the covenant which God made with Abraham, a point which has been so strenuously contended for by Pædobaptists. Inasmuch, argues Dr. C., as the

seal did not apply to *female* children, from whom God would not withhold such privileges, if he indeed, intended to confer them on the male offspring of Abraham, it necessarily follows, that the seal is *not* an evidence of the grant of such privileges. If in conferring spiritual privileges on Abraham's infant seed, God chose to indicate the gift by a seal, he would certainly have selected one which would apply to the whole of Abraham's offspring without respect to *sex*. We must express our surprise that any reasonable man can fail to perceive the inference clearly deducible from these premises.

The axioms, or first principles, which Dr. C. lays down as so many redoubts and batteries in support of the cause advocated by him, must elicit the highest admiration of his intelligent readers. A process of reasoning this, which while it makes his positions impregnable, renders his victory at once certain and complete. As the truth of these canons cannot be questioned, the success of the author is decisive. "If what Mr. Carson terms axioms," says the *Congregational Magazine*, "are indeed such, the matter is forever set at rest; and except prejudice or an obstinate determination to reject the obvious dictates of the Spirit continues to operate, the whole Christian world must forthwith embrace the principles of *Anti-pædobaptism*." This is language of more than ordinary force and honesty; but if there is in it any insinuation of a doubt as to the truth of the axioms it comments upon, the *Presbyterian Review* comes to our relief to remove it, for, says the editor of that periodical, "we have no fault to find with Mr. Carson's axioms."

Throughout this lengthened controversy, Dr. C. deals in the soundest logic, and perhaps not the most keen-sighted of his opponents may succeed in convicting him of the use of a sophism, or an enthymeme. He is, moreover, clear-headed to a marvel. He analyses the various bearings of an argument with the acuteness of a philosopher, and dissects the fallacies of his antagonists with wonderful precision. The light of his logic steadily gleams through his learned pages, discovering with equal distinctness, the errors which he condemns, and the truths which he defends. Although he reasons with irresistible force, yet he never unravels the "*Gordian knot*," of an argument in the fashion of Alexander, and while he almost over-

whelms the reader with the weight of his evidence he never argues in a circle, or proves too much. As an instance of the very luminous mode of Dr. C.'s reasoning, and of his critical acumen, we refer to his "examination of the doctrine of Archbishop Whately on the subject of the burden of proof, with a view to its bearing on infant baptism, episcopacy, and religious rites." The reader will perceive how triumphantly our author has demolished the theory, propounded by one who is at present regarded as the first logician of Europe. Well might the CHRISTIAN FREEMAN say of Dr. C., that the great and almost singular excellences of this most extraordinary man, are his clear philosophical conceptions, and his fearless philosophical spirit. Even the German exegetical writers "are only scholars; the *true critic* is made up of the scholar and philosopher combined."

The *spirit* of Dr. C.'s polemical writings has been condemned as unmeasuredly severe and highly discourteous. Indeed when we hear him say, "Down, driveller," and, "If I do not, without distressing a muscle, put him under my feet," we feel at a loss how to justify such language upon Christian principles. It may be remarked however, that phraseology such as this is nothing more than an indication of the author's consciousness of superiority over his antagonists. As in the defence of truth he acts solemnly and deliberately, he is compelled at times to vent his honest indignation in somewhat emphatic expressions at the advocacy of what he deems evident and oft-exploded errors. So long as firmness, independence, and an uncompromising spirit are not only justifiable but praise-worthy in a Christian controversialist, Dr. C.'s accusers must abandon their attempt to injure his fair fame. The man who writes with such exemplary impartiality, candour and fairness, does not stand in need of the assistance of a *bad spirit* in the elucidation or enforcement of his views. Having "loved truth more than peace," and having had the unpleasant task of combating perverse prejudices, and an obliquity of intellectual vision; his blows were hard, his jibes cutting, and his criticism withering. In thus endeavouring to defend Dr. C. against the charge of writing in an angry and unchristian temper of mind, we would call the attention of our readers to Peter Edward's treatise on Infant baptism, and Baxter's structures upon the Baptists, that they

may know where, with far greater truth, to rest the charge of a *bad spirit*. Dr. C. writes with the seriousness almost of an apostle. "As in the Baptismal controversy, I have taken the side opposed to interest and popularity, I could have no temptation to become a Baptist. Knowing the strength of prejudice on the other side and the odium attached to the truth on this question, I have, from the commencement of the examination of the subject, acted with utmost caution and deliberation. I have no pleasure in reproach or persecution. To me, it was a very serious sacrifice to change my views on this question. All the other points in which I differ from the dominant sects of this country, do not give so much offence to the world as does the difference on the subject of Baptism. I anticipated the end, I counted the cost, and I am daily paying the instalments." Again, "Could the writer satisfy my conscience that newly born infants are disciples of Christ, he would relieve me of a considerable part of the burden of the cross of Christ. Nothing is so offensive in the country in which I reside, as to refuse to baptize infants. Men will not understand it any other way than as denying infant salvation. I have no pleasure in being odious to the world, still less in being disliked even by the people of God. I cannot wrest the scriptures in order to please men; nor to retain popularity even among Christians. *I have lost this world.* I do not wish to lose both worlds. What Christ has shewn me in his word, I cannot conceal or pervert. I must not be ashamed of his word more than of himself. I fight for no church, for no party. I do not even make my past attainments my standard; I am willing to advance or recede, as I am made to hear the word of command." Who can sufficiently admire such a spirit as this! Who can rest satisfied without an endeavour to attain such a spirit in order to bring it to bear on the examination of all revealed truth.

In publishing his first great work on baptism, Dr. C. wrote, "Should I not make a single convert, I shall not be disappointed. My first desire is to approve myself to my Lord." We believe that he had the satisfaction, before his death, of witnessing not a few Pædobaptists change their views and practice, by reading his work; but certain it is, that his entire publication under notice, has lately not only attracted considerable attention in England and America, but

has been greatly instrumental in leading a very large number of laymen, and nearly a dozen ministers of various Pædobaptist denominations, to the "truth as it is in Jesus." Among the latter, the most interesting instance is, that of the Rev. Mr. Wallace, late a minister of the kirk of Scotland. Being an enthusiastic admirer of Dr. C.'s writings, Mr. Wallace took up his work on Baptism, but dropped it at once, through fear, as he confessed, of its tendency to unsettle his cherished sentiments. His conscience not affording him any peace, for having thus dismissed the subject, he resumed the study of the work with serious attention, and the result was a total change in his opinion and practice. We fear that there are not a few among our Pædobaptist brethren who, like Mr. Wallace, are afraid to approach our author, lest their consciences call upon them imperatively to submit to what is deemed an unpopular doctrine. We feel assured, however, that minds in which a sincere love of the truth predominates over prejudice, and which are superior to unfavorable influences, the work of Dr. Carson cannot fail thoroughly to instruct, enlighten and convince.

We conclude this imperfect notice by citing the following highly eulogistic remarks from the pen of an eminent Pædobaptist, on the character of Dr. C., as a writer.

"It appears to me that the friends of evangelical religion at large, are deeply indebted to him, (Dr. C.) how tardy soever they may be in making the acknowledgment. Other men of far inferior calibre have had their honors heaped upon them; but do I speak more than the words of truth and soberness, when I say that here is a man who has advanced every subject on which he has written, and who in some respects is in advance of the age in which he lives—here is a man, a mere shred of whose capital has made some men of small means great, and some really great men, greater still—himself all the while more unassuming than his fellows. Among his excellencies I have always rated high his impartiality and singleness of purpose. One is never in doubt that his object is truth, and that his determination is to follow evidence whithersoever it leads, untrammelled by system or sect. The freedom from bias and independent honesty in argument ever evinced by this writer, are qualities which we have greatly to desiderate in many controversialists of the present day." M. W.

## THE THEORY OF DEVELOPMENT.

In these days, when so much ingenuity is evinced in endeavouring to reduce man to the elements of nature, it is important clearly, to see wherein the human mind, when permitted to be manifested, differs from that of mere animals. If a dog had a brain like a man's, say some physiologists, he would be reasonable and religious. This is the same as saying, if a dog were human he would not be a dog. All such *ifs* are simple impossibilities, because what is one thing cannot be another. A human brain belongs to a human being, and no other being ever had such a brain; and yet the brain no more makes the man, or the dog, than the man or the dog makes the brain. God constitutes his creatures, and he has determined that no creature on earth but man should voluntarily control his impulses for moral purposes. Man can train himself by the apprehension of a will wiser than his own, but animals cannot will otherwise than as their senses may impress them and excite desires. Man can believe in God as a Lawgiver, and he can *wish* to love his neighbour as himself, because he can perceive that it is essential to the well-being of all intelligences endowed with active powers, that they should mutually regard each other's interests, or they would be mutually injurious. Where are the morals of beasts—and what are their charities. Can a brute reflect on the probable effect of his conduct on the feelings of another? Can it perceive any evil in its will? Is it capable of acting conscientiously? Can it put itself in relation to history? Can it arrange past facts into new pictures? Can it obey God, from love and gratitude? Can it trust to his hand? It can do nothing of the sort, and, therefore, until these expounders of natural history, who include Omnipotence only as a part of the theory of development, have brought forth for us some specimen of a quadrumanous or other mammal, not born of woman, but yet devout towards God, and, consequently, conscientious towards man, we must take the liberty of doubting their admission to the councils of the Almighty. But, alas! it is easy to find men so far resembling brutes, that they neither venerate the Author of their being, nor justly regard the claims of their fellow creatures. But they are not forced to remain in such a state. If they are not idiotic, they may so attend to the doctrines of nature and revelation, as to see that the Maker of beauty is a proper object of love, and that He who harmonizes the universe by light must be the source of blessedness to all who obey His laws.—*Dr. Moore's "Man and his Motives."*

## PARENTAL AUTHORITY.

Love, itself may abuse power. Howard was, as a philanthropist, a blessing to the

world, but, as a father, however affectionate, he seems to have been unwise; a mistaken sense of duty caused him to pierce his own heart. He thought it his duty to insist on obedience merely to the authority of parental power, instead of enforcing it by the attractiveness of fatherly feeling and consistency. Natural faith and affection are not blind, but well able to distinguish their proper objects. He taught his child, while still an infant, not to cry, and never in all its childhood permitted it to have what it demanded with tears. God forbid that our Father in heaven should thus treat us. He expects us to be in earnest. But, said Howard, the government of a being that cannot reason about the fitness of things should be only coercive and in fear. He overlooked the discernment that is keener than reason; he forgot that the heart has to be educated as well as the head, and that it is ruled aright only as long as love is visible in power. A child that must always govern its feelings from fear of others, will soon be a hypocrite and a tyrant. When the fetters upon it are removed, the soul will rush into selfish extravagance, and perhaps perish; like a bird from a cage, unfit to use its wings, and aiming only at pleasure, while incapable of providing for its own wants. Thus Howard's son was in infancy coerced without fondness; in youth *commanded* to be moral; in manhood, became debauched, and then mad.—*Ibid.*

### THE POETRY OF TRUTH.

ALL great and good thoughts are truthful and practical, and true poetry itself is so. But when poetry is realized, slow and shallow minds lose sight of the poetry, as if it were not in the facts before them. They look at the outside of the materials, and forget to look for what is in them. They admire the carved foliage of the chapters, but see not the shekinah; they are dazzled at the blazing brilliance of the gems upon the high priest's breastplate, but discern no divine meaning in their renderings of light; they handle the wires of the electro-telegraph, but perceive not the tractable lightning, and feel not the grandeur of the thought, that man has made the glittering arrows of the Almighty the medium between soul and soul hundreds of miles apart. They acknowledge that the prophet's words are poetical when he says, 'for stones they shall have iron;' but they see nothing of this truth in thousands of miles of railway, and the means of bringing this broad fair world of minds into one compact and sensitive community. The poetry of truth is nothing to those whose business is only a trade, and knowledge is valued only as a saleable commodity by those whose souls live in the market.—*Ibid.*

### SELFISHNESS.

UNHAPPY man—most wretched of all disconsolate lovers—in love with thyself! Most unworthy is the object of thy affection; but, alas! it will incessantly obtrude itself, and utterly shut out even the capacity of enjoying a pleasant thought. How can he rest upon his heart's love, who is forced to show himself so much attention as to exclude all other objects, as if God had not another creature worthy of his care. Even Narcissus saw something to admire: though but the reflection of himself, it returned his smile; but he who thinks only of himself, sees nothing that can permanently please him. The world of light is a blank creation to such a soul, and compared with it, an oyster at the bottom of the sea is a princely being, since it voluntarily opens its shell that life may play about its heart; and when the sunshine reaches down to its home it feels that it is alive with its neighbours; for even the creeping things in the great deep have senses, and rejoice in the use of them.—*Ibid.*

### CONCLUSION OF BAPTIST NOEL'S ESSAY ON CHURCH AND STATE.

THE Union of the Church with the State is doomed. Condemned by reason and religion, by Scripture and experience, how can it be allowed to injure the nation much longer? All the main principles upon which it rests are unsound. Its state salaries, its supremacy, its patronage, its compulsion of payments for the support of religion, are condemned by both the precedents and the precepts of the Word of God. We have seen that it sheds a blighting influence upon prelates, incumbents, curates, and other members of Churches. It adds little to the number of pastors, it distributes them with a wasteful disregard to the wants of the population, and it pays least those whom it ought to pay most liberally. It excludes the Gospel from thousands of parishes; it perpetuates corruptions in doctrine; it hinders all Scriptural discipline; it desecrates the ordinances of Christ, confounds the Church and the world, fomenting schism among Christians, and tempts the ministers of Christ both in and out of the Establishment to be eager politicians. Further, it embarrasses successive Governments, maintains one chief element of revolution in the country, renders the reformation of the Anglican Churches hopeless, hinders the progress of the Gospel throughout the kingdom, and strengthens all the corrupt Papal Establishments of Europe. Worst of all, it 'grieves' and 'quenches' the Spirit of God, who cannot be expected largely to bless the Churches which will not put away their sins.

But when it shall be destroyed, we have

reason to hope, that the Churches will revive in religion speedily. Sound doctrine will then be heard from most of the Anglican pulpits; evangelists will go forth into every part of the land; Scriptural discipline will be restored; schism will be mitigated; Christian ministers will cease to be political partizans; we may look for a larger effusion of the Spirit of God; and England may become the foremost of the nations in godliness and virtue. Let all who fear and love God arise to accomplish this reformation. The work which our martyred forefathers began in the face of the dungeon and the stake, let us in their spirit complete.

If any one is undecided respecting the principles advocated in this work, let him compare the arguments adduced by Hooker and Warburton, by Chalmers and M'Neile, by Gladstone and Birks, on the one side, with those advanced by Dick and Graham, by Ballantyre and Conder, by Wardlaw, Vinet, and Gasparin, on the other. Let him study the history of the Free Churches of Scotland and of Vaud. Let him attentively examine the phenomena of State Churches in Scotland, in Switzerland, and in France. Let him examine, as they are developed by Mr. Baird, the grand results of spiritual liberty in the United States. And let him determine his conduct without regard to interest, fashion, or friendship, in loyalty to Christ, and as accountable to the heart-searching God.

Since many will hold back from even an examination of truths which entail momentous consequences to themselves, each disciple of Christ, who ascertains the separation of the churches from the State to be his Master's will, must count it an honour to serve him singly if need be, in this conflict. Great events in history have waited on the actions of a few intrepid men. Hampden, by his resolute resistance to an act of tyranny, awoke in his countrymen the spirit which secured our liberties. The gallantry of Clive saved our Indian empire. Luther long thought and laboured almost alone. The extensive revival of the last century was owing, under God, to Wesley and Whitefield, with very few companions. Let each member of the Establishment, therefore, who comprehends this duty, determine that he will, without waiting for the decision of others, do his utmost in the name of Christ to secure the freedom of the Anglican churches from the fetters of the State. Members of congregations, who already maintain your ministers in connexion with the Union, by which your own functions are abandoned and your Ministers fettered, release them, and recover your own sacred rights, by declaring that you will be free. A few such instances in London, Manchester, Liverpool, Leeds, and Birmingham, would awaken the whole nation to their duty.

With greater confidence I address my brethren of the free churches. There should be no longer disunion or sloth. Independents and Baptists, Wesleyans, and members of the Free Church of Scotland, let us all, with united voices, from Caithness to Cornwall, claim, in the name of Christ, the Christian liberty of the British Churches; and this generation may yet see accomplished a second Reformation more spiritual and not less extensive than the first.

Above all, let us take care to fulfil this duty in a Christian spirit. No religious cause requires irreligious means for its advancement. Let us disgrace ourselves by no railing, condemn all personal invective, and be guilty of no exaggeration, for these are the weapons of the weak and the unprincipled; but uniting with all who love the Redeemer, let us recognise with gratitude every work of the Spirit within the Establishment as well as without it. And with much prayer, with constant dependence on the Holy Spirit, with a supreme desire to glorify God, and with an abundant exercise of faith, hope, and love, which are our appropriate armour in every conflict, let us persevere in our efforts, till the blessing of God renders our triumph a decisive step towards the evangelization of the world.

## THE MISSIONARY'S FAREWELL.

BY FANNY FORESTER.

"MY heart is heavy with sorrow. The cup at my lips is very bitter. Heaven help me! White hairs are bending in submissive grief, and age-dimmed eyes are dimmer with tears. Young spirits have lost their joyousness, young lips forget to smile, and bounding hearts and bounding feet are stilled. Oh the rending of ties, knitted at the first opening of the infant eye, and strengthened by numberless acts of love, is a sorrowful thing! To make the grave the only door to a meeting with those in whose bosoms we nestled, in whose hearts we trusted long before we knew how precious was such love and trust, brings with it an overpowering weight of solemnity. But a grave is yawning for each one of us; and is it much to choose whether we sever the tie that binds us here to-day, or lie down on the morrow? Ah! the 'weaver's shuttle' is flying; the flower of the grass is withering; the space is almost measured; the tale nearly told, the dark valley is close before us—tread we with care! My mother, we may neither of us close the other's darkened eyes, and fold the cold hands upon the bosom; we may neither of us watch the sod greening and withering above the other's ashes; but there are duties for us even more sacred than these. But a few steps, mother; difficult the path may be, but *very* bright—and then we put on the robe of immortality,

and meet to part never more. And we shall not be apart even on earth. There is an electric chain passing from heart to heart through the throne of the Eternal; and we may keep its links all brightly burnished by the breath of prayer. Still pray for me, mother, as in days gone by. Thou bidst me go. The smile comes again to thy lip, and the light to thine eye; for thou hast pleasure in the sacrifice. Thy blessing! Farewell, my mother, and ye loved ones of the same hearth-stone!"

### THE SEPARATION.

[Written by Mrs. JUDSON since her settlement at Maulmain, and addressed to her father.]

A WELCOME for thy child; father,  
A welcome give to-day,  
Although she may not come to thee,  
As when she went away;  
Though never in her olden nest,  
Is she to fold her wing,  
And live again the days when first  
She learned to fly and sing.

Oh! happy were those days, father,  
When gathering round thy knee,  
Seven sons and daughters called thee sire,  
We come again but three:  
The grave has claimed thy loveliest ones,  
And sterner things than death  
Have left a shadow on thy brow,  
A sigh upon thy breath.

And one—one of the three, father,  
Now comes to thee to claim  
Thy blessing on another lot,  
Upon another name.  
Where tropic suns for ever burn,  
Far over land and wave,  
The child whom thou hast loved, would make  
Her hearth stone and her grave.

Thou'lt never wait again, father,  
Thy daughter's coming tread;  
She ne'er will see thy face on earth,  
So count her with thy dead;  
But in the land of life and love,  
Not sorrowing as now,  
She'll come to thee, and come, perchance,  
With jewels on her brow.

Perchance! I do not know, father,  
If any part be given  
My erring hand, among the guides,  
Who point the way to heaven;  
But it would be a joy untold  
Some erring foot to stay;  
Remember this, when gathering round,  
Ye for the exile pray.

Let nothing here be changed, father,  
I would remember all;  
Where every ray of sunshine rests,  
And where the shadows fall,  
And now I go; with faltering foot,  
I pass the threshold over,  
And gaze, through tears, on that dear roof,  
My shelter never more.

[*American Journal.*]

## Narratives and Anecdotes.

### THE CONVERTED SOLDIER.

SOME christian friends were once conversing together of the various ways by which they had been brought to a knowledge of the truth; among them was a young man in the full dress of a soldier. A minister who knew his history, requested him to relate it to the others; with much hesitation he complied.

He commenced by referring to the days of his youth, when under the fostering care of pious parents. Their instructions and prayers, their holy example and tears, which he had resisted, he alluded to with deep feeling. After a course of sin and folly, he said that at length he enlisted as a soldier.

"Before I left my native land," he continued, "my father offered to buy me off; and my mother implored me not to leave her. 'O my son,' said she, 'my only son!—my only child!—do not break my heart, and draw down the curse of God upon your head.' I felt I loved them. Gladly would I have stayed at home; but their religion, it was their religion, not them, I hated; and to get away from *it*, I resolved to go away from *them*. Being an only child, it was too

much for the already broken heart of my tender mother to bear; and, praying for her unworthy child, she sank into the grave soon after my departure.

"When far off at sea, one day on changing my linen, a small Bible dropped out from the fold of a shirt. My mother, concerned for my salvation, had placed it there when she had put up my clothes. I felt mad with rage, snatched it up, ran on deck, and cast it overboard as far as I could throw it.

"When I joined my regiment, I threw off all restraints, and went deep into sin. The number and nature of my sins make me tremble and blush when I think of them. I regarded not future consequences; and nothing but grace abounding to the chief of sinners could reach my case.

"I was engaged one day with my companions in our usual profane manner, when the sound of distant psalm-singing broke upon my ear. My attention was arrested; I stood, still and listened; and thoughts altogether different from any which had heretofore occupied my mind laid hold upon it. Tears ran from my eyes. *Home* stood

before me,—my father's and mother's prayers,—the grief I had caused them,—Sabbaths at home,—family worship in my father's house,—my heinous sins against God,—all came crowding upon my remembrance, until I shook and trembled in view of the wrath of God to which I stood exposed, and which I thought had then overtaken me. My companions at first mocked at my distress, and then left me. I walked towards the place whence the sound of singing had proceeded, and I found a missionary preaching to a congregation of negroes. I lay down under a bush, and heard the remainder of the sermon, and heard also when they were to meet again for worship.

"It would be impossible to describe how my nights and days were passed till then. I had no Bible; nor was there in the regiment a man to whom I could apply for advice and instruction. At the time appointed, I was again secreted behind my bush; but the sermon served only to recal my guilt.

"I had been a leader to the regiment in its follies and wickedness. Again and again my companions urged me to join them; some coaxed, others swore, many laughed, and all mocked me. I fearlessly made known to them the change which had taken place in my mind, what now were my views and feelings regarding the sins with which we were chargeable, and what would be the sad and everlasting consequences if we persisted in our wicked courses, and refused to repent and turn to the Lord. The whole barracks now rang with the tale of the change in me. Many said, 'He is mad!' others, 'That a glass of rum would one day cure him.'

"I had gone to almost every man in the regiment enquiring for a Bible; but could find none. A person holding office in the town, hearing that I was searching for a Bible, sent me word to call on him, and he would give me one: Without delay I called on him. He handed me a small parcel carefully wrapped up, and sealed with the inscription 'Holy Bible' written upon it. I thanked him for it, and hastened back to the barrack-room. You may imagine what was my disappointment and mortification when, upon opening the wrapper, I found a dirty pack of cards! The room rang with shouts of 'Well done!'—'It serves him right!'—'Just as it should be, my boys!' and so on.

"As a retreat from my persecutors, I now spent much of my time in the woods, and under the bush where I first heard the missionary preach. In my supplications to God, I prayed to be directed where I might find a Bible. You may judge of my surprise, when one day, on coming to the bush, I found under it a new Bible. Overcome with joy, I fell on my knees, and

thanked and praised God for the gift; but when I had finished my devotions, I heard a rustling among the bushes, as if some one approached me. It was the *missionary*. He informed me that, on a previous occasion, while waiting for his congregation, he overheard my prayer for a Bible; he had brought me one, and had listened to the thanksgiving I had rendered to God for it. I then received from him such instructions and advice as encouraged and comforted my spirit. I attended his ministry; nor was it long before the Lord appeared for my help. Faith cometh by hearing. After a short time, I could adopt the language of the apostle and say, 'Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ.'

"The great question now was, 'Lord, what wilt thou have me to do?' I commenced reading my Bible in the barracks in the evening. This was met by great opposition. To drown my voice, my comrades sang songs; others cursed and swore, and many laughed and mocked; a few, however, night after night, gathered around me, and listened with attention to the Word of God; nor did they hear, I hope, in vain. By steadfast, unflinching, and upright christian conduct, the Lord making his grace sufficient for me, I put persecution to shame. They at last let me alone, apparently more afraid of my attacking them than manifesting any disposition to attack me. So completely did persecution cease, that while some appeared to fear me, I found almost all ready to do me a kindness.

"Such had become the happy state of things, when the regiment was ordered home. I then obtained leave of absence to visit my father, that I might confess my sins against him, and obtain his forgiveness and blessing. At length my native village appeared to view, bringing with it many a painful recollection. It was at last reached and entered, and my father's house appeared in the distance. I hastened to fall at his feet. I had not proceeded far up the street, when I met a funeral, and recognized a near relative walking as chief mourner. I enquired of a looker-on whose funeral it was. He told me. Alas, it was my beloved father's! I followed it as well as I could, and at the grave threw myself on the coffin, scarcely conscious what I did. When I was recognized, it was murmured around,—'He has brought down their grey hairs with sorrow to the grave!' O that this accusation had been false; but it was too true!

"When I look back on the many dangers I have passed, and reflect on the varied and great temptations to which I have been exposed, with the snares also that have been laid for my feet, I would exclaim, '*Kept by the power of God!*' Thus I have given you a faithful account of what God has done for

my soul. To me belong only shame and confusion of face—to God alone must be ascribed the praise. By his grace I am what I am."

How great the encouragement this soldier's conversion holds out to pious parents to continue in prayer to God for the salvation of the most prodigal of their children! At the same time, how it manifests the importance of early religious education; it was his *early* impressions revived which awakened, awed, and humbled the daring soldier. It was the sound of psalm-singing, which he had been accustomed to hear in the home of his childhood, that arrested his attention, and called up the remembrance of his past privileges and sins. Are *your* children so accustomed to the sounds of *prayer and praise*, that should they, in the providence of God, be far removed from you, the voice of devotion will be sufficient to recal to their minds a mother's voice and a father's prayer? What a place of wonder will heaven be! There the fond mother and affectionate father, in rapturous astonishment, shall meet and embrace their son—their only child, whom on earth they had given up for lost! The transporting event will tune their harps anew, and swell their notes of praise!—*The Church*.

### A SERMON ON NOTHING.

A young clergyman waited on the Patron to a vacant incumbency with the view of obtaining the living. The patron it would appear did not seek to exercise his trust thoughtlessly, and took rather a curious way of proving the young minister's ability. He was one of the good old Scotchmen who despised read sermons and liked the unsteady outpouring of the spirit well. He promised his best consideration to the young man provided he would deliver a sermon from a given text on the following Sunday. This of course was readily acceded to. The patron promised to look out a favorite topic and send it to him. Saturday evening arrived, but with it no text; the clergyman wrote a remembrance of the compact, and was informed that the text would be forthcoming in the morning. The parties met in the vestry room; the patron apologized, told the youth to proceed with the introductory service and that the text would be furnished for him before it was required. The Psalm was given out and sung, the prayer delivered and another short Psalm was given out. As this last was concluded, the "minister's man" walked up the pulpit steps with a slip of paper in his hand as if it was a notice desiring the prayers of the congregation. The minister opened the paper and it contained nothing. He cast a look of bewilderment to the patron's seat, who seemed to enjoy a delight at the clergyman's dilemma. Summoning his

courage he gravely opened the pulpit Bible and read from the book of Genesis that all things were created out of nothing; he entered into a learned disquisition, spoke of the power of those matters, which were generally considered as nothing by the world, and closed a brilliant discourse on the nothingness of man, of his works and of his promises. Service being completed the patron went up to him, shook him by the hand, and introduced him to the elders of the congregation as their future Pastor."—*London Journal*.

## Religious Intelligence.

### Home Record. RECENT BAPTISMS.

*Saugor.* Two believers were immersed in the lake at Saugor on the 20th December last, in the presence of many witnesses; on the 25th February *two*, and on the 18th *three* more in like manner avowed their faith in the Lord Jesus Christ. One of the latter was a private tutor to the Rajah of Tehre. He is a convert from Muhammadanism, and is now adorning the doctrine of God his Saviour.

*Bunares.*—Mr. Small had the pleasure of baptizing Sergeant Major Davis and his wife on the 25th of March.

*Serampore.*—Our friends at this station had the pleasure to receive *three* into their communion by Christian Baptism on the 1st Lord's-day in April; *two* were youthful candidates, granddaughters of the late Mrs. Dr. Carey, and a European attached to the college school as 2nd master.

*Barisdl.*—Our esteemed brother, Mr. Page, had the satisfaction of baptizing *two* converts from heathenism in March last.

*Cuttack.*—Mr. Lacy in a letter dated 23rd March, says,

"We have added eleven at Cuttack during 1848 and thirteen at Choga. Our interests at Choga are growing stronger and fairer. Light has sprung up in darkness, the desert has become a sweet garden. The brethren Bailey and Miller will baptise their first candidate and convert at Pephlee next Lord's-day. We have had sixteen who joined the christian community at Choga during the past year, besides those baptized, and now one of the rájá's foster sons has come out, and a very interesting and promising youth he is, but the old man will not give us any more building ground, so we are going to build without leave: if he likes he can burn down the houses, but I hardly think he will do that; the Commissioner would hear of it."

# THE CALCUTTA MISSIONARY HERALD.

## SAUGOR.

FROM REV. J. MAKEPEACE.

### *Baptism—Interesting account of Mir Nisar Ali.*

March 29th, 1849.—I now proceed to communicate further intelligence regarding our labours and prospects in this new and interesting sphere. Since my last report it has been my privilege to baptize twice—on the 25th of last month (February) two, and on the 18th of the present month, three interesting individuals were immersed on a profession of their faith in Christ, and admitted to the fellowship of the Church. You will rejoice to hear that one of the last mentioned three was our dear and venerable brother from Tehri. He is now clean escaped out of the hands of his enemies, for which deliverance we are bound to ascribe all praise to a gracious and over-ruling Providence. You will remember that, on account of his attachment to Christianity, his life had been threatened; and soon after the date of my last I received intelligence, since confirmed from his own lips, that a cool deliberate attempt had been made to poison him. The circumstances are these: one of the learned men at Tehri, who was embittered against Mir Nisar Ali, (our brother's name,) on account of his conversion, invited him to a feast. The invitation was declined by the old man on the ground that during the whole period of his residence in Tehri he had strictly abstained from attending any kháná whatever. The invitation was again pressed and as steadily declined. Mir Nisar Ali was then told that as he would not make one of the party, some sweetmeats should be sent him. "Very good," was the reply. Towards evening a servant appeared bearing the promised presents. In the middle of the basket containing them was a smaller one in which two particular sweetmeats were deposited. These, the servant was instructed to say, were of a very choice kind, and especially intended for the old man himself; the others could be distributed among the members of the family. Our brother, who was perfectly indifferent to the gift, very leisurely took up one of the sweetmeats which were

pointed out as being more than ordinarily good, and breaking it, threw a piece to a favourite dog, who fell sick, and in spite of medicine and efforts to save it, died four hours after. His suspicions were excited and he determined to make another experiment. He therefore quietly concealed the remainder till the following morning, when, before a number of witnesses, he gave a piece to another dog, who died in like manner, though somewhat more suddenly. No doubt now existed that the sweetmeats had been poisoned for the purpose of making him pay for his Christianity at the expense of his life.

The time of his intended visit to Saugor was now drawing near, and I resolved to go and meet him; being desirous also of preaching and distributing Scriptures in the destitute villages situated on the Tehri road. I sent a trust-worthy servant to apprise Mir Nisar Ali of my approach, and to express my wish that he would meet me at a certain village which I mentioned. The old man had already commenced making preparations, and nothing was required but permission to leave. This permission the father of the Rájá, who is hostile to Christianity, refused to give. The old man replied that he *must* go, and finally resolved that he would not be thwarted in his purpose. Orders were given that he should not be allowed to pass through the city gate, and that no hackery or means of conveyance should be placed at his disposal. His own hackery was already loaded, but was placed by command under strict surveillance. All these precautions, however, were in vain; for about 7 o'clock in the evening, our friend attended, by an adopted son and my servant, who carried a few things which he had hurriedly packed together in a basket, made their escape by a bye-road, where no guard was stationed, travelled all night on foot, passed the confines of the Rájá's dominions and reached my tent between 6 and 7 o'clock on the following morning. Mir Nisar

Ali has left behind him property, &c. to the amount of about Rs. 1,500, and has claims upon the Rájá to the extent of Rs. 2,400 more. The situation he has voluntarily abandoned is worth Rs. 60 per month. Since his arrival at Saugor he has almost constantly accompanied Domingo and myself to the city or elsewhere; and being a well read and intelligent man, as well as a sincere Christian, he may soon render material service, so far as his age will permit, in the work of proclaiming salvation by Christ.

I must not omit to record another interesting circumstance which occurred previous to his departure from Tehrí. In a former communication, I mentioned that our brother had introduced the New Testament into Court, having read some portion of the Gospel by Matthew, in the hearing of the Rájá. Some time after this the father of the Rájá called Mír Nisar Ali aside, and enjoined him not to speak to the Rájá any more "of this way,"—as he was pleased with, and was praising what he had heard.

Since writing the greater portion of the above I have had some conversation with our friend, and become more accurately informed regarding his past history. It appears that though he gave in his *final* adherence to Christianity at the period he met with the brethren at Tehrí, yet that 27 years ago he became firmly attached to the method of salvation as revealed in the Scriptures. This being known to the *then* Rájá of Tehrí he was cast into prison, where he remained for 16 years and 7 months. During 7 years of this period he was allowed for his bodily sustenance only 3 qrs. of a seer of flour and 1 pice worth of salt, *once in every four days*. The Rájá ordered that no one should be allowed to bring him further supplies as it was his wish that he should die. I asked the old man "how he could live on so scanty an al-

lowance." He replied "God knows" and then added with a smile "I did not become even thin upon it." His preservation then and since must, of course, be ascribed to the sustaining energy and protecting power of that God, through faith in whom, the saints of ancient days "stopped the mouths of lions, quenched the violence of fire and out of weakness were made strong."

During the short Missionary trip to which I have above alluded, we declared in about 20 places the words of eternal life. Some time ago also we attended a *Melá* held about 25 miles distant from Saugor. Here we obtained a very favourable hearing and some impression was evidently produced. As it respects our home labours, the Gospel is being published daily either in Saugor or the adjacent villages. Our native service on Sabbath morning is well attended; and our English congregation on Sabbath and Thursday evenings is excellent. A blessed work has commenced, and is still being carried on, both among the native and European community. Another interesting Hindu, holding a respectable appointment there—but of whom I must give particulars in my next—has come to me and declared himself a believer in the Lord Jesus Christ, I have heard from good authority that since he has read the New Testament a change has taken place in his habits. Another and yet another is being awakened through the publication of the word and the power of the Spirit of God. And now I think that at the contemplation of these multiplying demonstrations of the divine favour, this continued "testimony" which the Lord is bearing to the "word of his grace," all doubt must vanish as to whether my sudden and most unexpected call hither was from heaven or of men. Oh "magnify the Lord with me and let us exalt his name together."

## BARISÁL.

FROM REV. J. C. PAGE.

We invite the special attention of our readers to the following interesting account from this important station. Pecuniary assistance is urgently required by the devoted Missionary to enable him to provide places to preach in, as well as residences for several native preachers. Contributions for these objects will be very thankfully received either by Mr. PAGE, at Barisál, or by the Rev. J. THOMAS, at the Baptist Mission Press, Cal.

Friday night, April 6th, 1849.—On the 3rd of March, Monday night, I left Barisál, with John and the three young men. On Tuesday morning we got to Dhándobá. The next day, Wednesday, many of those from Dhándobá, Samudarpár, and Kándirpár, whom some months back I found so wedded to their sins, that I was obliged to abandon them, returned, and with many professions of repentance asked us to take them under

instruction again. After speaking to them, and praying with them, I wrote down their names afresh, and made arrangements for their having a service at Kándipár every Sabbath. They appeared sincere, though I cannot yet wholly trust them. It may be that the Lord has mercy in store for them; and therefore who dare refuse to bring them into the way of mercy?

On *Wednesday* by moonlight we stepped on to *Chhobikarpár*, about 4 miles distant. This, as you may recollect, was the village next to Dhándebá. But the people have for some time been inviting me, and I went to examine them, and judge of them, and I must confess I think pretty well of them. The three days we spent among them were profitably spent. We had much intercourse with the Christians, of whom there are 28 baptized, and 10 unbaptized (children excepted of course); many of the women meet every morning and are learning to read; while the men assemble at night for the same purpose. I have stationed here a man by name *Saran*, who was many years in the Jessore Mission, and was recommended to me in Dec. by our brother Parry. Thus far he has proved himself very useful and has gained the affections of the people. He is almost an old man, of some experience, and I hope will be able to effect much good. For him a house must be put up, and a chapel for the people: the latter I have begun. But the zamindárs have shewn the most violent opposition. They refused to give us ground. When I was there, I was determined to get ground, and when all other means failed, took by a pattáh a part of the compound of a Christian widow. This so enraged the zamindárs that they declared (as always, so now) that 14 murders should take place ere we should be allowed to erect a chapel. We persisted. They tried to assemble their rayats to oppose us. But we carried the day—rather the Lord helped us—for we bought a house, and in a single day put up posts and roof in the face of the gomastás and a large crowd.

On *Saturday* afternoon the 10th, we went on to *Bákal*, distant  $\frac{3}{4}$  of a mile. At about sunset I married two couples, in the open air; a vast concourse of people, too many to be contained in any house, being present.

On *Sabbath* we had two very pleasant services, the people from *Chhobikarpár* and other villages attending. At *Bákal* on *Monday* married another couple. The

Christians at *Bákal* are not what we would wish them to be; but the effects of a long law-suit, which has harassed them for near 12 months have been very injurious. We had a church meeting, when several who had been suspended were re-admitted to communion. Of the native preacher here, I cannot any more speak well. He is neither active nor laborious. I have been reprimanding him very severely.

From *Bákal* we passed on, on *Tuesday*, to *Ashkor*, 3 miles. The next day I married two couples. The people are more settled than they were. They manifest a great desire for regular instruction, which for lack of men I have been unable to afford them. However every other Sabbath they receive some little spiritual good from *Rámjiban* of *Amboliya*. Very few of them have been baptized; but yet I hope well of some. I have begun to raise earth for a chapel; and think that if a faithful and zealous man can be placed here, it will be a very interesting station. There is a large body of people desirous of being taught; should we not then take immediate steps to teach them?

On *Thursday* we passed into *Amboliya*, about 5 miles distant. The next day married one couple. Many heathen present. Here we had a very interesting church meeting. A good spirit of repentance was shewn by several who were under censure. We enjoyed also many opportunities of speaking to Hindus and Muhammadans; of the former not a few seemed to be inclined to join our people. *Rámjiban*, the native preacher here is a zealous, bold, and working man. He possesses some knowledge and has afforded much satisfaction. The school at this place I have recommenced; allowing the teacher, a member of the Church, one rupee for every eight boys. The like arrangement I have made at *Suágáon* and *Digaliyá*, and think it will secure a good attendance.

*Saturday 17th.* Walked on to *Suágáon*, about  $2\frac{1}{2}$  miles (I give the distances, not as we walked,—but in a straight line. It took us to walk  $2\frac{1}{2}$  miles more than  $1\frac{1}{2}$  hours.) On *Sabbath* morning, about 6 $\frac{1}{2}$  o'clock I baptized *Sukhírám* in a tank belonging to a bráhman, a large concourse of people looking on. The night before we had a Church meeting, when *Sukhírám* was examined, and the opinion of all the members given as to his conduct, &c. He is an intelligent man; can read and write; and has lately changed much for the better. He is exceedingly

zealous. I have encouraged his accompanying the native preachers of Suágáon and Ambolya in their work, and making himself useful. I hope after observing how he stands, to take him into my class here, and teach him a year or two. In the afternoon of this day we had the Lord's Supper, and I trust all our services were both profitable and pleasurable. The attendance was exceedingly good; more than the Chapel (which, with the preacher's house, is ready) could hold. On *Monday* I married four couples; who henceforth will live, it is hoped, better lives than formerly.

On *Tuesday* the 20th, we walked on to Digaliyá, a tedious walk of 3 hours. On *Wednesday*, after our usual services, I married nine couples, and the next day seven couples more! Gaurmohan, known to Mr. Pearce and Mr. Wenger, was received at a Church meeting and baptized in the evening of the same day. Of this man I could tell you much that would interest you. He was once the terror of the whole neighbourhood; a perfect *latyal*; but ever since his receiving Christian instruction he has become another man. And this change is decided, and continuous. He is now a simple-minded, meek, and serious man. Ever ready to be taught; asking questions, and anxious to hear and say something on religious subjects. I baptized him and received him into the Church with very much satisfaction; because the work of grace in him is so evident. Of the Digaliyá people on the whole I can speak favorably. They are united, manifest a desire to be taught (both men and women), shew a great deal of love to each other, and seem more separated from their former heathen opinions than the people of other stations. The numbers of heathen who surrounded us the greater part of every day we spent here, and the attention with which they listened to the Gospel were very encouraging. Very many families in one or two neighbouring villages have abandoned caste, and come amongst us; and if we can only keep this large body of people under discipline, much may be expected of them and through them. *Káláchánd*, the native preacher, is very active and self-denying. Poor man, he has been separated from his family a long time; yet runs well. I have begun to do something for his house and a Chapel. Nothing could be done before, for the country is even now under water around Digaliyá. We were unable to go to *Madrá*, the only station, beside *Káláchánd*, to

the north, unvisited. But the people from there met us at Digaliyá. I intend sending to you an account of *Rámgoté*, a poor lad who lately died at Madra. From the time of his baptism almost to the moment (literally) of his death he was a *praying* lad. I think you will be pleased to know something about him. Certain I am the poor boy is now in heaven. He has made me more than once shed tears; witnessing as I have done his simple, artless, genuine piety—his abhorrence of self, his clinging to the feet of Jesus.

We left Digaliyá on *Friday* morning, and walked straight on to *Bákal*, a long distance of mud and water. In this walk I found how much my strength had decreased, for I was fairly done up. Indeed I am not what I once was, nor shall I be able to journey as once I did. At *Bákal* I married four couples more from other stations, and then left for home. We got here on Sabbath morning the 25th, being prevented by bad weather reaching on Saturday night.

With regard to so many marriages I ought to make a remark, lest you be surprised at their number and imagine I have been too hasty. Almost all of the parties have stood engaged to each other, or been living in sin, for a long time. It is the custom of this *zillah* (actually *custom*, almost second nature) for a man to have a wife and also a woman, and all the unmarried men and widows, of whom there is a vast number, to find out each other and live with each other in open day as though they were married. If any unmarried men or widows are found among our people or join our people in this state of sin, and are determined not to abandon each other, we persuade them to marry; hence many who once lived in sin are now by marriage "*sanctified*." Many couples had been waiting for me since September last, and it was no easy task, though one I insisted on, to keep them from intercourse. Our mode of marrying was witnessed by hundreds of Hindus and Muhammadans, and universally allowed to be good. Indeed on some occasions there seemed created a feeling bordering on solemnity.

You will see that at our Church meetings at each of the stations, the conduct of members was examined into. If possible I insist on a Church meeting always before the Sabbath on which the Lord's Supper may be administered, that no unworthy person may partake of the ordinance. Every week I hear of more of

the heathen joining our people. On Saturday I was told of 5 families at Digaliyá having come over. A few days before (if my memory does not fail) of 14 families at a place called Santla. The field is widening, greatly so. And if I take the worst view of things, it must be allowed, that so many unlightened persons coming under Christian instruction is an advance, and not to be despised. But Oh for pious and self-denying labourers! None but Christ can give these. And Oh, for a brother to share my work and care! None but the Lord of the harvest can supply such. I daily look to him, to give me a fellow-labourer. I doubt not with judicious management, love and firmness joined together, much, very much may be effected, and by and by hundreds of spiritual-minded Christians be gathered into the fold. Our services *here* are very interesting. Every day we have worship. On Sabbaths and even on week days our congregation numbers from 27 to 35; and sometimes the word appears to go *home*. Oh for a day of blessing! Oh that the Spirit would descend!

But you must allow me some more

money for Chapels, for our growing wants have compelled me to begin the erection of more than I thought in September would be necessary. I could tell you much of what real exposure we have undergone by not having Chapels; nay not a *free* to meet under, but the Lord has preserved my health, and though exposed to heat by day and rain and storm by night, I am through mercy quite well. It is well to think of meeting under trees and so forth, but be it remembered that trees do not keep off rain and mid-day sun, nor are they to be found everywhere where we want them. We have been obliged to meet the people in the afternoon seated in the sun; been obliged to disperse on account of rain; and been driven out of our tent (8 feet square) by storms, and compelled to seek shelter through pelting rain, all because there was no house at Digaliyá, and also at other places. Our Chapels must be large, and hence my estimates have been too low. In some stations we have had to cut away jungle; at others to raise much earth, so much more expense has been incurred.

## JESSORE.

FROM REV. J. PARRY.

*March 22nd.*—I returned last Monday from Sâtberiyá, where I spent three days. The Lord has inclined the hearts of many to embrace Christianity. Several candidates for baptism came forward, but I thought it advisable to propose to receive only four, who had been receiving Christian instruction for upwards of a year. On last Lord's-day the rite of baptism was administered to them.

I hope if spared to visit Sâtberiyá again next month. I am *anxiously looking out for funds to finish the Chapel there*.

My late journey occupied about twenty-three days. I had opportunities of preaching the Gospel in two large, and one small market. My auditors were very attentive to my message and seemed quite glad to receive the Scriptures. The want of Tracts, owing to the Tract Society's resolution not to supply Tracts gratis to Missionaries is much felt by us, since we can supply the single Gospels only to a small number out of those

who can read. The Tract Society, to save a few Tracts, may hinder many from knowing the truth by means of their religious publications. Missionaries cannot afford to purchase Tracts for distribution. I hope the above matter will not be overlooked by our brethren of the Tract Society, who are Missionaries too, and ought to know as well as we in the mufassil, that we cannot sell Tracts. They are not sold in England to the poor, where I believe, as many Tracts are destroyed as in India. But of late years we seldom see any Tracts torn up, or used as packing paper in shops.

All my sub-stations I was happy to find in a healthy state, and truly thankful to God was I that the several Churches at Khálispur, Kadamdi, Buridángá, Káenmári, Málgáji, and Sâtberiyá were so likewise. The public services had been well attended, hardly any exclusions, and more peace and love amongst the members than before. May the Holy Spirit abide with all the Churches.

## DINAJPUR.

FROM THE REV. H. SMYLIE.

*March 1st, 1849.*—On the evening of the 27th, about 7 p. m., we had a shock of an earthquake, which differed from all I have felt before. The first move was like a sharp thump or thrust followed by a few weak tremulous vibrations.

Our school, which was half empty on my return from Calcutta owing to something wrong in the Munshi before leaving for that place, is again pretty well filled up, having 60 boys in attendance daily, and of a much better class than formerly. Among them is one remarkable boy about 5 years of age, who is at present employed writing his letters on the ground, in

the dust or mud. This little fellow in hearing the others repeating their Catechisms has learned about half of the first book; when allowed to join in repeating the *answers* with the boys who can read his eyes sparkle with delight. O that Bengal were converted to God, we would soon have ministers and missionaries in abundance. Though Dinajpur pays much more revenue than many other zillahs, yet in the way of education it is not cared for as it ought. The Government school, which was opened some two years ago, has not had a boy in it for months, and is now a refuge for cows, dogs, and goats.

## DACCA.

FROM REV. W. ROBINSON.

*April 3rd, 1849.*—The only subject of interest, during last month, is the intelligence from Tippera. Our brethren Ramjiban and Bishwanath returned towards the end of the month, after an absence of thirty-six days, and gave a most pleasing account of the manner in which they had been received. They had spent most of their time among the people called the Satyaguru's people. It seems from their account, that there was among these poor people, a very great desire to hear the word, and that the word made a deep impression upon some of them. The leader of the sect himself was among the most attentive. When our brethren wished to return, the entreaties of the people induced them to stay a few days longer. They made a second attempt to return, and were again pressed to remain; they complied; and, when they did leave, some of the people accompanied them several miles. On their arrival, I directed our other two brethren to prepare for a journey to the same place; and they left Dacca in two days. They were anxious to go, for they were full of hope. I pray that the Lord

may give us some decided success; but while I thus pray, I dare not be sanguine. He that is now the leader of the sect, is one of those who, many years ago, was accustomed to visit brother Leonard. He could not, as he says, in a document which I have seen, tell why these people ceased to visit him; but, from what they, on this occasion, said to our native brethren, it appears that his sirkar, a bráhmaṇ, prevented their seeing him when they came, and told them, that by becoming christians they would all incur the loss of caste. Thus discouraged they discontinued their visits. This story has an air of truth in it; and that a wicked bráhmaṇ should have been so successful in preventing the visits of these poor people to our departed brother, is much to be deplored.

In other places there is much less prejudice against christianity than formerly; and a much greater inclination to hear the word of God. That there is a great change, I am satisfied; and I wish we could be sure of reaping where we have sown.

# THE ORIENTAL BAPTIST.

JUNE, 1849.

## Biography.

### THE LATE REV. OWEN LEONARD.

THE subject of this brief memoir was born near Longford in Ireland, in the year 1772. His parents were Romanists and he was brought up in the communion of the Church of Rome; but, even in his boyish days, he entertained doubts of some of the Romanist doctrines. His parents were poor persons, and he was brought up, as some other subsequently very useful men have been, to the humble trade of a shoemaker. He was sent, when a little boy, to a village school, where he learned to read and write, and acquired a knowledge of the rudiments of arithmetic. He used to say, that the schoolmaster, a Romanist, was accustomed to read Bunyan's Pilgrim's Progress with some of his pupils; but that, being totally ignorant of its true import, he read it merely as a novel.

About the age of sixteen, on account of some misunderstanding with his family, as it is supposed, he enlisted for a soldier, in the service of the Honorable the East India Company. This step he soon bitterly regretted; but, as he was not able to regain his liberty, he was obliged to come out to India. Little did he think what a kind providence had designed for him in this remote part of the world. He used, in his latter years, gratefully to think of the Lord's kindness to him in bringing him out to this country, and doing so much for him here. Many, as well as he, have arrived in this heathen land, with minds dark and wicked, who have here been made monuments of mercy, and have lived and died ornaments to their profession. The first man baptized in Calcutta was a man of this description, an artilleryman from Dum Dum, whose name was John Axell. He was well known to the writer.

When our departed friend arrived in India about 1787, he was posted to the Company's artillery, which was then

stationed at Calcutta, and was sent to Dum Dum only in the cold season for practice. The fine barracks which now adorn that station, were not then in existence. He was married very young, but the date of that union cannot now be ascertained. The young woman of his choice was the daughter of a French officer. After living with him considerably more than fifty years, a long time indeed for India, she is now a mourning widow, weak and decrepit and likely soon to follow her deceased husband.

The writer, whose acquaintance with our departed brother commenced more than forty years ago, and who has often listened with great interest to the anecdotes which he used to relate concerning himself, sees no reason to believe, that he was ever a wild, profligate character; on the contrary, he seems to have been, even in his younger days, a steady man. He aimed much at improving himself in useful knowledge. He wrote much in order to improve his hand-writing; he studied arithmetic till he attained to a great proficiency in that very useful science, and he borrowed books of the officers, which he read with much attention. A man so steady, and so intent on improvement, would not long remain unnoticed by his superiors. He was soon employed as a writer, first by one officer, then by another, and afterwards by a third. The aggregate of his means was now considerable for a soldier; and he lived, as he used to say, in a very comfortable manner. He was soon promoted to the rank of a petty officer; and being a steady intelligent man, those under whom he served placed great confidence in him.

At an early period of his Indian course, he became acquainted with a pious man in the artillery, one "faithful among the faithless;" the only pious

man, it is supposed, then to be found in the artillery. The name of this good man was Points. He paid much attention to his friend Leonard, and evidently sought his spiritual welfare; nor was Mr. Leonard at all insensible to the excellent character of his friend Points. Several of the anecdotes which our departed friend used to tell of this good man were quite characteristic of the christian, and showed that he watched with a holy jealousy over the conduct of his friend. He saw one day, in that part of the barracks where our departed friend slept, some preparations being made for the accommodation of a female; and, a little after, he saw a good looking young woman there. "Leonard," said he to himself, "is going to live in a bad way; I will remonstrate with him." He did so; and was glad to learn, that the young woman was his friend Leonard's wife. Points himself was a married man. On another occasion, while our departed brother was quartered in Fort William, he had thoughtlessly made an arrangement, which seemed to indicate an intention of committing a great crime. He had no such intention, but some wicked men, who wanted to find something against him, kept watch near his quarters all night, little doubting, that, though his military duty required him to be in another place, he would return to his quarters for the purpose of which they suspected him. His friend Points was very uneasy, and kept watch too, but from a good motive; he wanted to prevent the commission of the crime. But friend and foes watched in vain; the suspected man did not return to his quarters on that night; and, the next day, his friend told him how much gratified he was to find, that the crime which he feared was intended, had not even been attempted. On one occasion, these two friends went out in quest of game; and, while they were at a little distance from each other, Points fired; and Leonard, hearing a strange sound, turned to look. He saw his friend standing with his hands clasped together, and his eyes raised to Heaven; he was thanking God for his narrow escape; the gun had burst, but he had sustained no injury. This good man afterwards died in India; but when, or in what place, the writer is unable to say.

After awhile came on the Rohilla war, and our departed friend was required to take the field. Though a petty officer, his income was small, having lost

his emoluments as a writer, on account of his being obliged to go on actual service. Not being a man inclined to drink, he contrived to turn his allowance of ardent spirits into money, and became a cold water drinker through the whole campaign. In this way, he was able to make a comfortable provision for his wife and family during his absence. The battle with the Rohillas was fought on the 24th of October 1794. It was a most bloody battle; our cavalry were, in the commencement, by a wrong word of command, thrown upon our infantry, whose ranks they broke; and the enemy, taking advantage of the confusion, rushed in upon our troops, and made a dreadful slaughter. The battle was gained with the loss of a considerable part of our army. Our friend escaped unhurt, but he suffered much from terror; he was greatly afraid, that he should be cut off by a sudden stroke, and sent at once into the world of misery. He was not, at this time, a pious man; but he knew, that he was a sinner; and the fear of death wrung from him some broken cries for deliverance. The Lord heard him, and saved him out of all his troubles. He was, at one moment, awfully exposed, and had quite a hair-breadth escape. When the enemy was retreating, and our line advancing, and the smoke so thick that nothing scarcely could be seen; the gun, to which he was attached, was brought almost up to the muzzle of one of the enemy's guns. Happily the enemy's gun was not loaded; neither was that belonging to us. It was now an effort who could load and fire first, our men or those of the enemy; for those who could fire first, were sure to kill the men of the opposite gun; there was no possibility of escape. One half minute more, and some of these men now active in loading their guns, will be slain, and their souls, it is to be feared, sent to eternal misery. Our men were ready first; they fired, their enemies fell, and our gun was dragged onwards. If the writer's memory does not fail him, he has heard our departed friend say, that after this bloody engagement, the first he was in, he retired to a solitary place to return thanks to God for his deliverance.

Some time after this, he returned to Dum Dum, and was there raised to the rank of Sergeant in the artillery. This promotion, as he has often said, filled him with pride. When it was determined to send an army against Seringapatam, a detachment of the Bengal

artillery was ordered to Madras to join the besieging army; and, on that occasion, our friend was made Sergeant Major, and sent with the detachment. We must now view him marching with the army, that was destined to lay proud Tippoo in the dust, and capture his well fortified capital. On the march, he had some painful duties to perform, and he felt much for those whom, as a soldier, he was compelled to injure. On one occasion, he was ordered to batter a small fort, in which a few of the enemy had taken refuge; and these few infatuated men would not surrender, though the whole British army was at hand. He had the command of two guns; and though he could easily have brought down the fort about the ears of the few men it contained, he aimed at frightening them rather than hurting them; and he succeeding in getting possession of the fort with very little bloodshed. In this army was Sir Arthur Wellesley, now the Duke of Wellington. He was then a Colonel of infantry. He came one day to our friend, and said: "Sergeant Major, can you give me a coil of rope?" The Sergeant Major went to a tumbrel, and got a coil of rope, and then called out lustily for a lascar to come and carry it. But Sir Arthur, being in haste, stood on no ceremony; he took up the coil of rope, and ran off with it himself, leaving the Sergeant Major to his own reflections, who then began to think, that he ought to have carried the rope himself, instead of waiting for a lascar to come and carry it. Our friend has been heard to tell another anecdote, which ought to be mentioned for the sake of the humane action which it records. He and a fellow soldier walked one day into a small fort, which had just been taken; and they saw a poor man, one of the enemy, lying wounded and bleeding very much. He looked at them, perhaps expecting, that they would kill him; but neither the Sergeant Major nor his companion would hurt a poor, wounded man, who could make no resistance. His companion, on the contrary, though but a poor soldier, took out of his pocket a piece of money, and put it into the hand of the bleeding man, contriving to close up his hand with his own blood, which, when clotted, would prevent him from opening his hand till some one came to his relief. There was reason to fear, that should any one passing by, friend or foe, see this money in the hand of the poor, bleeding man, he would take it from him; hence the con-

trivance of closing up the poor man's hand with his own blood.

As our army was marching to Seringapatam, Tippoo's army was one day found drawn up in order of battle, on an extensive plain. A battle was fought, and a complete victory gained over the enemy. Our friend, though still an unconverted man, had now more knowledge of religion, and deeper convictions of sin than formerly; and his fear of death and eternal misery, seems to have been much greater, on this occasion, than in the battle with the Rohillas. He thought within himself: "How can I hope, that God will deliver me now, seeing I have sinned so much against him since the Rohilla battle, in which he so mercifully preserved me?" He was however carried through this engagement quite unhurt. He was preserved to be a monument of mercy; but often has he felt, that had he died in this battle, he must have sunk into the world of misery.

Though he was present at the siege of Seringapatam, and took an active part in the operations there, yet he was not present when the place was taken; he had been detached on some other duty. He has been heard to relate the following anecdote:—"After the fall of Seringapatam," said he, "a chaplain was sent up from Madras to read prayers to the troops, by way of returning thanks for our success. But there was a great difficulty in finding a clerk to make the responses. I was fixed upon to be clerk; and though, at that time, I was no staunch Catholic, yet I begged to be excused on account of my little knowledge of the English prayer book. Another was asked, and another, and another, but every one had some excuse; so that the commanding officer of the artillery was obliged to report, that he could not find a man for the purpose. "I have," said he, "plenty of men that are ready to enter a breach, but not one that is willing to act as clerk."

After about three years, our departed brother returned to Bengal, and was again sent up the country. But now the time approached when he was to be released from his military duties; the Lord had other work for him to do. He was soon appointed a tutor in the upper orphan school at Kidderpore. He was a good penman, and a good arithmetician; and these qualifications, united with a reputation for steadiness and intelligence, appear to have procured him this appointment. This was, for him, an im-

portant change; for he was now withdrawn from all the temptations and turmoil of a military life, and placed where he had a good opportunity for improving his mind, and seeking the salvation of his soul.

The Institution at Kidderpore was then under the superintendence of that good man, Mr. Burney, whose memory, for his piety, and the fidelity with which he watched over the important charge committed to him, deserves to be long preserved from oblivion. Mr. Burney was very kind to his assistant, not only trying to make him comfortable in his new situation, but also seeking his spiritual welfare. By his influence our departed friend was brought under the evangelical ministry of the Rev. David Brown, who then gratuitously preached in the old church, every Sabbath evening, for the benefit of a few pious friends. By hearing him, and listening to the conversation of Mr. Burney, his mind began to be a little affected with divine things. His Romanist prejudices were not strong, and did him little injury; but he was ignorant and knew not the meaning of the most common passages of the Word of God. Unhappily too for him, he listened to the advice of an old military friend, who recommended him to use opium for an unpleasant disease, under which he was then suffering. At first the pain was much diminished, and no bad effects seemed to follow; but, like all persons who use that pernicious drug, he was obliged to increase the quantity in order to secure the desired benefit; and it seems highly probable, that the increased quantity affected his intellect, and led him to that awful attempt at suicide, which he subsequently made.

In the meantime, his serious impressions became deeper; and being recommended to open his mind to Mr. Ward, he went up to Serampore for that purpose. This visit, the writer believes, was made in the year 1806, as our departed friend has repeatedly said to him: "I remember seeing you, and some of the other missionaries in Mr. Ward's study, engaged in reading Bengali." It was in that year, that the writer, with his brethren Chater, Moore, and Rowe, attended at Mr. Ward's study every day, for a few lessons in Bengali. From that time, our friend began occasionally to attend the preaching of the Baptist missionaries, who then preached in a private house in Calcutta; the walls of the Lall

Bazar chapel were then slowly rising. When he first began to attend, our manner of preaching surprised him much, and perhaps drew his attention as much as the doctrines preached. He saw that we did not read; and that, after a short introduction, we laid down the plan of the discourse, and then proceeded to handle one part after the other, in due order, till we had gone through the whole. This was done first in his hearing by Dr. Carey. When he heard the plan of the discourse, consisting probably of two or three heads, he said to himself: "This man can never remember all this; he will certainly forget a part, and stop before he has got through the whole." He listened, and the Dr. brought forward one head of his discourse after another, till he had discussed each of them in due order. His auditor departed in great surprise. On another occasion, when he attended, a young missionary occupied the pulpit; and he too laid down the plan of his discourse in the same manner: "Can this young man," said he, "do as the old man did? He will surely stop." While he was looking out for the preacher's halting, he observed two Romanists sitting near him, who, in a manner audible to him, began animadverting on what the preacher was saying. "Can this young man bear all this? He will doubtless get into confusion and stop." But the young man did not stop; he went through his discourse in an orderly manner; and our friend departed more surprised than before. He now began to attend more regularly, and more seriously; but he did not at once relinquish his attendance on the ministry of Mr. Brown. Indeed a number who then attended the preaching of the missionaries, also attended that of Mr. Brown; the missionaries themselves did the same. The writer himself has preached, at an early hour on the Sabbath evening, and afterwards gone to hear Mr. Brown. Those days were days to be reflected on with pleasure; those who loved the Saviour were indeed few, and of different denominations, yet they were much united; they had love one to another. The writer well remembers the very pleasant prayer-meetings, which were held in the old, and now almost dilapidated pagoda, at Aldane near Serampore, then the property of Mr. Brown. Baptists and Episcopalians held those prayer-meetings, and he was one of the number. But that golden age has passed away; and it does not

appear likely, that, any now living will again see, in this country, Baptists and Episcopalians unite in holding a brotherly prayer-meeting. There was a time, when there were no Bishops in India; and then pious Episcopalian ministers were at liberty to follow the dictates of brotherly love.

It was about this time, that Mr. Burney reprinted and published a pamphlet against Immersion, and in favour of Pædobaptism. This pamphlet, which was written in the form of a dialogue, Mr. Burney sent up to Serampore, with a note in the form of a challenge, saying, that he would defend the sentiments contained in that pamphlet even against Chamberlain. To the best of the writer's recollection, no person had, at that time, been baptized in Calcutta; but our preaching in the Cossitollah, and perhaps a baptism or two at Serampore, had made the good man very uneasy. Mr. Burney, however, in publishing this pamphlet did what his conscience would not approve on a deathbed. In a short period after its publication, perhaps a year or two, his health began to decline; and he was advised to cruise about the bay, for a time. He followed this advice, but his health did not improve; and one day, when near the mouth of the Rangoon river, finding himself worse, he determined to land and request an asylum in our mission house there, then occupied by our brethren F. Carey and Chater. He was made welcome, and there he closed his life; but not before he had confessed to our brethren there, the regret he felt at having published the abovementioned pamphlet. We know, that many have died for the sentiments held by the Baptists, but it may be doubted, whether an attack on the Scriptural mode of baptism, or an attempt to support the unscriptural tenet of the *rhantism* of infants, has ever afforded a good man pleasure on his deathbed.

Mr. Burney was very much afraid, that his friend Mr. Leonard would become a Baptist; he therefore put into his hand this pamphlet, requiring of him a solemn promise, that he would read it through. That promise was readily given. But Mr. Burney's zeal was a little premature, and rather injured, than forwarded the cause, which he so much desired to promote. His friend Mr. Leonard has

often said, that he had never thought on the subject of baptism till this pamphlet was put into his hands. He began to read, because he had pledged his word to read the whole; but, said he, "I was quite disappointed, for I expected to find strong arguments, supported by clear and definite passages of Scripture; but, on the contrary, I found nothing but weak arguments, without any support from appropriate passages of Scripture. I should have thrown the book aside in disgust, had I not made a promise to peruse the whole."

The perusal of this pamphlet, set our brother a thinking, and he began to lean towards baptism; and when, at a subsequent period, he saw Mr. Ward's little pamphlet on baptism, and examined the passages of Scripture there quoted, he soon became quite decided. But did not Mr. Burney's pamphlet prevent others from receiving the errors of the Baptists? It had some effect certainly, but not just that effect which the publisher expected and desired. No! the errors of the Baptists, if errors they are, became much better known in Calcutta; and alas! alas! many fell into them, who, but for this pamphlet, would, for a time at least, have remained in happy ignorance, quite satisfied with their former opinions. On you, Mr. Burney, lies the blame of giving an impulse to Baptist sentiments in Calcutta. We poor Baptist missionaries had aimed at making people Christians, rather than Baptists; and the writer feels sure, that, down to this period, not one sermon on the subject of baptism had been preached in Calcutta. Nor were we forward to introduce the subject in conversation. When a Mr. M—, made some inquiries of the writer about baptism, instead of a laborious train of arguments to convince him, the subject was waived by simply requesting him to search the Scriptures, and satisfy himself. He did so, and was afterwards baptized. If the Scriptures led him to this course, what blame can attach to the missionary? It was in truth Mr. Burney's pamphlet, that brought the subject under the consideration of many, and the result was most beneficial to the Baptist cause in Calcutta; for many, after reading the pamphlet, weighed the subject in their own minds, and subsequently requested baptism.

## Theology.

### THE PROPITIATION.

GOD is merciful, says the Musalmán. Meritorious actions will secure future happiness, declares the Hindu. Without shedding of blood, is no remission, is the language of inspiration; sin once committed cannot be recalled by the individual who commits it, but involves consequences beyond his control: hence Christ is declared to be the propitiation and the propitiator. The propitiation is that medium which inclines the Deity to avert the punishment that is due to man on account of his sins; consequently it involves the idea of guilt—guilt, transgression—transgression a law, and a law, a lawgiver. I will endeavour to trace these ideas consecutively.

1. That God sustains the character of a moral governor, is a point taken for granted: it follows that the law of God is the rule of conduct. This law was originally written upon the heart of man; that is, he had a clear perception of the character of his Maker, and a corresponding disposition of mind to conform to that character.

Here a question presents itself, is this law the mere result of the divine will, or is it founded upon the eternal fitness of things? If the former, then that which is now justice, might have been injustice, and what is denominated morally excellent, might have been moral turpitude. It has been asserted that the moral law is founded upon the relative *fitness of things*. This supposes the existence of several orders of intelligent beings. Let us fix ourselves at a point in the existence of the Deity, before any created beings had existence, and ask, Was there then any distinction between right and wrong? It is affirmed that the Deity exists by necessity, understanding by that term, that it would involve a contradiction were he not to exist. May we not then affirm the same of the character of the Deity, as we do of his existence? If he exist by necessity, may he not be holy also by necessity. The law is an enunciation of his holiness; therefore the law is eternal and immutable in its nature, and in its requisitions.

2. The next idea involved in the term propitiation, is that man is guilty of the violation of the divine law, therefore exposed to punishment. Can God reduce the demands of his law? Can he remit the punishment? To the first of these,

we answer, that a change in the moral law would involve a change in the character of God, which is impossible; also conformity to the law is essential to the happiness of man, for it is the law of happiness, as well as the rule of conduct. To the latter we reply, that there can be no law without penalties. Remove the penalty and it is at once reduced to mere advice, leaving obedience and disobedience optional. Moreover, a remission of the punishment, would imply that the law of God was not wisely framed, and that he had demanded from his creatures more than they could accomplish, which would impeach both the wisdom and the justice of God.

The government of Jehovah is not confined to this globe; this is but a small province of his vast empire. Were he to regard with equal eye the innocent and the guilty, it might be an inducement to other intelligent beings to renounce their allegiance, and revolt against their Maker. The moral character of God demands the infliction of the punishment.

3. Another idea suggested by the term is the utter inability of man to release himself from the consequences of his guilt.

Let us suppose two expedients; first, the suffering of the punishment. "That sin is in some sense an infinite evil is evident; the punishment must be also infinite; man is a finite being, therefore he cannot exhaust infinite punishment. The second expedient is repentance. If the law denounces a certain punishment, we cannot perceive that mere penitential acknowledgments on the part of the criminal would be considered by the judge as tantamount to the infliction of the punishment. Such a plea would be invalid before any human tribunal. Repentance may be considered as having a reference to the past as well as the future. With regard to the past, it is a reflection upon the wrong man has done. This reflection is attended with painful emotions. It is not a mere physical or mental pain that can be dismissed at pleasure, but it is a permanent pain peculiar to moral agents: This painful emotion is itself a punishment, "The worm that dieth not." Then to propose repentance as a remedy, is to say that punishment is no punishment.

With regard to the future, repentance

supposes reformation, but future obedience cannot indemnify for past disobedience, unless man were capable of supererogation, that supposes a man capable of doing something that is not antecedently due, which is not in the power of man. To argue that repentance will restore man to the favor of his Maker, is taking for granted one thing that ought to be proved; namely, that men will repent.

4. If man by the exercise of his own power cannot save himself from the consequences of his sins, we are led at once to the doctrine of *substitution*. Though the deliverance of man from moral evil, through a mediator, stands unique, yet the doctrine is neither improbable nor unreasonable, since we find a something analogous to it in the ordinary transactions of men. Individuals are brought to distressing positions, and through the medium of other individuals they are extricated.

Our next consideration, is the *properties* of the substitute. He must have a nature in common with those for whom he is substituted.

If the Redeemer had not taken upon him the nature of man, it would not appear that he suffered the penalty of that particular law and vindicated the rights of that administration, under which man was placed.

The engagement must be voluntary and the substitute must possess an absolute right to lay down his life. To compel the innocent to suffer for the guilty, would be a violation of all rights. He must possess also an original right to lay down life, but no created being has this right. Our Redeemer being uncreated, possessed that right; hence we have his declaration, I have power to lay it down, and I have power to take it again. This will suffice to remove the common objection that it is unjust for the innocent to suffer for the guilty.

The substitute must obey the law, and endure its penalty; our blessed Redeemer obeyed the law, and endured its curse. If he obeyed the law, then the curse which he endured must be on account of others, which proves his death to be *vicarious*, for confirmation of which we shall adduce three kinds of evidence.

1. *Typical*. We have not positive evidence, that sacrifices were of divine origin; they were offered in the early ages of the world and accepted by God. How could the idea enter into the mind of man, that the offering of the blood of a

victim would be acceptable to God. Sacrifices must have been instituted by God himself, and he must have instructed man as to their design. Upon no other ground can we account for the *universality* of the practice. The ideas conveyed by mere symbols were, that sin is an evil deserving death, and that the punishment due to the transgressor is transferred to a substitute, and to lead the mind to the sacrifice of Christ, many of the sacrifices of the Mosaic law, according to the testimony of the writers of the New Testament, were expressly appointed for this purpose.

2. *We have evidence from prophecies*. Ideas that were at first expressed in or by sacrificial symbols were gradually expressed in clear terms, (vide Isaiah and Daniel.)

3. *We have historical evidence*. The evangelists have left on record, the agony of the Redeemer in the garden, and his anguish on the cross. If he died only in confirmation of the truth we are at a loss to account for the intensity of his mental anguish. If he died as an example of suffering to his followers he was evidently inferior to many of them. Many christian men have suffered death as painful as that of the cross; they were not only calm but joyful. In the intensity of the sufferings of the Redeemer we behold the atrocity of sin, the terrors of justice, the effulgence of love, and the exuberance of the atonement. The theme is so great, so wonderful, and overwhelming, that I am obliged to suspend, and pray that I may be found in him, not having mine own righteousness, but that which is through the faith of Christ and to be filled with that peace which is unspeakable and full of glory.

BRYTHON.

## THE APOSTOLIC ORIGIN OF INFANT BAPTISM,

TRIED BY AN IMPARTIAL JURY.

WHEN the late Daniel O'Connell was found guilty by means of a *packed* and *hostile* jury, no honest Englishman regarded the verdict as evidence of his criminality. Why not? The jurors gave it *in accordance with strong prepossessions*. When an Irish conspirator recently got off because the jury could not agree, this was, on the contrary, held to be no evidence in his favour, when it was known that the juror who "stood out," was strongly biased previously, on

the prisoner's side. But when a jury, many of whom would have preferred to find Smith O'Brien not guilty, unanimously pronounced him *guilty*, not even his friends doubted the legal justice of the verdict. In the case of Infant Baptism, when a jury of learned Baptists assert it to be of *traditional* origin, or a jury of learned Pædobaptists affirm it to be of *apostolic* origin, and to be taught therefore in the writings of inspired apostles, a sensible christian, who thinks (perhaps much too indolently) that he has neither time nor ability to examine the evidence for himself, is utterly perplexed. Both parties gave the verdict *in accordance with their prepossessions*; such a verdict his *English* common sense tells him is utterly worthless; and he goes on therefore, "*for the present*," as he is,—and that "*present*" lasts generally till his temporal future is gone irrecoverably. Could he but find a jury of men, sufficiently learned, and *free from any prepossession*, how thankful would he be! But could he find a competent jury, whose prepossessions were all on *one side*, but who gave their verdict on the *other side*, such a jury he would hail as all he could desire; and in real or supposed default of competency to decide for himself, he would accept their verdict as his safest guide.

What, then, will such a pious brother say, if I summon a jury of *Pædobaptists*—many of them of deep piety, all of undoubted learning, some standing higher far, as Church Historians, or Theologians, or Ecclesiastical scholars, than our most learned English Pædobaptists; and if the verdict of this jury is, that Infant Baptism "is not to be found in the New Testament,"—"was not certainly instituted by Christ or his apostles,"—"was not in use in New Testament times,"—"was introduced later, because the *legal* state to which the church had sunk required it,"—"is only half baptism, and requires the ceremony of *confirmation* to complete it," and, consequently, has "come down to us only as a tradition of the church?" Yet these are the sentiments of the most eminent *foreign* Pædobaptist scholars of the present day. These scholars have long agreed that *baptize* means *immerse*, and that immersion was the only mode known in apostolic times, and (save in cases of illness) for 1300 years after. They are now all but as unanimous; that *Believers' Baptism* was the only one known to the New Testament

writers. Surely the verdict of so many first-rate men in our favour, who have every inducement to give it against us, ought to satisfy all. A thousand Pædobaptists asserting that the *Great Authority* teaches their views, is, alas, too easy to be accounted for, without supposing them taught by *that Authority*; but a whole community of scholars affirming that the Book, in which\* of all books they would like to find their practice, knows nothing of it,—this admits of no explanation, but that the practice is *not there*.

INFANT BAPTISM IS NOT IN THE BIBLE. This, we feel certain, is the conclusion to which the candid and intelligent will soon be *driven*. It will then remain for them to give up the great principle, "*The Bible only*," or to give up Infant Baptism. The scholars in question, agree that "the Church has power to decree rites and ceremonies;" hence, though they greatly prefer to have the bible on their side, they can get on without it. English Protestant and Evangelical Dissenters, on the contrary, have hitherto built their faith and practice on the Scriptures exclusively; hence we expect, at no remote date, to find them, as renouncing *tradition*, becoming rapidly Baptists.

It is worth while just to notice the *reason* for the unanimity of modern German scholars on this subject, while the Pædobaptist scholars of the same country, soon after the Reformation, and those of England to this day, are so unanimous in *making* the bible bear witness for Infant Baptism. All the Reformers, having been formerly Papists, had to judge as they best could, what was human and what was divine in the system they shook off. Marvellous was the advance they made; all honour to those noble men for it! Let us ever estimate men, not by the knowledge they were born to, but the knowledge they have *acquired*, and the false opinions they have renounced. It is little therefore to their discredit (supposing Baptists to be right), that they retained Infant Baptism, with many other things which they found in Popery. True, a few Baptists did soon appear; but their distinguishing tenet being incompatible with any authority of Princes in the church of Christ, and Luther having unhappily placed his church in the hands of the German Princes, the great Reformer, though at first moderately inclined, soon became the most bitter

persecutor of the Baptists,—we may say their *suppressor*. In England, where even most *Dissenters* thought that the magistrate ought to be supreme in matters *ecclesiastical*, Baptists were long hated and persecuted more than any sect, the Quakers excepted, who arose a little later. Thus matters long remained; Baptists scarce known but to be hated as *anarchists* (for opposing State-churchism) in Germany,—in England, even when persecution ceased, despised by the sects whose leaders had received a University education. Since the time of Bunyan, and perhaps especially since Fuller, Hall, Foster, and Carey, proved that Believers' Baptism was a tenet which the greatest theologian, pulpit orator, original thinker, and missionary of the day, could firmly hold, Baptists have not been quite so much looked down upon in England. They had men whom it was, happily, *discredit*able to despise. Still learned *Pædobaptists*, though many of the most candid of them owned that New Testament baptism was immersion, all held firmly by the New Testament origin of Infant Baptism, and do yet. No wonder! They must *accept* the article of the Church of England, against which they have so long protested, or find Infant Baptism in the bible. In a word, they must find it there, or renounce their churches, their denomination, their supposed high standing, and join a sect which *they* had been accustomed to look down upon, and that, too, knowing that all their associates would still continue to look down upon it. I really do not wonder at their ingenuity (perverse as it may seem to us) being exercised in every way, to eliminate their practice from the sacred authority. In Germany, scholars are released from the worst of these biasing causes. Strong as their motives are to find Infant Baptism in the bible, they have still stronger motives to be accurate in their *scholarship*.

And, let it be remembered, this is not a question, in which German Neology or philosophy spoils the value of the opinion given. It is a question of *exact knowledge of antiquity*, whether the documents be the Sacred Scriptures, or the early Christian writers. In this knowledge, the scholars of no country yet equal them. Their pride is to be at the head in *that* department. They would rather sacrifice their ecclesiastical preferences, than pronounce a wrong verdict on a question of Ancient History;

hence the candour of their verdict. On their principles, they can retain their places in the State-church, and gain the additional credit of a *sound scholar's* verdict, that is, an unbiased one, on this baptismal question.

1. As Foreman of our Jury, we call upon NEANDER, the well-known Church Historian, with whom no Englishman will presume to compare himself in knowledge of Christian antiquity. In his "History of the Planting of the Christian Church by the Apostles," he says—

"Since baptism marked the entrance into communion with Christ, it resulted from the nature of the rite, that a confession of faith in Jesus as the Redeemer would be made by the person to be baptized; and in the latter part of the apostolic age, we may find indications of the existence of such a practice. As baptism was united with a conscious entrance on Christian communion, faith and baptism were always connected with one another; and thus it is in the highest degree probable, that baptism was performed only in instances, where both could meet together, and that THE PRACTICE OF INFANT BAPTISM WAS UNKNOWN AT THIS PERIOD."

He goes on to refute the "Household argument,"—to show that Paul must have alleged the *baptism* of the children of the Gentiles, *had it existed*, against those who demanded their circumcision, had baptism really come in its place,—to show also, that there was no class of christians among whom it could have arisen, in apostolic times,—and that the apostle's not reasoning from the *baptism* of the children in 1 Cor. vii. 14 necessitates the conclusion that the thing did not exist. (See Ryland's Translation, vol. 1, pp. 187—193).

Further, in his "History of the times subsequent to the Apostles," he says—

"Baptism was at first administered only to adults, as men were accustomed to conceive of faith and baptism as strictly connected. We have all reason for not deriving Infant Baptism from apostolical institution; and the recognition which followed somewhat later (in the 3rd century), as an apostolical tradition, seems to confirm this hypothesis." (Vol. 1, page 424, Clark's Foreign Theological Library).

2. GIESELER, a Church Historian, second to Neander only, in writing of the second century, says—

"Baptism was preceded by instruction, fasting, and prayer. The baptism of children was not universal, and was occasionally

disapproved." (Page 174, *Clark's Library*).

3. HAGENBACH, a Theological Professor of high reputation, in his "History of Doctrines," says—

"Infant Baptism had not come into general use prior to the time of Tertullian," (i.e. the close of the 2nd century). "The passages of Scripture which are thought to intimate that Infant Baptism had come into use in the primitive church, are doubtful, and prove nothing." (Pp. 190, 193. *Clark's Library*).

4. Professor HAHN says—

"Baptism, according to its original design, can be given only to adults, who are capable of knowledge, repentance, and faith. Neither in the Scriptures, nor during the first hundred and fifty years, is a sure example of Infant Baptism to be found; and we must concede, that the numerous opposers of it cannot be contradicted on gospel ground." (*Theology*, p. 556).

5. Professor LANGE says—

"All attempts to make out Infant Baptism from the New Testament fail. It is totally opposed to the spirit of the apostolic age, and to the fundamental principles of the New Testament." (*Infant Baptism*, page 101).

6. OLSHAUSEN, one of the most devout and learned of German Commentators, and one whose Lutheran views of sacramental efficacy would strongly incline him to find Infant Baptism in the New Testament, shows repeatedly in his very valuable Commentaries, that the language of the New Testament is irreconcilable with its existence, and that passages adduced by English Pædobaptists are wholly irrelevant. Thus,

On Matt. xix. 13, 14. "No trace of the often sought for reference to *Infant Baptism* in this passage, can be found in it." On Rom. vi. 3, 4, "This working of baptism can be ascribed to the baptism of adults only, in whom baptism and the new birth meet together." On Acts xvi. 13, 14, "Her baptism followed immediately on her confession of faith in the Messiah; hence it is highly improbable that infants can be included under the term '*household*.' Relations, servants, or grown up children, must be understood. Indeed, we are utterly destitute of any sure passage in favour of Infant baptism in the apostolic age; nor can its necessity be deduced from the idea of baptism. The condition of the church since the 3rd century, imperatively demanded the introduction of Infant baptism; only, christian baptism sank as it were to the grade of John's baptism. But both baptism and the whole church had

sunk down to the legal state." Again, on 1 Cor. vii. 14, "It is clear that Paul would not have chosen this kind of proof, had Infant Baptism been in use at that time."

7. SCHLEIERMACHER, a devout man, and of world-wide reputation as a philosopher and scholar, both classical and sacred, says very decidedly—

"All traces of Infant baptism which one will find in the New Testament, must first be put into it."

8. AUGUSTI ("Handbuch der Christlichen Archäologie," vol. 2) considers Infant baptism to rest on apostolical tradition; but states also, that the practice was gradually introduced into the church. Having quoted passages from Origen (3rd cent.) and Augustine (end of 4th and beginning of 5th cent.), he adds—

"The certainty with which this is assumed (namely, that it was a church practice in their times, and rested upon apostolic authority) is a pledge of the universality of the tradition, that Infant baptism has its foundation in the arrangements of the apostolic church." (Pages 328, 329).

He afterwards speaks of alterations in the form of baptism, owing to the prevalence of Infant Baptism. (The passage is given almost literally in Riddle's *Christian Antiquities*, pp. 444, 445, first paragraph under sec. 2).

9. LINDNER (Dr. F. W.) in a treatise entitled, "Die Lehre vom Abendmahle nach der Schrift," &c. (Leipzig. 1831), says—

"For whom is baptism appointed? For adults, not for children; for adults of all times, not only of those times. Schleiermacher rightly says (*Dogmatik*, vol. ii. p. 540), 'Baptism is only then complete and right, when it is performed under the same conditions with the same spiritual pre-requisites, and the same influences as were found in those who were baptized in primitive times (bei den ersten Täuflingen), from religious communities not christians.' According to this it follows that there can be no question about any *Infant Baptism*, if the christian church will remain true to the gospel. Neither the baptism of John nor Christian baptism can be fulfilled in respect to new-born children. The children of christians are, by nature, formed just as those of Jews or heathens. The formula concordiæ says truly, 'Christiani non nascuntur sed fiunt'—Men are not born, but become christians. They need the new birth just as Jews or heathens do; yet whilst they are infants they are not capable of it."

He goes on to say that some consider Infant Baptism an act of initiation, and then concludes thus—

"All such views would certainly not be brought forward, if we held fast by the Scripture." (pp. 275, 276.)

10. VON CÖLLN (Dr. D. G. C.), in his "Biblische Theologie, &c. Von Dr. D. Schulz," (Leipz. 1836), after saying that baptism is "an outward sign of the inward living conviction which the baptized person has of the truth of the doctrines of the new religion to which he goes over," adds—

"These convictions pre-suppose, if they are genuine, previous instruction. That Jesus required this, is shown in Mark xvi. 15, where he makes the announcing of doctrine to precede baptism. It is involved in this, that baptism can be fulfilled on those only who are capable of instruction, or only on the adult; and that it was certainly not the design of Jesus to introduce infant baptism. Its later introduction into the church, was an effect of the erroneous notions which were entertained of the connexion of baptism with salvation." (vol. ii. p. 145.)

11. DE WETTE, a first-rate translator of the Bible, in his "Kurzgefasstes exegetisches Handbuch zum Neuen Testament," on Acts xvi. 15, says—

"In this passage, as well as in verse 33; xviii. 8; 1 Cor. i. 16, proof has been found of the apostolical authority of Infant Baptism, but there is no evidence here that any, except adults, were baptized. (Against Infant Baptism, see Theol. Stud. and Krit. 1830, p. 671. Neander, i. 204, &c. Meyer on the passage, Remarks on 1 Cor. vii. 14, p. 110)."

12. To the above I may add GESSENIUS, the well-known lexicographer, who, when a friend of mine, then a student, described to him the views and practice of English Baptists, exclaimed,

"Why, how exactly like the primitive christians!"

THE SUM IS, that all these first-rate Pædobaptists, whom we quote, of course, not as authorities, but as necessarily impartial jurors, pronounce that *tradition*, not *Scripture*, is our authority for Infant Baptism; and no set of men in the world, have studied *both* tradition and Scripture more fully and accurately than they. I need hardly add, that assertions of its being an *apostolical tradition*, not only shew that the early fathers who made them, could not (any more than candid moderns) justify it from *Scripture*; but that as it was so common in the 3rd century, and onwards, to attri-

bute men's inventions to the apostles, no Protestant historians can rely on such assertions. They only shew a wish to find the *highest* authority for some existing practice. At any rate, all institutions which claim to be apostolical on the ground of tradition, must be treated by *consistent* Protestants, as some who, on traditional grounds, claimed the priesthood, were by Nehemiah: "These sought their register among those that were reckoned by genealogy, but if *was* not found; therefore were they, as *polluted*, put from the priesthood." We hope the distinction of Protestants will ever be that of putting away arguments from tradition as *polluted*. All who do not, must first be met like Papists, by asserting against them the sufficiency of "the Bible alone."—*The Church*.

#### BAPTIST NOEL ON THE SCRIPTURAL EVIDENCE OF INFANT BAPTISM.

NOR a word is said in Scripture, clearly and explicitly, about the Baptism of infants.—*Essay on Church and state*.

#### SEEK THE LORD.

YES, seek the Lord, but let it be  
With zeal and deep humility,  
With grateful hearts for all that love  
Which brought Messiah from above  
His life to give (how great the cost!)  
To purchase those who else were lost.  
To his benevolence we owe  
Our ev'ry comfort here below.  
In Him we live and move, and all  
We now possess is at His call.  
Convinc'd that He is good and great,  
The Lord of Lords, the Potentate  
Of Heav'n and earth, whose blessings  
giv'n  
Prepare us for the joys of Heav'n,  
Let us with reverence profound,  
Seek mercy while it may be found.  
But O! remember, if thou art  
Inclin'd to evil in thy heart;  
And e'en prefer in folly's ways  
To pass unenvied all thy days;  
If pride, malignity and strife  
Be cherish'd with thy very life;  
If lying slanderous tongue be thine,  
And want of charity—in fine,  
If in thy breast base passions reign,  
Thou may'st, but thou wilt seek in vain.  
Q.

## BRIEF NOTES ON THE CORINTHIANS.

## SUMMARY.

OUR former papers comprehended a brief sketch of both ancient and modern Corinth. We trust our younger readers found them useful. We continue our plan, and purpose in this number to furnish them with an analysis of the contents, together with a brief introduction to the first epistle of St. Paul to the church at Corinth, with the hope that it will aid them in its perusal. We must be permitted to remind our readers, in the first place, of the occasion which led the Apostle to put on record the doctrines of the gospel, the duties and privileges of Christian Church members, originally adapted to the peculiarities and situation of the Church at Corinth, but not exclusively—because in it is exhibited the model to which Christians should conform themselves—the temper and conduct which should be unfolded in the followers of Christ to the end of time.

From Acts xviii. 15, we learn that St. Paul had been driven from Thessalonica and Berea, by a faction of unbelieving Jews; he withdrew to Athens, then "the light of Greece." But the volatile Athenians having treated him and his message with much contempt, he left them and proceeded onward to Corinth, in which city his labours were singularly blessed, and a Christian Church founded among that people. He laboured in this spot eighteen months teaching and preaching Jesus Christ. Notwithstanding apostolical instruction, their religious improvement appears to have been slender; their national character, their heathenism, may in some measure account for this. And, sad to say, they suffered themselves to be led away by deceivers, who were ready to conform their preaching and views to the prejudices, and in some instances to the practices of this people. Schisms naturally arose in the Church. Could it be otherwise? Though a few who loved the doctrines and sayings of the Apostle, grieved over the factious spirit which was gaining ground among them daily. After the Apostle's return to Ephesus some members of the Church at Corinth and of the neighbouring Church at Cenchrea, who faithfully adhered to him, gave intelligence of the sins and insubordination prevailing at Corinth, (1 Cor. i. 11.) This greatly distressed him, and he dispatched Timothy and Erastus (Acts xix. 22; 1 Cor. iv. 17),

to Corinth with the hope of reclaiming if possible those who had left their allegiance to Christ and their former love to Paul (2 Cor. i. 15). While this was pending messengers from that part of the Church, which maintained its steadfastness, arrived bearing letters to St. Paul. This embassy, with the success his ministration met with at Ephesus, induced him to defer his resolution to visit Corinth personally as yet (1 Cor. xvi. 8), and in order to compensate the Corinthians, in some degree for his unavoidable absence, he wrote his first Epistle.

For this opinion we are not left to a bare inference; the record contains ample evidence; he himself informs the Corinthians that he had *heard* of their distracted condition, the temper and spirit, and unenviable position to which their feuds had reduced them. He had heard, nay it was "*commonly reported*," that persons notoriously impure in practice were among them, and even caressed and gloried in that covetousness and rallery, pride and arrogance, and a litigious spirit, so much so that pagan magistrates were scandalized: idolatrous connexions with the heathen, their behaviour, their insubordination in the house of God, and gross profanation of the supper of the Lord, and that all this was tolerated among them. "*He had heard*," and to this their letter bore ample evidence, that a Sadducean or sceptical spirit had accompanied these ills, it may be, had given birth to them. The nature of the resurrection from the dead was questioned by some among them, although they had been baptized into a profession of their firm conviction of its truth and necessity: while they boasted in their gifts and knowledge, the Saviour's words were true of them, "Because thou sayest I am rich and increased with goods and have need of nothing; thou knowest not that thou art wretched and miserable and poor, and blind and naked." (Rev. iii.) Now that even good men among the Corinthians should have been led to deal tenderly with their erring brethren and omit matters of detail in their letter, was natural enough ("Love covereth a multitude of sins.") still we cannot suppose that in their interview with the Apostle ought would have been extenuated or concealed in the slightest degree.

But the remaining subjects of enquiry contained in the letter to which St. Paul alludes (Ch. vii. 1), now demand a passing notice. That such a letter was sent tradition has preserved some curious

evidences, but on traditionary matters we place little reliance; the apostle himself refers specifically to its contents.\* An admission of this fact is absolutely necessary to a correct understanding of some of the replies contained in our Epistle. In a brief paper like the present, and written with a view of assisting our younger readers in their perusal of the Epistles to the Corinthians, a critical examination of the disputed question, "Did Paul visit the Corinthians *twice* before he wrote to the Church there, or the hypothesis, that there may have been a former Epistle?"† would scarcely be suitable here. Those who have opportunity and leisure will do well to consult the authors mentioned below.‡ What the questions were which agitated the Corinthian community may be best learned from the replies given in chapters vii. viii. etc. Marriages which had taken place while the parties were in a state of heathenism greatly exercised the members of the Church. This is in the vii. chapter treated at length and with great delicacy.

The apostle shews that marriage must not, cannot be annulled—differences of religion must not separate those already united. And to shew the propriety of continuing in such marriages, contracted while both parties were in a state of heathenism, he reminded them that the unbelieving husband was sanctified by the believing wife, and the unbelieving wife was sanctified by the believing husband. To those who labour in churches gathered from among the heathen the apostle's decision is most important and deserves to be well pondered. With this question, we perceive that of the legitimacy or illegitimacy of the children of such persons is closely connected.

If the parties separated, in what light were the children to be regarded? Paul replies, will they not be counted as illegitimate? The idea of *federal holiness*, or the subject of infant baptism, is altogether out of place here. The question is not of the rights of infants or children to the ordinance of Christian baptism, but whether there should be a separation between man and wife. We wish our readers to look well at this exposition.

Suitable admonitions and advice to parents or guardians with respect to children and wards follow, and the law of God in such cases is clearly laid down. In concluding our notice of this section it is hardly necessary to add that the Romish dogma of sacerdotal celibacy meets with no support from the viii. chapter of this first Epistle, on the contrary, it suffers a complete overthrow.

But we pass on to the next question. It was agitated at Corinth whether meat purchased in the common market might be eaten by those professing Christianity? The Apostle replies to this question affirmatively. He adopts a scriptural maxim, "The earth is the Lord's and the fulness thereof," and then argues the case, should a heathen relative or friend in the exercise of hospitality invite a believing man to his house to partake of common cheer or kindness, what is his duty in such a case? Let such a one go and partake, reciprocating his friend's kindness, asking no question for conscience sake. Nevertheless, should his host or any one of the guests present say, this is a sacrificial feast, the Christian is bound to abstain for example's sake, lest his temerity peril his neighbour's soul; let the Christian man give no offence to Jew or Gentile, or to the weak members, for he is to be a man of wisdom, goodness and peace. The kindred question—may a Christian man visit the idol temple or be present, at the sacrifices—is peremptorily forbidden. Under no circumstances may this be. "My beloved, flee from idolatry, for the things which the heathens sacrifice, they sacrifice to demons, and not to God. And I would not that ye should have fellowship with demons. Ye cannot drink the cup of the Lord and the cup of demons." Such conduct would involve a direct denial of their Christian profession, and in a moral view be incongruous and inconsistent; for these things happened unto them for examples, and for our admonition. The demeanour of Christian females seems to have called for some directions, if not stringent rebuke. Many of the Christian men had grown cold in faith and love: so also many among their females appear to have been forgetful of that modesty which is the ornament of the sex. Did not holiness and meekness become that house over which Christ presided, and where holy angels were observant spectators of their solemnities? Heathen priestesses were forgetful of, or were led by their

\* For a series of beautiful proofs on this point, see Paley's *Horæ Paulinæ* on the 1st Epistle to the Corinthians.

† 2 Cor. xiii. 12; xii. 14; ii. 1; xii. 21; I Cor. xvi. 7.

‡ Whitby, Bloomfield, McKnight, Barnes, Neander, Billroth, Olshausen, &c.

profession to disregard feminine purity in their public places of resort; with their heads uncovered and hair dishevelled they appeared among their deluded votaries: it was dishonourable for Christian females to be like them; and as a faithful minister he bade them act as became godliness in Christian society and in their retirement at home. "Every woman who prayeth or prophesieth with an unveiled head dishonoureth her head. Wherefore if a woman be not veiled let her also be shorn: but if it be a shame for a woman to be shorn let her be covered." It is but just to those who differ from the view here taken to remark that the words *εἰσεναι* and *δια τοὺς ἄγγελους*, in the 10th verse of the 11th chapter, have other interpretations assigned to them. An examination of the reasons which have led to their adoption is scarcely suitable here.\* We may perhaps renew the enquiry in another paper. We find that the members of the Church regarded spiritual gifts with an undue prominence. This, from their national character and predilections is perfectly intelligible. The comparative excellence of the gifts possessed in common or for special purposes, led to much dissension. Paul therefore largely treats of these, and points out to persons who exercised them, their true import.

First, he observes there are diversities of gifts, but the same Spirit; there are diversities of offices, in which those who possessed the spiritual gifts were employed, but the same Lord. And there are differences of workings in the Church, but it is the same God who worketh all in all. And next, that they might be persuaded to abandon all cause of jealousy and strife, and abide content with their own gifts and offices, he promises to shew them a more excellent way of attaining the distinction to which their ambition led them, to acquire a greater measure of that love which leads to perfection.

The last, but by no means the least important question, the reality of the dead rising to glory and immortality. Will the dead be raised? To this he replies in the affirmative, and fortifies the doctrine by the most irrefragable reasoning.

The concluding section is taken up in enforcing various duties, especially that

of Christian benevolence. This portion contains many incidental references to facts recorded in the Acts of the Apostles. Paley has shewn from this section, that none but Paul could have penned the letter to the Corinthian Church. An impostor could never have laid himself so open and yet have been so free from false allusions to history.

We here take leave of this subject for the present, intending to resume our notices and to illustrate some special passages in the ensuing papers.

The subjoined scheme, which presents the argument on the resurrection at one view, may aid in the perusal of chapter xv.

#### ARGUMENT AND ANALYSIS.

1. The Corinthians had asked, "Will the dead be raised," and

11. "With what body will they come?"

1. WILL THE DEAD BE RAISED? To this St. Paul replies:—

2. The doctrine is taught in the Old Testament, (v. 1-4.)

3. The resurrection of Christ has the testimony of eye witnesses, (5-11.)

3. If the dead rise not,—the consequences are serious indeed, for on this supposition:—

a. Christ is not raised, (12.)

b. Our preaching is vain, (14.)

c. The faith we teach is nugatory and vain.

4. In its aspect on ourselves,—for we should be found false and wicked men, (15.)

5. In its aspect on you,—for ye are yet in your sins unpardoned and uncleansed, (16-17.)

6. Neither have our departed friends derived benefit or blessing from belief in Christ, (18.)

7. Believers would of all men be most miserable, for they are outcasts and persecuted, and undergo many sorrows to no earthly purpose nor advantage, (19.)

8. The Baptismal profession of your belief in the resurrection is palpably absurd: why are you baptised professing your belief in the resurrection of the dead, if so be the dead rise not at all? (20.)

9. Finally. Our toil and sufferings for you would be fruitless on the supposition that there be no resurrection of the dead.

In conducting the argument St. Paul skilfully introduces proofs that Christ had risen: the analysis and illustrations employed by him throughout were familiar and well known. The verses 19 to 28 are somewhat parenthetical, and add much to the strength of his reasoning and the beauty of his theme, (30-32.)

a. That Christ had risen was a joyful fact, (v. 19.)

b. Perfectly reasonable, (v. 21, 22.)

c. Right and proper that the dead should rise again, (v. 23, 28.)

11. WITH WHAT BODY WILL THEY COME? (35-51; 2 Cor. v. 1-6; Phil. iii., 20, 21.)

I. The Apostle illustrates the subject in hand—

1. By reference to grain sown in the earth, (36-38.)

2. By the fact there are different kinds of flesh, (39.)

3. And different kinds of bodies, but all admirably adapted to the state and condition assigned to them by a wise and holy providence, (40.)

11. He affirms the resurrection body will be agreeable to the state and condition destined for its abode. Heaven is the destined residence of the glorified dead. Their pursuits and enjoyments will bear the same analogy to that blessed abode as these various bodies do, to the places assigned them in creation. It is a new heaven and a new earth; new scenes of delight await the rising of the glorious dead.

1. The bodies they wear will be—

1. Incorruptible, (42.)

\* The elegant edition of the English version, recently published under the auspices of the Committee of the Tract Society, adopt our view.—Vide in loc.

2. Honourable, (43.)
  3. Spiritual, (43.)
  4. Like to the Lord of glory, (44.)
  2. Thus much of the glorious dead; but what of the pious living.
    1. He affirms that those who remain and are alive at Christ's coming—*will be changed*, (51, 54.)
    2. United to him and enjoy his presence for ever.
    3. And lastly. He shews the *consequences and influences of the doctrine*, (55—57.)
  1. CHRIST ROSE.
    1. Then GOD IS TRUE, and his promise is verified.
    2. The soul is immortal, life and immortality are brought to light.
    3. There *is*—there must be a FUTURE STATE.
  2. CHRIST ASCENDED.
    1. His work is acknowledged, honourable and glorious.
    2. His atonement accepted. He rose for our justification. (Rom. iv. 25.)
  3. CHRIST TRIUMPHED.
    1. Death is vanquished.
    2. Sin is forgiven.
    3. Immortality secured.
  - III. He exhorts them to be *Joyful*,—(58.)
    2. *Diligent*,
    3. *Firm*,
    4. *Patient*;
- FOR, THEIR REWARD CANNOT FAIL.
- I. R. F.

### THE MOURNERS' NOSEGAY.

A refreshing Scripture Nosegay, gathered by a friend, and affectionately presented to Zion's mourners.

John xx. 13, 1st Clause.

"Burden of sin,"—Ps. xxxviii. 3, 4.—Isa. xliii. 25.

"Weakness,"—Ps. vi. 2.—2 Cor. xii. 9.

"Conflict,"—Rom. vii. 19.—Rom. vi. 14.

"Deep Waters,"—Ps. lxxix. 2.—Isa. xliii. 2.

"Leanness,"—Isa. xxiv. 16 (lat. cl.)—2 Cor. ix. 8.

"Darkness and Assault,"—Ps. cxliii. 3.—Isa. lix. 19.

"Desertion,"—Job xxxiii. 8, 9.—Isa. liv. 7—10.

"Backsliding,"—Jer. xiv. 7.—Jer. iii. 12.

"Alienation of kindred,"—Ps. lxxix. 8.—Ps. xxvii. 10.

"Bereavements,"—Ruth i. 20, 21.—Isa. liv. 5; Jer. xlix. 11.—Lam. v. 3.—Ps. lxxviii. 5.—Isa. lxvi. 13.—Ps. lxxxviii. 18.—Heb. xiii. 5, (lat. cl.)

"Death,"—Ps. lv. 4.—Hos. xiii. 14.—Heb. ii. 14, 15.

Rom. viii. 28; 1 Cor. iii. 21—23, Eccles. vii. 3.—Isa. xiv. 3.

Jer. xxxi. 13;—Ps. xxx. 5;—Isa. lxxv. 19;

Please examine each, and tie all up with faith. May the "God of all comfort" cause these sweet flowers, plucked in his own garden, to shed forth all their fragrance for the refreshment and consolation of thy sorrowing spirit.—*Extracted.*

## Historical Sketch of the Baptists.

### THE BAPTISTS IN AMERICA.

*Compiled from Benedict's History of the Baptists.*

An attempt was made in 1681 by some members of the first Church in Boston, resident at Kittery, in the district of *Maine* (then a part of Massachusetts) to establish a Baptist Church in that place, but persecution dispersed the little company, and for more than eighty years after no Baptists were to be found in that part of the country. About the year 1768 a church was formed at Berwick in that state, and from that period the Baptists increased rapidly in numbers, so that in 1813 there were three associations containing 130 churches, with about seven thousand members—less than half the numbers at the present day. There is little in the history of our brethren in this state that calls for particular notice; the origin of the church at Sedgewick, however, is too remarkable to be passed over. In 1805 the Rev. Daniel Merrill, pastor of a Congregational Church in that town, embraced the doctrine of believers' baptism and preached seven

sermons in defence of it. The church under his care was then in a flourishing condition, distinguished in the denomination for piety and purity; and many of its members embracing the doctrine of their pastor, they were, by the assistance of Dr. Baldwin of Boston and other Baptist ministers, (to the number of 85) buried in baptism, and formed into a Baptist Church. The members of the Congregational Church continued to repair to the water until 120 of them were baptized!

*New Hampshire* and *Vermont* were settled chiefly by emigrants from the older colonies of Massachusetts and Connecticut, and Congregationalism of course became the established religion. Dissenters, however, were more leniently treated, and it does not appear that Baptists have ever suffered persecution. Few churches existed in either colony previous to the Revolutionary war, but for some years after its termination the

numbers of the Baptists increased with great rapidity. In 1795 New Hampshire contained 41 churches with 2500 members, and Vermont about the same number. At the present day the Baptists are the most numerous denomination in New Hampshire, and have about 200 churches.

The first Baptist Church in *Connecticut* was planted at New London in 1705 by Valentine Wightman, who is supposed to have been a descendant of Edward Wightman, the last man who was burnt for heresy in England. This was the only Baptist Church in the province for 20 years, and very slowly did the principles of the Baptists spread for many years subsequently. Out of the New Light Stir arose many churches of the denomination, and in 1795, according to Asplund's Register, there were in the state 60 Baptist churches with 3500 members. Congregationalism was the established religion of Connecticut and its religious laws were not unlike those of Massachusetts; but our brethren experienced little persecution from the rulers of the state.

The first appearance of Baptists in the state of *New York* was in the city from which it takes its name, and a General Baptist Church was formed there in 1724, which however became extinct about eight years after. A Particular Baptist Church was constituted in 1762, having for its first pastor the celebrated John Gano, who held the office with some interruption for 26 years. During the great revival attending Whitfield's preaching, which extended into this state, several Baptist Churches were founded, —many by seceders from *separate* Pædobaptist churches; and amongst these churches have appeared some eminent ministers, of whom we may mention Simon Dakin, Samuel Waldo and Jacob Drake, all distinguished as very successful preachers of the gospel. Mr. Drake was ordained pastor of a *separate* church at New Canaan in 1770, but about eight years after, he and many of his flock becoming Baptists, they formed a church of baptized believers only. Mr. Drake travelled much and preached with great success, inasmuch that his church in ten years numbered six hundred members, who were scattered over some extent of country on both sides of the Hudson; for whenever Mr. D. baptized any disciples, he gave them fellowship as members of his flock.

At this period there were in this widespread church, besides the pastor, eleven

teachers and ruling elders; this great body however was soon divided into distinct churches, and thus from the labours of this itinerating pastor and his spiritual sons arose eight churches in the course of twelve years.

Episcopacy became the established religion of New York in 1693; but neither in this nor any other of the North American colonies, except Virginia, did Episcopalians adopt such persecuting measures against dissenters, as the Independents of Massachusetts, who had themselves fled from persecution in Old England.

The first settlers in *Virginia* were emigrants from England and members of the Established church: and Episcopacy, as a necessary consequence, became the law religion of the colony. By an act of the Colonial Legislature passed in 1623, it was provided that in every plantation or settlement there should be a house or room set apart for the worship of God, according to the canons of the Church of England, and no persons not conforming thereto were to be permitted to teach or preach publicly or privately; —the Governor and Council moreover were to take care that all nonconformists "departed the colony with all conveniency." During the existence of the Commonwealth in England religious matters, in this colony, appear to have been left to the people, who regulated all church affairs through their "select vestries." On the restoration of Charles II. however, new laws were passed, and the supremacy of the Church of England fully established. The Episcopalians retained full possession of this country about a century; dissenters of various denominations then began to appear, and increased so rapidly that at the commencement of the Revolution two-thirds of the people were nonconformists, and soon after the close of the war every vestige of a state religion was swept away.

We first read of Baptists in this state in 1714, in which year Robert Nordin, a Baptist minister, came out from England at the request of some brethren resident in the colony and took the pastoral care of a church at a place called Burley in the S. E. part of the state. This was a General Baptist church, and became extinct after existing about 40 years, in consequence of the removal of most of its members to North Carolina. Between 1743 and 1756 several churches of Regular Baptists were formed in the N. W. counties. Our brethren in Vir-

ginia, almost from their first appearance in the state, were divided into Regulars and Separates, which distinction existed in all the southern states; and the breach between the two parties was not completely healed till 1787. The appellation of Separates was first given to the Pædobaptist reformers during the famous New Light stir in New England; and the separate Baptists were no other than *Baptized New Lights*. They first appeared in the southern states in 1755, when a small company of eight families, under the leadership of Shubael Stearns settled at Sandy Creek in N. Carolina. A church was constituted, consisting of sixteen members—the eight heads of families and their wives—of which Stearns became the pastor, having for his assistants Daniel Marshall and Joseph Breed, neither of whom were ordained. “Very remarkable things (says Morgan Edwards) may be said of this church, worthy a place in Gillis’ book, and inferior to no instances he gives of the success of the gospel in modern times. It began with 16 souls and in a short time increased to 600. This church is the mother of all the separate Baptists in the southern states. From this Zion went forth the word, and great was the company of those who published it. In seventeen years its branches spread westward as far as the wilderness, southward as far as Georgia, eastward to the sea, and northward to the Potomac and Chesapeake Bay, numbering 42 churches, from which sprung 125 ministers.” The inhabitants about this little colony of Baptists, though nominally Christian, were grossly ignorant of the essential principles of Christianity. Having the form of godliness they knew nothing of its power. So great was the success with which Stearns and his companions laboured amongst these people that, we are told, in three years after their arrival at Sandy Creek, an association was formed of the churches which had sprung up round them. This association for twelve years included all the Separates in Virginia and the two Carolinas; but in 1770 it was divided into three associations one for each state. The Virginia Association at this date contained 14 churches with 1300 members. In three years these numbers were trebled. Many devoted preachers appeared amongst the Separates, who laboured with indefatigable zeal and wonderful success; the most distinguished besides Stearns were Daniel Marshall and Samuel Harris.

The labours of the latter were principally within the limits of his native state, and such was the reputation he acquired that he was commonly called the apostle of Virginia. When, in 1774, the General Association of separate Baptists in their zeal for the revival of primitive order, resolved that the office of Apostles, together with all other offices mentioned in Ephesians 4th chap. 11th verse, was to be still maintained in the church, Mr. Harris was elected to the Apostolic office, and ordained by the laying on of the hands of every ordained minister in the Association.

Whilst the Separates invaded Virginia from the south with such great success, the Regulars spread with almost equal rapidity through the northern and western parts of the state, through the labours of many zealous missionaries, at the head of whom was David Thomas, a man of learning and eloquence, and an eminently successful preacher. He travelled through a great part of the state, and such was his fame that the people flocked from a distance of 50 and 60 miles, in some instances, to hear him.

When the Baptists first appeared in N. Carolina and Virginia they were viewed by men in power as beneath their notice; none, said they, but the weak and wicked join them: let them alone, they will soon fall out among themselves and come to nothing. But the astonishing rapidity with which they increased on every side alarmed the priests and friends of the establishment, and strenuous efforts were made to suppress them. The clergy attacked the preachers from the pulpit.—Hard names were liberally applied to them—false prophets, wolves in sheep’s clothing, disturbers of the peace—and slanderous reports circulated. Outrageous mobs disturbed their assemblies and assaulted their preachers, who were dragged before magistrates, and into courts and thrown into prison. It was by no means certain that any law then in force in Virginia authorised their imprisonment for preaching;—but they were disturbers of the peace. Before the coming of these Anabaptists, complained the clergy, we were all in peace, now our houses are filled with religious disputes. May it please your worship, said a lawyer to the Court, on one of these trials, these men are great disturbers of the peace; they cannot meet a man upon the road but they must ram a text of scripture down his throat. And determined disturbers of the peace

they were—preach they would; the prisoners with whom they were confined must hear them preach and sing and pray, and frequently large congregations collected in the prison yards. Persecution served only to increase the numbers of the Baptists, and large congregations attended their meetings, whilst the parish churches were almost deserted. The zealots for the old order of things were sorely puzzled. If, said they, we permit them to go on, our church must come to nothing; and yet if we punish them as far as we can stretch the law it seems not to deter them. The revolution hastened the downfall of the establishment; and the once dominant sect has at the present day dwindled into insignificance, numbering only 3,000 communicants out of a population of a million and a quarter, whilst the Baptist Churches contain 70,000 members, nearly half of whom, alas, are slaves.

The first Baptist Church in *N. Carolina* was constituted in 1727. In 1743 another was formed, consisting principally of members of the Church at *Burley* in *Virginia*, who had emigrated to this state. In 1752, three years before the Separates appeared, we find the number of Churches increased to sixteen. These were all General Baptists, and principally confined to the N. E. corner of the state. This appears to have been the least spiritual community of Baptists that has arisen on the American continent. Though some of their ministers were evangelical, not a few were admitted to the sacred office without an experimental acquaintance with the gospel. They did not extend their communion to any but those of their own order, but so negligent were they in the admission of members that all who professed a general belief in the truths of the gospel and submitted to baptism were received into their Churches. A reformation commenced among these people in 1754, chiefly through the labours of *John Gano*, who in his travels through the Southern states, visited them, which in a few years extended to nearly all their Churches, and transformed them into Calvinistic, or as they were then called, Regular Baptists. These reformed Churches spread their branches with almost as great rapidity as the Separates, with whom a union was effected in this state much sooner than in *Virginia*.

Some of the Separates in their pere-

grinations, passing through *S. Carolina*, in which state they planted many Churches with their usual success, travelled as far as *Georgia*. *Daniel Marshall* was the first of their ministers who appeared in this state. After remaining a few years with a Church in *N. Carolina*, which had been gathered through his labours, and over which he was ordained pastor, (the Separates ordained pastors, but not evangelists,) he resumed his travels, turning his steps southward and prosecuted his labours in *S. Carolina*. From a station within the limits of this state about 15 miles from *Augusta*, he was accustomed to make excursions across the *Savannah* into *Georgia*. On one of these visits, while engaged in prayer, he was seized in the presence of his audience, for preaching in the parish of *St. Paul*, and obliged to give security for his appearance before the Court at *Augusta* to answer to the charge. Accordingly he stood a trial, and after his meekness and patience were sufficiently exercised, was ordered to come no more as a preacher into *Georgia*. In the words of the Apostles, similarly circumstanced, he replied, "Whether it be right to obey God or man, judge ye;" and consistently with this reply he shortly after, on the 1st January 1771, crossed the *Savannah* with all his family, and took up his residence at the *Kioka* creek. Here a Church was soon formed which has been the mother of many Churches, and has sent forth many labourers into the Lord's vineyard.

Multitudes of negroes are members of the Baptist Churches in the Southern United States, and in *Georgia* some Churches are composed wholly of blacks, which originated and have been built up under the labours of negro preachers. *George Leile*, commonly known among his brethren as "brother *George*," a slave at the time, was converted by the preaching of a Baptist minister named *Matthew Moore*, about 1774, and added to the Church under his care. He was soon discovered to possess gifts as a preacher, and the Church gave him approbation to preach. *George's* master was one of the deacons of the Church. He gave his black brother his freedom. *George* preached with success on the plantations and in the neighbourhood of *Savannah*. When the British evacuated the country *George* went to *Jamaica*, where he was the instrument of gathering a large

Church; but before his departure he baptized Andrew Boyan and Hannah, his wife, with two other black women, all slaves. Andrew a few months after, began to exhort his black brethren and sisters, and a few whites who assembled to hear him. These poor slaves however met with much opposition and barbarous treatment from some merciless white people.\*

Andrew and his brother Samson were twice imprisoned, and with many others severely whipped. Andrew was inhumanly cut and bled abundantly, but while under the lash he held up his hands and told his persecutors, that he rejoiced not only to be whipped, but would freely suffer death for the cause of Jesus Christ. The design of their enemies was to stop their religious meetings;—but several influential persons interposed for their protection, amongst others the Chief Justice, who gave them liberty to hold their meetings at any time between sunrise and sunset, and Jonathan Bryan, the master of Andrew and Samson gave them permission to assemble in a barn on his own premises, where they were secure from interruption. Andrew continued to preach with great success, and a Church

was soon formed under his care, which, after two other Churches had been formed out of it, still contained in 1812 about 1500 members. That year Andrew died at the good old age of 90, respected and beloved, and his remains were interred with peculiar marks of respect, attended to the grave by a vast crowd.

We have thus reviewed the origin of our brethren in the thirteen colonies which originally composed the United States, from which they have spread through all the country westward; and astonishing as has been the increase of the population in these States, the increase of the Baptist denomination has, in proportion, been greater. According to the Register published by John Asplund in 1790, there were in that year 870 Churches, with 65,000 members. The official census of the U. States for the same year gave the population in round numbers at 3,900,000. It is now estimated at 20,000,000; and the total number of members in Baptist Churches of all sects at 1,000,000—those whom we may be permitted to call the Regular Baptists numbering 10,000 Churches, with more than 700,000 members.

## Correspondence.

### ON THE ABROGATION OF THE JEWISH ECONOMY.

*To the Editor of the Oriental Baptist.*

DEAR SIR,—Your correspondent W. having asked my pardon and that of others who may have felt aggrieved by what he had written on a previous occasion, I feel bound to commence my reply to his paper by cordially reciprocating his frankness and kindness, and requesting him also to forgive the severity which I had shown towards him.

In justice to myself, however, I must be allowed to say that I should not have been so severe in my tone, had I not felt indignant at the insinuation thrown out by W. that Dr. Yates "had been constrained [in his version] to cut and mangle and alter the Greek original, to get it to separate things which came too near together to suit his system." I am aware that from kindness to W. you judged it best, at the time, to suppress the sentence in which he had used these terms; but that sentence was, after all, the key to the whole of that part of his letter which referred to Dr. Yates. As W. has now virtually retracted this insinuation

and acknowledged Dr. Yates's moral integrity, I have not the remotest wish to allow the remembrance of the past to influence the tone of my remarks hereafter.\*

W. having again asked for my views on Col. ii. 11, 12, I have the pleasure of forwarding, along with this paper,† an essay on that passage, from which he will see that I am not prepared to maintain that the insertion of a *full stop* and an *aur* is desirable, if it can be avoided. From what I know of some Indian languages, I suppose the inser-

\* I wish the writer who in the *Calcutta Christian Observer* for October 1846, p. 672, gave it as his opinion that "the Baptist version was made for Baptists, on Baptist principles," may also be induced to change his views. It may not be known to all your readers that the appearance of that assertion in a periodical where it could not be refuted, proved the necessity, and became the immediate occasion of the publication of the *Oriental Baptist*; so that for any pleasure or profit they may derive from its pages, they are indirectly indebted to one of our American Presbyterian friends.

† The paper referred to shall appear in our next issue.—Ed.

tion of a conjunction (*and* or *for*) can scarcely be avoided in a Hindustani version. As to the *full stop*, W. knows better than I who it was that introduced it, whether he himself or Dr. Yates; for in the printed editions (all in the Arabic or Persian character) its place is occupied by an asterisk, which merely marks the conclusion of a verse.

As I hope this will be the last paper I shall have to write in this controversy, I trust you will kindly allow me sufficient space to reply to the various difficulties, objections, and queries, which W. has started.

1. In his review of the discussion that took place at Jerusalem on the subject of circumcision, (Acts xv.) W. has gone to work very cautiously. He has not disclaimed the speech which I supposed he would have made, had he been present. He has not explained the mysterious silence of all parties concerning the substitution of circumcision for baptism. All he has to say, amounts to this, that "in the whole discussion and in the letter which announces the result, there is not *one hint* by any one party that there was *one law* for the *Jewish*, and another for the *Gentile* members of the same household of faith."

Many commentators, however, have discovered such a hint in the concluding sentence of the speech which James made. Thus, *Adam Clarke* writes: "vs. 21. [*Moses of old time hath in every city*] The sense of this verse seems to be this: As it was necessary to write to the *Gentiles* what was strictly necessary to be observed by *them* relative to these points, it was not so to the converted *Jews*; for they had *Moses*, that is, the *Law* preached to them; and by the reading of the law in the synagogues every Sabbath-day, they were kept in remembrance of those institutions which the *Gentiles*, who had not the law, could not know. Therefore, James thought that a letter to the converted *Gentiles* would be sufficient, as the converted *Jews* had already ample instructions on these points."

*Neander* (a converted Jew) gives the following paraphrase: "The preceding directions are sufficient for *Gentile* converts. As to the duties to be observed by *Jewish* converts as *Jews*, no special directions are needed. They do not come under our consideration at all; they know their duties as *Jews*, seeing that in every town where *Jews* live, the law of *Moses* is read in the synagogues upon every Sabbath-day." *Church under the Apostles*, p. 104, in German.

The names of *A. Clarke* and *Neander* are a sufficient guarantee that this interpretation was not manufactured by Baptists to serve their purposes. In fact, it is mentioned by *Calvin* as the one generally adopted in his time. And although he disapproves of it, yet I have not seen any other that is equally natural.

2. I must now refer to the passage in Acts xxi. of which I had made a new version for W. He says it is a *perversion* of his meaning. If so, the *perversity* lies either in W.'s style of writing, or in my dulness of comprehension; for I am sure of this, that my intention was not to pervert W.'s meaning, but to express it plainly. This I shall endeavour to prove, in order to clear myself in the eyes of your readers from the charge of unfair dealing, which W. has preferred against me.

According to what W. wrote at p. 48, Paul really had been "teaching Jewish Christians throughout the world that they ought *not* to circumcise their children." In consequence of this there arose against Paul a prejudice, which W. describes as "a bitter and rampant Jewish prejudice that had nothing of Christianity in it." It was "necessary for Paul to do something to soften this prejudice," to adopt "an expedient to turn off the keen edge of that prejudice." In W.'s opinion the other Apostles also had, like Paul, been teaching Jewish Christians that they ought not to circumcise their children. "Not one of them dissented from this teaching;" no intimation was given him "that one of them taught differently from him on the point."

Now I ask, according to this, who could the myriads of Jews be that were so zealous of the law? Were they the Christian Jews whom Paul and all the Apostles had for years been teaching that they ought not to circumcise their children? After all this, teaching, was it probable that any Jewish prejudice of their's on this topic should require to be "softened," and "the keen edge of it turned off?" W. says, Yes, they were Christian Jews who in spite of apostolic teaching continued zealous of the law; who were prejudiced against Paul alone for teaching what all the Apostles taught; and whose prejudice (for this was the prejudice that required to be softened) was a bitter and rampant Jewish prejudice that had nothing of Christianity in it. As W. declares that he has all along considered them as Christian Jews, I must of course believe him. But until I read his declaration, I certainly thought he had considered them as unbelieving Jews. Hence I added that little word *not*, of which he complains.

But after all, W.'s views on the subject of Paul's teaching appear to have undergone a considerable change for the better in the interval between February and May. In February he evidently thought the charge brought against Paul (of teaching that circumcision and the ceremonial law were *not* binding on Jewish converts) was quite true and redounded to the Apostle's honour. In May he speaks of sundry "slandereous reports which hostile Jews had circulated to his prejudice in his absence," among which *slandereous* reports I suppose the above

charge is included, as it is the only report mentioned by Luke in the passage before us as having been circulated in Paul's absence. The charges spoken of in vs. 28, were made in his presence, not in his absence, as far as I can see.

Whilst I am pleased to see that on this point W.'s views have changed for the better, I regret to find that on other points he is still wrong. He writes, as if Paul in his foreign travels had met with no hostile Jews, and with no Jewish Christians that were prejudiced against him. By whom, then, was Paul persecuted in almost every city? Was it not by hostile Jews? And by whom was his apostleship called in question at Corinth, and his authority undermined in Galatia? Was it not by Jewish Christians prejudiced against him? I admit that on his arrival at Jerusalem he may have been surprised to find his Jewish brethren so *extensively* prejudiced against him, but with the nature and intensity of their prejudice he must have been perfectly familiar for years.

I am sorry to find that W. now believes what formerly he did not believe, viz. that Paul "breathed a purer air," in other words was less willing to acknowledge and submit to the obligation (of Jewish Christians) to observe the Levitical law, than James and the elders of Jerusalem. Surely such a difference between Paul and James must have affected their teaching, and must lead those who admit it, to suspect that after all James in his Epistle really may have intended to contradict Paul.

W. thinks that if Paul had felt like the rest, "he would have been into these ceremonial observances *long* before he received the advice" which was given him on the morning after his arrival. Pray, how long before?

Paul's conduct at Jerusalem appears now to be regarded by W. in the same light in which almost all Pædobaptist (and probably also some Baptist) interpreters regard it; but which seems to me to be wholly at variance with the well known honesty and fearlessness of his Christian character. W. says on this subject: "Does not his whole deportment show that he was submitting rather to make an effort to disarm a prejudice, than entering on the performance of acknowledged duties or privileges which his own soul longed to perform?"

The view thus cautiously expressed by W. is essentially the same as that which *Scott* in his Commentary expresses more at length in the following words: "It has been questioned whether on this occasion the Apostle, or his advisers, acted consistent with exact Christian simplicity? In this inquiry we should remember that though the Apostles were infallibly preserved from mistaking, corrupting, or mutilating the doctrine which they were entrusted to com-

municate to the Church; yet they were not rendered infallible in their personal conduct; in many things they acknowledged, and it is evident, they all offended, and were to be blamed. Perhaps it would be found very difficult wholly to defend the Apostle from the charge of temporizing, accommodating, or refining too much in this matter. His deference to the judgment of his brethren, his desire to become all things to all men, and his willingness to conciliate the Jewish believers, seem to have carried him too far, and he was led to hold out a greater regard to the Mosaic law than he showed in his general conduct; which (regard) was more suited to increase and rivet their prejudices, than to obviate or moderate them."

Let us remember that Paul undertook, among other things, to pay the expenses of the bloody sacrifices which four men had to offer. It must be evident that in this he did that which was either right for him to do, or altogether wrong. He became a partaker with those four men in their sacrifices; which, in a moral point of view, is precisely the same thing as if he had offered those sacrifices himself. Now I appeal to the conscience of every candid believer, whether he would, under any circumstances whatsoever, be accessory to the offering of bloody sacrifices? Would he not shrink from it with horror, as a denial of the one sacrifice that was offered on the cross? Yet on the supposition that at that time the Levitical law had been abrogated for Jewish as well as for Gentile believers, this is the very sin which Paul committed, with the sanction of James. Nor did he commit that sin in secret, but at a time when it was expected, or rather intended, that several myriads of believers should watch his conduct in order to ascertain what he thought right or wrong. He committed this sin thus publicly, merely in order to soften down a prejudice that had got up against him! How are the mighty fallen! Paul who ten years before "gave place by subjection, no not for an hour," to those who wanted to compel him to circumcise Titus, now himself publicly offers sacrifices, and thus denies the sacrifice made on the cross, merely "to disarm a Jewish prejudice!" And the inspired record contains not one word, not so much as a faint whisper, to show that he did wrong!

This, I say, is monstrous. If it be true, then Paul was an impostor, and the Acts of the Apostles are not inspired. If any native Christian were now to act as Paul did on that occasion, he would most justly be regarded and treated as an apostate.

But Paul's conduct is perfectly free from all blame, if we admit that at that time the Levitical law was still binding upon Jewish believers. Hence I maintain that for them it had not been abrogated yet. Nor am I alone in this opinion.

*Doddridge* says: "It is indeed very evident from hence, as Mr. Locke well observes, that whatever might have passed between Paul and James on this head in private, James and the brethren thought it most regular and convenient that the Jewish ritual should still be observed by those of the circumcision who believed in Christ; and considering what tribulation the Church at Jerusalem must otherwise have been exposed to, and also how soon Providence intended to render the practice of it impossible, and to break the whole power of the Jews by the destruction of the temple and city and nation, it was certainly the most orderly and prudent conduct to conform to it, though it were looked upon by those that understood the matter fully antiquated and ready to vanish away."

*Adam Clarke* says: "The Jewish economy was not yet destroyed, nor had God as yet signified that the whole of its observances were done away. He continued to tolerate that dispensation, which was to be in a certain measure in force till the destruction of Jerusalem; and from that period it was impossible for them to observe their own ritual. He tolerated it till the time that the iniquity of the Jews was filled up; and then, by the destruction of Jerusalem, he swept every rite and ceremony of the Jewish law away, with the besom of destruction. Thus God abolished the Mosaic dispensation, by rendering, in the course of his providence, the observance of it *impossible*."

3. W. maintains that, on this supposition, it was Cæsar and not God, who by destroying Jerusalem and the temple, put an end to the Levitical dispensation.

When I first read this, I felt inclined to use a sharp pen; but on second thoughts I prefer to be mild. Titus knew quite as well as W. does, who it was that destroyed Jerusalem. Now we read in Josephus (Jewish Wars, Book vi. ch. ix.) that Titus "expressed himself after the manner following: We have certainly had God for our assistant in this war, and it was no other than God who ejected the Jews out of these fortifications; for what could the hands of men, or any machines, do towards overthrowing these towers?" And it is related at length by Josephus (*ibidem*, ch. iv.) that the temple was destroyed in spite of Titus's strict orders, earnest remonstrances, and strenuous efforts to the contrary. W. should not thrust upon Titus an honour which he expressly disclaimed.

4. W. says that if the Levitical law was not abrogated until the destruction of Jerusalem, then "Christ should not have been so hasty in declaring it *finished*."

When Christ exclaimed, *it is finished*, he evidently meant to say, "my work is finished." The immediate abrogation of the Levitical law was not a part of that work,

although the ultimate abrogation of it was secured by the finished work of Christ. From the death of Christ the Mosaic law, whether moral, ceremonial, or political, ceased to be either a means of, or a hindrance to justification and salvation. Believers had nothing more either to hope or to fear from the law. But the ceremonial and political law continued in force, for nearly forty years longer, as a rule of obedience for Jewish believers.

If the immediate abrogation of the Levitical law had constituted a part of Christ's finished work, he would indeed, as W. insinuates, have been too hasty in saying: "It is finished." For in compliance with the Levitical law his body, even after his death, was immediately taken down from the cross, and laid in the grave before sunset, lest by delaying the burial beyond sunset, his disciples should break the Sabbath. From sunset on that Friday evening till sunset the next day, his disciples rested, after the commandment, (Luke xxiii. 56.) After sunset on Saturday, when the Sabbath was past, they went out to buy the spices which they carried to the grave early on Sunday morning, (Mark xvi. 1.)

The disciples having seen how carefully Jesus himself had observed the Levitical law, naturally continued, even after his resurrection, to observe it likewise. As the Methodists in England are both churchmen and dissenters, so the disciples in Judea long continued to be both Jewish churchmen and dissenters. As Jewish churchmen they continued to frequent the temple and on the Sabbath-day to attend the synagogue. When Paul, before his conversion, wished to seize the Methodists of his time, he had only on the Sabbath-day (Saturday) to go to the Jewish churches, the synagogues, and he was sure of finding them there. Ananias of Damascus, by whom he was afterwards baptized, was a good Jewish churchman, for he was "a devout man according to the law, having a good report of all the Jews who dwell there." (Acts xxii. 12.) Peter was quite taken by surprise, when God told him in a vision that he ought not to consider Cornelius and his household as unclean, because they were not circumcised. After he had obeyed this divine commandment, the Church at Jerusalem was going to rebuke him for breaking the law. Nineteen or twenty years after the death of Christ many members of the Church at Jerusalem were still so zealous for circumcision, that they made a grand effort to introduce it among Gentile converts. Even subsequently Paul made a vow and went to Jerusalem to keep "the feast." (Acts xviii. 18, 21.) When he last came to Jerusalem, twenty-seven years after the death of Christ, he found there several myriads of Jewish Christians who were zealous for the whole law, and for circum-

cision in particular. All this really does show that if Christ intended to abrogate the Levitical law immediately after his death, he did not succeed. His Jewish disciples either did not comprehend his wishes, or if they did, they most obstinately persisted in acting in direct opposition to them. Now both these suppositions are inadmissible; consequently we must arrive at the conclusion that their continuing to be Jewish churchmen and to observe the Levitical law, for a time, was not contrary either to the wishes or the intentions of Christ.

5. W. has endeavoured to produce various proofs from the writings of Paul, intended to show that Paul could not have sanctioned, by his example, the observance of the Levitical law by Jewish converts. These proofs are all sought for in passages written by Paul within the last four years before he was made a prisoner at Jerusalem. The Epistle to the Galatians, the earliest in which any such passages can be found, was written in the year 57 A. D., at least twenty-three years after the death of Christ, and twenty after the conversion of Paul. The Epistles referred to are addressed, without exception, to Gentile Christians. Can the passages culled from them prove anything concerning the practice of Jewish Christians during the previous twenty-three years? Clearly not. And have I not explicitly admitted that the same passages and the Epistle to the Hebrews, (probably the latest of all the writings of Paul) were intended to pave the way for the disuse of the Levitical law even among Jewish Christians?

There is a class of passages in the epistles of Paul, in which it is represented as a mystery, at that time understood by very few even of God's people, that the Gentiles should be fellow-heirs and of the same body with the Jews. Now this could have been no great mystery, and the comprehension of it could have presented little difficulty, if the Levitical law had been entirely abrogated immediately after the death of Christ. The fusion of the two classes of believers into one would then have been quite easy and natural. But so long as the Jewish believers were bound to observe the Levitical law, that fusion must have appeared almost an impossibility. Hence the reluctance manifested at first even by the most zealous among the Jewish believers to preach the Gospel to the Gentiles. Hence also the difficulty which so many Jewish brethren afterwards felt in reconciling the Christian character of their Gentile brethren with their non-observance of the law, and in maintaining a cordial and truly fraternal intercourse with them. The difficulty was much the same as that which now prevents so many pious Episcopalians from joining the Evangelical Alliance, and from cordially co-operating with Dissenters in

evangelical labours; or that which occasions the distance that exists between pious and conscientious believers belonging to different denominations. Paul understood the mystery, by which the difficulty was to be solved; he knew that the time must be fast approaching when the Levitical dispensation would be wholly swept away, and Jewish believers be completely delivered from it. Hence in part his constant efforts to prevent Gentile believers from being entangled with this yoke of bondage. But to very many of his Jewish brethren the mystery was as yet inexplicable, because God had not yet formally released them from the Mosaic dispensation.

6. Among the passages W. quotes against me from the Epistles of Paul, there are two which I shall explain now.

"Christ is the end of the law for righteousness to every one that believeth." (Rom. x. 4.) The meaning of these words is this: "As far as justification and salvation are concerned, nothing is to be hoped or feared from the law; for Christ is the believer's righteousness." If this passage proves the abrogation of the ceremonial law, it also proves the abrogation of the moral law, for the term *law* here comprehends both. But I suppose W. does not mean to say that the moral law, as a rule of obedience, has been or ever will be abrogated by Christ. Then how can this passage prove that the ceremonial law had at that time been abrogated as a rule of obedience for Jewish Christians?

"My brethren, ye are become dead to the law by the body of Christ." (Rom. vii. 4.) "We are delivered from the law, that being dead, wherein we were held." (Rom. vii. 6.) I have been surprised to find W. maintaining that throughout this chapter the ceremonial law only is meant. Has he never read the 7th verse, where the commandment, "Thou shalt not covet," is quoted as a part of the law which the Apostle had in view? The whole law, whether moral, ceremonial, or political, is here described as dead or abolished, in so far as it was a means of, or a hindrance to justification or salvation; but the Apostle does not say that it was, in any part, dead or abolished as a rule of obedience.

I shall here also refer to the words of Peter, quoted from Acts xv. 9, 11, that "God had put no difference between converted Jews and Gentiles, purifying their hearts by faith, so that the former hoped to be saved through the grace of the Lord Jesus Christ, even as the latter." This surely is plain language. It merely shows that Jewish believers have their hearts purified by faith, and are saved by grace only, as well as Gentile believers. It does not imply that Jewish believers did not observe more ceremonies than Gentile believers. Suppose a conscientious Episcopalian were

speaking in Parliament against an attempt to compel Presbyterians to use the prayer book, might he not say: "God purifies their hearts through faith just like ours; and saves them through grace, just as he saves us: why then should we impose upon them a book which many of ourselves admit to be greatly disfigured by certain blemishes?" Would such a speech prove that he had ceased to use the prayer-book? Or if not, that he expected to be saved by it?

When Paul says, (Rom. iii. 22, 23,) "There is no difference; for all have sinned, and come short of the glory of God," does he mean to say that there is no difference whatever between sinners? Or does he mean to say that they are all alike, simply in being all sinners, and having Ichabod written upon their characters?

W. asks me why Paul withstood Peter to his face and reproved him and Barnabas at Antioch? To this question I replied in the March number in the following words: "In their intercourse with Gentile believers all Jewish converts were exempted from the laws concerning food, in virtue of the vision which had been granted to Peter immediately before the conversion of Cornelius, and which rendered his tergiversation at Antioch so inexcusable." Peter's refusing to eat with the brethren at Antioch was tantamount to a declaration that they were still unclean, unpardoned, unpurified sinners. Now Peter knew better than this; for he himself had held intercourse with such brethren before, and that too in consequence of an express divine revelation. By his dissembling he virtually denied that revelation to have been divine, and intimated that it had led him into sin. Therefore Paul asked him, "Is Christ the minister of sin?" Can it be true that he has so deliberately led you into sin? you who are "by birth a Jew, and not a sinner of the Gentiles?" v. 15. If in spite of your knowledge of the law, Christ has led you into sin, how can he be a safe guide for these poor ignorant Gentiles, who are worse sinners by birth than we Jews?

7. I now proceed to consider W.'s remarks with regard to circumcision and baptism.

"Behold, I Paul say unto you that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised that he is a debtor to do the whole law." (Gal. v. 2, 3.)

According to W. this declaration applies to Jewish as well as to Gentile Christians. Any Jewish Christian, who after his conversion was circumcised, lost all the benefit he had expected to derive from Christ.

Now Timothy was such a man. His grandmother Eunice, and his mother Lois, were both converted before him. His father probably, died, when Timothy was quite young. His mother gave him a pious edu-

cation; and as she was a Jewess, probably, used to take him to the Synagogue with her as well as to the Christian meeting. Timothy therefore was, partly by birth, and wholly by education, a Jew.

He became a disciple, that is, a believer in Christ and a baptized member of his Church, before Paul arrived at Derbe.

On Paul's arrival there, he was circumcised: consequently "Christ profited him nothing." It was Paul that circumcised him; consequently it was Paul who robbed Timothy of all the profit which he had expected from Christ.

Paul did this to please the Jews. Why then was he so squeamish, a few weeks (or months) before, as to refuse the Jews the pleasure of having Titus circumcised? He could not have robbed Titus of more than all the profit which was to be derived from Christ.

To me the circumcision of Timothy presents no difficulty. From the circumstances of his birth and education he was at liberty, if he chose, to consider himself as a Jewish Christian, such as his own mother was. No one could object to this.

If Paul believed that by being baptized in a tank, a young believer would lose all the profit that is to be derived from Christ, I suspect he would not thus baptize him, not even if he could thereby please all the Baptists in the world.

W. says at that time there existed no wall of separation between Jewish and Gentile Christians. I admit that none ought to have existed; but I maintain that one did exist. Let W. try to preach in an Episcopal Church, where there is a pious chaplain; he will soon find that there exists a wall of separation which he cannot overleap; but certainly no such wall ought to exist.

8. W. has explained, to his own satisfaction, the baptism of some thousands of persons who had been circumcised. I demur to the correctness of some of the things he has advanced, especially to his statement that those persons whom Christ had baptized by his own disciples, did not receive Christian baptism.

I should like to know when the twelve Apostles and the other members of the first Church at Jerusalem received Christian baptism? As far as I understand W.'s views, they ought to have been baptized immediately after the death of Christ; for the death of Christ appears to have put them out of the Church. This I shall explain.

The three thousand persons who were baptized on the day of Pentecost, had all (at least the men) been circumcised before. Circumcision is defined by W.\* as "the outward sign or seal of admission to a covenanted membership in the visible church."

\* *Oriental Baptist* for November 1848, p. 335, end of the first column.

The visible church, according to W., was "the same in both dispensations; its identity is proved beyond question." Those three thousand persons, therefore, had been covenanted members of the church (which is only one) up to the death of Christ. The death of Christ must have put them out of the church; for on the day of Pentecost they had to enter it afresh by means of baptism. Very well; those three thousand persons were again safely in the church. But what became of the Apostles, and the whole company of one hundred and twenty believers? I always thought their previous baptism had introduced them into the church; but W. does not admit that it was Christian baptism. I cannot see that after the death of Christ they were baptized at all; so I am afraid they must have remained outside of the Church to the day of their death; for their circumcision was not able to secure their church-membership beyond the day that Christ died. As W. says, "it had no force after the exclamation, It is finished."

The rebaptism of the twelve disciples of John by Paul was owing to their total ignorance concerning the person and work of the Holy Spirit, quite as much as to any other cause that I can discover.

9. W. "has not penetration enough," even now, "to see in the passage, 1 Cor. x. 1—5, any thing bearing on the question under discussion." His is rather a hopeless case, yet for the sake of others, I shall make a third attempt to show that the passage does bear on the question.

It is a matter of very frequent occurrence to hear the assertion made that circumcision and the feast of the Passover were the two "Sacraments" of the old Covenant, for which baptism and the Lord's Supper were afterwards substituted as the "Sacraments" of the new Covenant. Now if in the whole New Testament there is a passage in which we might expect to find such an assertion confirmed, it is the one before us. For the Apostle Paul, with a view to show that a person may have been baptized and may have been a partaker of the Lord's Supper, and may yet be eternally lost,\* refers here to the people of Israel, who after having received what was equivalent to baptism and the Lord's Supper, nevertheless for the most part perished in the wilderness, without reaching the land of Canaan. And what is it that in his opinion placed the people of Israel on a level with persons who have been baptized and admitted to the Lord's Supper? Does he refer to their having all been circumcised and eaten the paschal Lamb? No, instead of circumcision he mentions their having passed

through the Red Sea as equivalent to their baptism; and instead of the Passover he mentions the manna and the water that flowed from the smitten rock, as equivalent to their having received the Lord's Supper. We may therefore safely conclude that he had not the remotest idea of circumcision answering to baptism, or of the Passover answering to the Lord's Supper.

If W. wishes to know wherein the passage through the Red Sea resembled baptism, I will tell him. It resembled it in four points: 1, in representing death and burial by means of water; 2, in representing the resurrection from the dead; 3, in being the solemn farewell to Egypt, and the formal entrance upon the pilgrimage to Canaan; and 4, in being an act of faith in, and obedience to their leader, under the immediate sanction of God. These four points are the essential points of Christian baptism, the absence of any one of which annuls its validity and essence.

10. I have now, I believe, noticed all that was in any way important in the various objections which W. had advanced.

With regard to the Epistle to the Hebrews I beg to do as W. has done, i. e. to go on viewing it as I did before. Should he bring forward any proofs to show that I am wrong, I shall then be prepared to defend myself.

W. says that circumcision and baptism were each, in their respective dispensations, "the outward sign of profession." I believe that circumcision was the official evidence of outward or bodily descent from Abraham; whilst baptism is the official evidence of inward or spiritual descent from Abraham. What the *outward sign of profession* means, I cannot understand. Profession itself is an outward act; but what the outward sign of an outward act can be wanted for, is beyond my comprehension.

Circumcision did not point merely to the coming or to the death of Christ; it pointed to the extensive enjoyment by faith of the blessings which he had to bestow. Consequently circumcision was not superseded, until those blessings, viz. justification and regeneration through faith, were actually enjoyed by many Gentiles as well as Jews. Hence it was not abolished, until Gentile believers were pretty numerous, perhaps nearly as numerous as Jewish believers, in other words, until the posterity of Abraham consisted of "many nations," i. e. many believers of various nations.

W. expects too much of me and of your Baptist readers, if he hopes we shall consider all his views, as "clear and consistent, and naturally growing out of a fair interpretation of God's word." I have no doubt that he himself regards them as such, and that most conscientiously; and I honour him for holding them fast and defending them, so long as they appear to him true

\* That this was Paul's intention, is acknowledged by Calvin and Olshausen, two commentators who possessed no ordinary share of "common sense."

and scriptural. I acknowledge that his views on the saving truths of the Gospel are indeed correct; but if I thought his views on baptism were scriptural, I take God to witness that I would forthwith cease being a Baptist.

W. is greatly mistaken when he supposes that I was "easily jostled out of my Pædobaptist position." Indeed, I was not. I saw that by becoming a Baptist, all my earthly hopes would be blighted, that I should become an outcast from my home and native land, and a wanderer on the face of the earth; all which apprehensions were realized to the letter, until at length, amidst a people of a strange tongue, I found the promise of the Lord fulfilled. The struggle I underwent was very severe. I would have given anything to have avoided becoming a Baptist, if I could have seen how to avoid it without disobeying God. I searched long and carefully for any scriptural proof of infant baptism that would stand the test, and the discovery that none was to be found, at first filled me with dismay, because as I then thought, it laid the axe to the root of all my earthly happiness and ministerial usefulness.

Although in defending the moral character of Dr. Yates, and my own, I confess that I have used language that was perhaps too severe; yet I can say with great sincerity that with this exception, my sole object in this discussion was the same as W.'s, "the eliciting, and exhibition of God's truth, in its own brightness and proportions."

I did not enter upon the discussion, until I was asked to do so; and I would gladly have been excused from the task; for I really am no friend to controversy, and at first I fully intended to be silent in this one.

And now if this be the conclusion of the discussion, I do hope it may not be found to result in any thing like mutual alienation, but rather in a prayerful desire and endeavour, that both W. and myself may learn yet more fully "to hold and to speak the truth in love."  
J. W.

[NOTE.—We think that sufficient has been advanced on both sides of this question, to enable our readers to form a correct judgment on the matter in debate. Our own conviction is that the evidence in favor of the abolition of circumcision at the cru-

cifixion has signally failed; while the evidence for its continued existence long after the death of Christ, under the sanction and direct teaching of the Apostles, is such as would be deemed decisive on almost any other field of controversy than a theological one,—where, alas! we too often see the soundest judgments obscured and warped by "rampant prejudices." As we are apprehensive that any further prosecution of the controversy would lead to no beneficial result, but the reverse, we trust the disputants will here allow the subject to terminate.—EDITOR.]

## A QUERY.

"I need scarcely remind them that the enemy is ever on the look out for what may appear to them adverse movements in the Baptist camp, of which they will not fail to take immediate advantage."

"Q." in the *Oriental Baptist* for May, 1849.  
To the Editor of the *Oriental Baptist*.

DEAR SIR,—Can you inform a plain unlettered man, who is meant by the "Enemy" in the above passage. At first sight it would appear that the arch-enemy of souls is intended, but the whole passage together will not admit of that construction. Can it be that the writer means, those persons who conscientiously differ with him in opinion on the subject of Baptism?

Your's, &c.

ROMANS xiv. 4.

11th May, 1849.

NOTE.—Lexicographers inform us that "in theology," *enemy* means "fiend" or "devil;" but our correspondent has discovered that for once, at least, the learned men are at fault. We conclude that by "the enemy" in the above sentence is intended simply the "Pædobaptist Camp," which on the subject of baptism is generally supposed to occupy a position antagonistic to the "Baptist Camp." The word in such a connection can mean nothing more flagitious than "the opposite party." We trust this explanation will remove the apprehensions of our hypercritical friend—but what on earth has Romans xiv. 4 to do with the matter?—EDITOR.

## RECENT BAPTISMS.

*Sagor*.—Mr. Makepeace writes that he had the privilege of baptizing *three* individuals on a profession of their faith in Christ, on Lord's-day, the 29th April.

*Agra*.—"I had," writes Mr. Williams, "the pleasure of baptizing a young man, the son of brother Penhearow of Dinapore, on the 1st of April."

*Monghyr*.—Our brethren at this station have been cheered by the addition of *three* Europeans to the Church. They put on the Lord Jesus Christ by baptism on the last day of April.

*Jessore*.—Mr. Parry informs us that *four* native converts were baptized and added to the church at Sâtberiyâ in March.

# THE CALCUTTA MISSIONARY HERALD.

DELHI.

FROM REV. J. T. THOMPSON.

*Visit to Hurdwar Fair.*

*Hurdwar, 31st March, 1849.*—Again permitted to leave home for Hurdwar, I passed the following day, the Sabbath, at Murádnagar, usefully engaged through the greater part of the day with three parties of Muhammadans and Hindus (chiefly of the latter), about 50 in number, reading the Gospels and Tracts to them, calling their attention to particular points, and pressing upon them belief, in the expectation that the Lord Jesus, the Saviour of the world, will, in the brief period of their lives, or at death, call them to account for refusing to believe in and accept of him as their Saviour. Nearly all who heard seemed to be impressed with a conviction that Christ alone is the Saviour, and that idolatry is a daring affront to God, as it is vain and foolish. All who could read eagerly asked for the precise Gospel or Tract read, the particular points in which had interested them. In the evening we had singing and prayer. My hearers of this day were the most untiring I have met with in all my visits to, and ministrations at this place, and I confess I left them with regret. Here also, for the first time, the profession of our faith by native Christians was adverted to with respect, if not admiration, and the inconsistency of one individual, known to the parties, who had declined from the faith and purity of the Gospel, was mentioned in terms of reprobation, as an unwise act. A pandit, who had come for books, seeing the fixed attention of the people to the hearing of unpalatable truths, and their eagerness for our books, stood for a long time as if struck with what he saw, and would neither advance to take a tract, though twice offered him, nor speak, or sit; but at the end, when people were going away, he accepted of what was offered him. At this place there is a number of bráhmans who do not officiate as priests, but have secular modes of subsistence and are zamindárs, sellers of betel-leaf, grain, baniyás by trade, chau-

kidárs and policemen; thus serving to obliterate the distinguishing exclusiveness of the class, and merging down into the common mass of the people. No civil enactment or government interference with their long established customs, has done this, but the necessity of finding subsistence, when the faith or devotion of the people had declined, has led the once privileged order, to devise the above and other secular modes of obtaining a livelihood. The greater part of my hearers were bráhman youths, and therefore, perhaps, able to read: but this qualification will not long continue to distinguish the rising generations of the tribe; for even now there are vast numbers of family priests who repeat the Sanscrit formularies, at marriages, births, and funeral obsequies, without ever having learnt a single letter of the alphabet, or attempted to do so, being satisfied to utter sounds which they are taught to believe have an efficacy; but with the meaning of the words indicated, they never trouble themselves. For instance, the sacred thread of bráhmanical investiture they are satisfied to call jag-pavit, and content to believe it means world-sanctifying! Now this is a gross error, both the expression and meaning. For the word is, Jagya-opavit, or sacrificial cord, by which the victims to be sacrificed were tied, and was properly, not of cotton-thread, but of *moonj* (Saccharum munja), and were necessarily strong ropes. The pandits are backward to admit this derivation of the word, and the use of the cord in sacrifices, and unlearned bráhmans will not believe what appears so degrading to their adored class.

At Khatauli there were but four applicants for books, of whom one was the Bhatiyára or master of the sarái, who makes it a practice to keep a book or two for travellers, making them, in the first instance, read to him for his own instruction, then letting them take the book or tract. This village has a great number of Sarágis in it, there being

no less than 1,400 houses inhabited by them; they are merchants, baníyás, and shrafs, and are, by far the wealthiest part of the population. The bráhma families do not exceed 50 in number. There is between Saragis and bráhmans, a deadly enmity; and where the former are found to be opulent, the interests of the latter decline in proportion. One of the earliest native Christians was from this village; but his conduct shed no lustre on his profession, and his example was not followed, though for nearly 30 years he was known to have adopted the Christian faith, was able to read Persian, and had been engaged as a reader at 2 or 3 stations.

At Moozuffer a few attended a season of worship, and were attentive throughout. They said it was their desire to become further acquainted with the truths of the Gospel concerning the Lord Jesus. There was, some 2 or 3 years ago, an English school here, which, from its unsatisfactory results, has been abolished, of which some of the Christian residents are glad, as most of the lads were distinguished for audacity, scepticism, and a contempt for the Gospel. This is about the upshot of the attainments of the greater part of Anglo-Indian students. Not one has as yet been known to make use of his superior knowledge to lead his more ignorant countrymen in the way of truth, but many have been known to laugh at their benevolent rulers and to ridicule the Christian faith. This is undeniable; and there have been several sad instances of the kind at the stations where such schools exist, and in their adjacent villages. The knowledge thus acquired has, as yet, taken an irreligious turn, but may hereafter have a political bias, and fulfil the prediction of a late resident of Delhi, who thoroughly understood the native character. Having taken the French traveller, M. Jacquemont to see the college, the latter asked what that institution was, the discerning Mr. — replied, "A nest of scorpions, whom we are training to sting us another day!"

At Chhappar late at night I had a rather pleasing meeting with about 40 of the villagers, whom I exhorted to call upon the Lord Jesus, and they should be saved; I explained his person and work, and called upon them to unite with me in prayer to him, which some of them did audibly, and when departing to their homes, several repeated the name, Lord Jesus. All these were Hindus. At

Chhappar it was so piercing cold at night, that we were within the influence of the snowy range of hills, although we could not have been less than 50 miles from the nearest point at the foot of the range terminating at Hurdwar, and destitute of snow. The peak or ridge known by the name of Chur, is the nearest elevation covered with snow, and that is visible only from the heights of Landour, 45 miles in the interior, beyond Hurdwar, and at a far greater elevation. It is pleasing to observe what a change has taken place in the roads of this part of the country within the last few years. Instead of having to wade through deep sands and dreadful ruts, we have now a metalled road all the way from Delhi, or rather the eastern banks of the Jumna opposite to Delhi, and continued to Moozuffernuggur and Suharunpore. Besides the convenience of such a road, there are trees planted on either side, which are now of moderate size, but promise to give the comfort of shade to the weary traveller and jaded beast, under an oppressive vertical sun. The only want on the line of the new road is that of wells at convenient distances, and that would be a crowning blessing bestowed on the inhabitants of these provinces, and the travelling portion of the European community. A scorching sun in the day, even when the hot winds do not prevail, and a tiresome walk at night, would render a well a great blessing both by day and night, and would be so appreciated by all parties. Instances have been known of travellers on foot overcome by heat, weariness, and thirst, to have died before reaching a distant well, or when they had reached it, possessed not the requisite brass pot and cord to draw with, and found no bucket and rope to let down for a draught. On one occasion the water in my bottle was out, and being distressed by thirst, I became quite faint ere the next well could be reached. On another, the bearers came thirsty to a well, let down their brass pot, and lost it through its slipping out of the noose. It was about midnight, and the thirst of the people impelled them, as well as a consideration for the brass pot, to send one of their party down. He descended, at that hour of night, and brought up the vessel, and all had their thirst satisfied.

At Cázikápur, a bráhma with one eye, had read our books for about a year, and made up his mind to embrace the Gospel faith, but did not know how to leave

his aged mother; and while he hesitated on her account, he died. A goldsmith too, having for a series of years made himself well acquainted with our books, and became a constant attendant at worship in Delhi, said he only waited for his aged mother's demise, and then he would join us. The mother died, he got entangled in sin, and is now a disgraceful character. Some who have seen him, say he is afflicted with leprosy. This man was once the means of recommending the word to others, and pressing it upon the attention of Muhammadans even.

At Rúrki, the head-quarters of the Ganges canal, and the seat of the Civil Engineering College, called by natives Little Calcutta, from beautiful European residences springing up in the midst of a jungle, I was delighted to find the Sub-Assistant Surgeon, a native of Bengal, a lover of the word, and, I think a humble inquirer after the truth as it is in Jesus. I was happy to leave with him a handful of tracts, Bengali and English, which he seemed evidently to prize. He possesses a Bengali Bible, the gift of the Rev. Mr. Sandys.

(To be continued.)

## MATTRA.

REV. T. PHILLIPS.

### *Missionary Tour from Bareilly to Mattra.*

25th Jan.—Before leaving Bareilly we breakfasted with Lieut. W. After breakfast I gave some instruction to a sipúhi who was thought to be in distress for his soul. To me however he appeared half-witted with the sorrow of this world which worketh death. Lieut. W. was very kind to us. After family prayer we parted.

On the road B. preached in Chaurási to twenty-five people, who heard well. They were thákurs of Alimpur. Here we encamped after crossing a very bad road. We went into the village, which is inhabited by carpenters, and speedily obtained all the village for an audience in the Chaupár. A Missionary had never travelled this road, and Europeans very seldom. The people heard two long addresses with quietness, and much applauded the excellence of our doctrine. Many during the day came to the tent.

Thus we went on everywhere finding a door of utterance. It would be tedious to transcribe all my journal, but I will make a few more extracts, especially respecting towns and large villages. At one village the people sent after us a copy of the Gospel as though they were afraid some harm would come from its remaining in the village. We however would not take it again.

Sabbath, 28th.—Visited Muhammadpur; 50 hearers, Musalmáns and Hindus; Bindelia, 20 thákurs; Jagmái, 10 Musalmáns, and Chitaria. Here a large congregation of Musalmáns assembled, many of whom were diseased in their eyes. One unfortunate father told his tale of woe thus. His son had gone

to convey some officer's goods to Simla: on the road two of his bullocks died, and on his return he became blind. While he was absent a bullock had struck out the father's eye with his horn. Another man we saw who had been operated on for cataract by a native doctor and was recovering his sight. He wore a green veil, which he lifted up and showed me his eyes, which were weak, but with distinct vision. The people heard with great interest the words of truth, especially of Jesus, the miraculous restorer of sight, bodily and spiritual. In the evening my wife and I, with B. walked over to the village of Bináwar, and talked to the people. At the close of our address they shouted Wáh! Wáh! by way of applause.

29th, Malládkpur.—B. preached to about 10 people, who heard with deeper interest than any in the whole journey. B. says, "I first proved them guilty of breaking the 10 commandments in common with the whole world. I then showed them that all the Devtás were sinners and so unable to save us. I then proved the uselessness of works to save them. They then began to lament that all ways of salvation were shut up. Two old men of 60 began to ask how they could be saved. I then preached to them about the birth, death and intent of the incarnation of Christ. They particularly asked the name of the Saviour, that they might use it in prayer, and assented to all I said."

30th Budaon.—After breakfast we went into the city and distributed books. I then visited the Dispensary. The people were somewhat inqui-

sitive to know why we gave away books. This is always the case in places never before visited by Missionaries. There I met a proud richly dressed fallen native Christian. A neighbouring Church have found that

One sickly sheep infects the flock  
And poisons all the rest.

**3rd February, Ujouni.**—Here we stopped Saturday and Sunday. On the 1st day B. preached in the hát (market) to an audience of 200, and gave away books. Hearing that about 10 <sup>miles</sup> off our road was a large town called Sahawan, I determined to send B. there with a supply of scriptures. On arriving there on Sabbath morning 4th, he found it to consist of 12 divisions, wide apart. On that day he preached and distributed in four of them. The town was like eleven villages a mile apart, in a circle, and one in the centre, having a bazar and serái. The next day, Monday, he preached till noon in the remaining eight villages. One of these was inhabited by Hindus, the rest by Musalmáns. All the people heard very well. B. says, "after 2 o'clock, when eating my dinner, Mir Mahammad Hoscin, a muslí who had served Mr. Thompson of Delhi for 6 months, came to talk with me. He said he left Mr. T. when he began to talk to him 'about religion and the doctrine of the Trinity.' I met all his arguments as well as I could, by showing that while God is one, he is nevertheless every where present, which is as incomprehensible a truth to us, as the mystery of the Trinity. With all I said he professed to be highly delighted. The agent of a rájá then came and asked why we gave away books. When I had told him, he said I know that when God is about to establish a religion he first proclaims it, and as you, his trumpet, are come, I know his religion will prevail."

**7th, Saron.**—This is a place of pilgrimage, where the hog (बिल्व) incarnation, left his body. It is indeed a fit place for such a deity, a filthy, noisy sensual town. Like all places of pilgrimage, it is bad for preaching, except at melá times. We had a large congregation of pilgrims at the entrance of the city, who heard very well, and a smaller of the townspeople in the town. They were clamorous for books, but few could read. They had often received books from the native preachers who come from Agra to the yearly melá here. We gave about 30 books to office people of the

magistrate of Pattiala, whose tent was not far from ours.

**8th, Khásaganj.**—We preached in two places in the town before a very contentious and abusive halwái's shop, and then near a dyer's, to a very large and attentive congregation. We also gave away several books.

**9th.**—After breakfast went to Ardalpur, and obtained a few hearers. We then went to Nadrái. B. preached to about twenty hearers. Here we fell in with a curious character, the pensioner Risáldár Bhím Singh. He has built a small temple, in which is a large bell brought from Burmah and covered with Burmese deceptions. It was given him, he says, by the Commander-in-chief for his bravery. (See an account and drawing of this and another bell from the same country, by Captain Wroughton *Journal Asiatic Society*, Dec. 1837.) This temple is filled with marble images of the gods, and one of his own, as large as life. The old man wastes his money in idolatry and support of wandering Vaishnavs. He is a great rogue, for he turned the river near his house out of its course so as to break down and render the bridge useless, and again make money by keeping a ferry at the new course of the stream. Before the bridge was built he had made thousands by his ferry, and took this method to revenge himself.

We went next and addressed a few brick-makers, after which visited some other villages and returned.

**10th.**—In the morning 4 villages were preached in. In the evening we went to Rámpur ka nagla. People intensely ignorant, but at last appeared to understand when B. spoke very slowly and patiently. Thence we went to the large village of Kántura. In the Chaupar we found a congregation of about 50 thákurs. The brother of one had lately been murdered and his murderers punished. They heard astonishingly well, so that I could have preached on all night. The headman assented to all we said, I suppose from politeness merely. One of them received a Gospel.

**12th.**—Preaching on the road as usual. We this day came once more in sight of a pakká road, when at Ráo Secundra. This was the grand trunk road, which we crossed. Here we preached in the evening to a very large congregation of more than two hundred, who heard with scarcely any disturbance. They were anxious for books. We gave but few, as we heard that a Missionary, probably Mr. Warren, going down from

Delhi, had been there a month ago and given away many.

13th.—In the first village found no hearers. In the second, Sujaoli, about 30 thákurs heard; B. preached for a long time, while I pressed on to Nagariá. There were many Rajputs seated on their chaupár. They respectfully came out to speak to me, and I began to talk about the various sacred books in the world, and to show the falsehoods in the shástras. I gave them then a sketch of the Christian religion. In the meantime B. arrived, took up the preaching and carried it on with great acceptance. One of the hearers, Dhongar Singh, walked some distance with B., made many inquiries about the mode of becoming a disciple, and expressed himself much pleased with what he had heard.

On the road had a sharp controversy

with some Ganges pilgrims about idolatry; they seemed at last ashamed of Mahádev and his indecent image. Four other villages heard the gospel before we reached our tent. The next day we reached Hatras, where we preached in two or three places, and were well heard. I then went home to Muttra, and my wife, with the native preachers, (Shio Yitra having joined us) went on to Agra. Thus ended in comfort and blessings this long journey.

*Scripture distribution during the journey.*

Urdu Gospels .....	575
Ditto Tracts .....	605
Persian Gospels .....	605
Sanskrit Books .....	102
Hindi Gospels .....	385
Ditto Tracts .....	373

## DACCA.

### APPEAL ON BEHALF OF THE BAPTIST MISSION AT DACCA.

We would bespeak the attention of our friends to the following account of labours carried on at this station, and hope the appeal for pecuniary aid will meet with a kind response.

DURING several years past, a few friends have been accustomed to aid the Baptist Mission at Dacca by monthly subscriptions, and occasional donations, and Mr. Robinson has been accustomed, in the month of April, to present for perusal an annual statement of receipts and disbursements, together with a few hints relative to missionary operations.

The plan pursued during several years has been the following:—

Distant places have been occasionally visited: as Sylhet, Tipperah, Mymensing, Pubna and Serijganj; the Gospel has been preached in those places, and tracts and portions of the Scriptures distributed to no small amount. In the villages and markets near Dacca, the gospel has been frequently and regularly preached, and tracts and portions of the Scriptures constantly given to the people.

During last year, Mymensing was visited three times, and each visit was prolonged to two or three weeks; when the word was often preached in the station, and sometimes in the neighbouring markets and villages; tracts and Scriptures were given away in great numbers.

Bikrámpur has been visited once, and the reception given, both to the Gospel preached, and to the Scriptures, which were offered to the people, was very encouraging.

Tipperah has been visited three times during the year just ended. Each visit occupied three weeks or more; but, on one occasion, the visit was, at the request of the people, extended to more than a month; they showed an uncommon eagerness to hear the gospel, and to have the Scriptures explained to them.

The villages and markets round Dacca, in which the Gospel has been more or less frequently preached, for a number of years past, are numerous. The principal places are the following:—Munshi-bazar; this is a place where many have heard the word of God for a series of years; a place often visited; a place where Mr. Robinson himself has often preached, and where some have appeared to be affected by the truths of the gospel.

Mérkadim is another place where the gospel has been preached for the last seven years; and several times by Mr. Robinson himself.

Náráyanganj has had the benefit of

the gospel for these ten years past; it has been often visited, and it has received large supplies of tracts and portions of Scripture.

Baidabazár and Sonárganj have often been the scene of our labours for years past. Narsinghdi, and other places on the Megná, have also been occasionally visited.

Demra is a village, in the market of which we have often preached for a number of years; and we still continue to preach there; many books are often received with gladness.

Siddur and Nawar are large markets, in which we have often laboured much for many years; and they are places which we still frequently visit, and where we are sometimes encouraged by pleasing appearances.

Rashidpur is another village, in the market of which we have often preached, and where we still continue to preach. Some people in that village, after hearing the gospel for years, have been seriously thinking of becoming Christians.

Triguri and Jinjira have markets, which have been often visited; the latter indeed is visited weekly.

In all these villages and markets, Mr. Robinson has himself preached; and, in some of them, many times; but he could not, of course, visit them so often as his four native assistants have been able to do. Other villages and markets where the gospel has been frequently preached, might be mentioned, as Patula, and Nawárganj for instance; but let it suffice to say, that there is scarcely a place to be found within twelve or fifteen miles of Dacca, in which the gospel has not been frequently preached, and no place within twenty or twenty-five miles of Dacca, in which the gospel, and the Scriptures are not known.

In the city of Dacca the gospel has been preached abundantly during the last ten years. The principal places where groups of people, or large congregations have been collected, and where they may often be seen, are the following: viz. near the suspension bridge, on the Dacca side—at Furreedabad, on the other side of the bridge—at Sootarapore—at Nabábpur—at Bankahall—at Bálabazár—at the Chauk—at Begambazár—at Hougabazár—at Urdubazár—at Rahamatganj. In these places, and in many others, too numerous to mention, the word of God has been constantly preached by the agents of the Baptist Missionary Society. So common has

this preaching been, now for ten years past, that many of the Christian residents of this city must sometimes have seen Mr. Robinson, or his native assistants, or both him and them, standing and addressing the people in some of these places.

During the year 1848, as many as 14,000 volumes, containing portions of the Scriptures, and 25,000 tracts, were distributed.

Some may think, that many converts ought to be the result of these labours; but the truth must be spoken; we had not the pleasure, during the last year, of baptizing a single native convert. Several were found who seemed inclined to become Christians, and they perhaps would have joined us, had they not been led to make a profession of Christianity in another quarter. One great result however, is apparent, the native mind is undergoing a great change, and that change was never so apparent as it has been within the last year. Many are now beginning to think well of Christianity; and it may be hoped, that if these labours are continued, an abundant harvest will, in due time, be reaped. The labours of the Baptist Missionaries have, under the Divine blessing, effected this change; they have cleared the ground; they have driven the Gospel plough through all the country round Dacca; they have plentifully sown the seed, and there is a pleasing prospect of a future harvest. It may prove true, in this case, as in some others, that one sows, and another reaps. It can excite no surprise, if, after some Missionaries have laboured till there is a fair prospect of a harvest; others coming and settling just in their scene of labour, should reap a part of that harvest.

Mr. Robinson is very sorry to say, that, owing to deaths, and removals, and perhaps to other causes, donations and subscriptions have so diminished that it is impossible to carry on these expensive operations any longer, without a considerable increase of contributions; but it is hoped that the friends of missions will promptly render such aid as the emergency of the case requires.

Any sum forwarded to Mr. ROBINSON at Dacca, or to the Editor of the *Friend of India* at Serampore, or to the Rev. J. THOMAS, Baptist Mission Press, Circular Road, Calcutta, will be thankfully received.

Dacca, April, 30th, 1849.

# THE ORIENTAL BAPTIST.

JULY, 1849.

## Biography.

### THE LATE REV. OWEN LEONARD.

(Concluded from page 165.)

WE now approach the time, when it pleased the Lord to bring our departed brother to the saving knowledge of divine things; but he had to pass through a scene of mental suffering almost unparalleled, before he found peace and joy in believing. While yet a tutor at Kidderpore, he suffered much from deep convictions of sin, and dreadful apprehensions of the wrath of God. He spent his nights in agitation and distress, and his days passed in almost the same manner. While sitting in the school, he fancied that he heard voices addressing him in language calculated to drive him to despair. These voices he attributed to evil spirits. He used to give long and dreadful accounts of his sufferings in this way; and he seemed to the last period of life, to believe that the voices which he thought he heard, and the scenes which were presented to his mind, were the work of evil spirits. That Satan was busily at work with him, we need not doubt, for his agency is a doctrine plainly taught in scripture; but is it not also reasonable to suppose, that his imagination was much disordered by the large doses of opium, which, at that time, he was accustomed to take? This suffering, distracted state of mind continued with but transient gleams of hope and comfort, till he made an attempt at suicide. He went to a shop and purchased a pistol for the very purpose; and then directed his course to one of the Calcutta burying-grounds to carry his purpose into execution. He became irresolute, and, for a moment, dropped the intention of putting an end to his life; but he thought he heard a voice urging him on to the fatal deed, by repeating these words: "Now or never; now or never." Thus excited,

as he supposed, he fired the pistol into his right ear, and immediately fell; and then he seemed to hear a voice saying: "For ever separated from God; for ever separated from God." But he was not for ever separated from God; no! the mercy of God was seen even in this desperate attempt at self-destruction; for he was neither mortally wounded, nor very seriously injured. A gracious Providence had so ordered it, that, though he easily procured a pistol, he could not procure a pistol bullet; he therefore loaded the pistol with a coarse kind of small shot. The pistol seems to have been held with a trembling hand, and not to have been pointed directly into the ear; for all the shots do not seem to have entered the ear. Two entered, and afterwards fell out, and were preserved for years by Mrs. Leonard; but one seems to have touched his upper lip, near the corner of his mouth. There was consequently, a slight curvature of the upper lip; but it was so slight as not to be always observed by strangers. This was the only visible effect that remained. It is quite true, that his right ear became totally deaf; but that, of course, did not affect his appearance.

After this sad event, he was taken to the general hospital, where he remained several weeks, and then left quite restored to health. While lying in the hospital, it pleased the Lord to give him lasting peace of mind; he was brought to trust on the Saviour, and he had much peace and joy in believing. His joy was almost of a transporting kind, and, from this period, we may date his conversion to God.

He did not, after his recovery, return to Kidderpore; perhaps an objection was felt to his being employed there

again, after his late dreadful attempt at suicide. Mr. Burney, however, still continued his friend. At this time there was a flourishing classical school in Calcutta, under the care of the Rev. Peter Morse, a clergyman of the Protestant Church of Ireland; and it was intimated to our friend, that a tutor was wanted for this school. He applied for the situation, and obtained it. His department was the teaching of Arithmetic, and he gave much satisfaction to his employer. Mr. Morse, who appears to have been a kind man, used to give his assistants tiffin at his own table; this custom gave our friend some good opportunities of conversing with him, and the conversation often took a religious turn. Mr. Morse did not appear to be a converted man, but he treated our friend with much respect.

Things went on, for a time, very smoothly; but, at length, Mr. Morse commenced, in his own house, a course of lectures on divinity, on which the assistant teachers, and several gentlemen of Calcutta attended. In one of his early lectures, Mr. Morse said, that in the creation of man, there was one defect, one oversight; namely, his liability to fall. "But this evil," said he, "is remedied by infant baptism, when administered by a regularly ordained minister; mind gentlemen, I say, by a regularly ordained minister." This language appeared to our friend really blasphemous, and he did not fail to animadvert upon it, when he again met Mr. Morse at tiffin. That gentleman was very angry; but, out of respect to the company present, he laboured hard to suppress his feelings. It may perhaps be thought, that this open reproof was imprudent, and that it would have been better to have spoken to Mr. Morse privately. Perhaps it would; we admire however, the fidelity and courage of the man, who could place his own means of subsistence at stake, in order to point out and correct so gross an error. Our friend went home, as we may well suppose, fully expecting to receive a note saying, that his services were no more needed in the school. But, to Mr. Morse's credit, he was spoken, no such note came, nor was any further notice taken of the matter; and our friend retained his situation till that gentleman's death. His illness was short; and our friend, who felt much for the state of his soul, greatly wished to see him, and made several attempts to obtain an interview,

but he could not succeed. He afterwards learned, with deep sorrow, that Mr. Morse had, when on his death-bed, expressed an earnest wish to see him; but that two of the assistants in the school had purposely thrown obstacles in the way. Who will not regret this? Had this interview but taken place, the humble assistant might have been the means of leading this poor dying man to the Saviour.

The reader will now expect to hear of Mr. Leonard's baptism. That happy event took place in the Lall-Bazar Chapel, in the year 1809; and, as the writer supposes, while our friend was a tutor in Mr. Morse's school. The Lall-Bazar Chapel was opened on the first sabbath of January 1809, when Dr. Carey preached, to a numerous audience, from Psalm lxxiv. 1:—"How amiable are thy tabernacles, O Lord of hosts!" That interesting day is still fresh in the writer's memory. Previously to the opening of the Chapel, most of those friends who wished for baptism, went up to Serampore to have the ordinance administered to them there; but, after the chapel was opened, the candidates were immersed in the chapel. There was a baptism of a few, and a few, almost every month. Thus the church rapidly increased in numbers, and there were much love and zeal among those who had been added to the church. As neither of the pastors of the Church was resident in Calcutta, though Dr. Carey was there two or three days in a week, it was found desirable to have several deacons, who, being on the spot, might attend to the interests of the church. Four persons were therefore chosen for this purpose, and solemnly appointed to the office of deacons. They were brethren Gordon, Cumberland, Leonard and Daniel. Our departed brother had been baptized but a few months, when he was chosen to this office; he however, soon became the most useful man of the four.

About this time, our departed brother lost his situation in Mr. Morse's school by the death of that gentleman, and the subsequent dissolution of the school. He was not however long unemployed, for the brethren at Serampore were then projecting a school in Calcutta, for the poor children of the Portuguese. This school they named the Benevolent Institution; and it has in reality been a benevolent institution to many. Of this school Mr. Leonard was appointed the

first teacher, he being considered a very suitable person; and, by his instrumentality, it was commenced, and brought to a considerable degree of efficiency. The pupils were first collected in a house in Ghumgar, belonging to Mr. Athenas. As the number of pupils rapidly increased, and the contributions were very liberal, the premises now occupied by the Benevolent Institution were purchased, and the school located upon them. Our departed brother was now indeed in a situation which required great labour; but it was one which promised great usefulness. Besides attending to his school duties, which were sufficiently onerous, seeing he had a perfect rabble to drill and bring into order, he used to watch over the members of the church, hold meetings in private houses, receive inquirers who called on him, and introduce them to Dr. Carey. One afternoon in the week, was, at that time, devoted by Dr. Carey to the reception of such persons, when he used to converse and pray with them. The writer has seen from a dozen to twenty persons, at Dr. Carey's on these occasions. They used to sit round the room, and the Dr. would move his chair from one to another, till he had conversed with every one; he then concluded in prayer. This was the work of a Thursday afternoon. On a Tuesday evening, there was a conference meeting in the chapel. A passage of Scripture having been given the week before, it was expected that some persons would speak from it for the edification of the rest. This duty was usually required of our departed brother, for, of all the members of the church, he was the most competent. This weekly exercise, together with his attempts at expounding the scriptures at prayer-meetings, led to his first efforts at preaching. He was acceptable and useful; many poor soldiers and others were glad to hear the word of God from his lips.

After a time, our departed brother felt a wish to make himself useful among those who did not understand English. He spoke Hindustani fluently, but he had not learned to read it. The conquest of the Nagri character was to him, who had never been accustomed to such studies, a task of some difficulty. The writer had the pleasure of giving him a few lessons, in reading the New Testament, in that character; and, by dint of perseverance, fluency in reading was at last achieved. He was now qualified to

act both as school-master and missionary.

After a few years, the Serampore brethren, having received him as a missionary, determined to send him to Dacca. In the year 1816 he made his first appearance in that city; and there he laboured, in schools and preaching, till his strength was exhausted, and he sunk into the grave. He took with him to that populous, but very benighted city, a large supply of the scriptures in the native languages, and, on his arrival, he began to distribute them. Crowds assembled round his door every day to obtain books; and hundreds of volumes were soon put into the hands of those who so earnestly desired them. The Muhammadans took the alarm, and sent in many petitions to the magistrate, begging that he would interfere and prevent this liberal distribution of Christian books. The attempt did not succeed; the magistrate would not prevent the circulation of the scriptures, and the distribution continued till the whole stock was exhausted.

About ten years before, two of our missionaries, Mr. Moore and Mr. W. Carey, (Dr. Carey's second son,) had paid a visit to Dacca, with many volumes of the scriptures for distribution. Many received the books; and many heard the word of God; but the Muhammadans were greatly excited, and went in a turbulent manner to the magistrate, almost demanding that the missionaries should be punished or sent away. Our mission was then young, and missionary efforts were but little known in this part of India; the magistrate seemed a little nonplussed, and, sending for our brethren, advised them to depart in peace. They did so, and the fears of the Muhammadans were a little allayed. They no doubt, when Mr. Leonard arrived, remembered this victory, and hoped to succeed as before; but, in the course of ten years, missionary efforts had become more generally known, and the objects which missionaries had in view were better understood; fear had, in a great measure, subsided, and the Muhammadans were given to understand, that full liberty for all religious sentiments, was the law of the land.

Our brother soon began to turn his attention to native schools, for he had been instructed to consider this a very important object. At first he had to endure great opposition; it was difficult to rent, even a native hut, for the pur-

pose of turning it into a school room. Gradually however, prejudice diminished, and schools were established, in which the scriptures and religious tracts were read in Bengali, Hindustani, and Persian. He had also a large school in his own house, in which the scriptures were read in English, in addition to the above languages. In the course of time, female schools were added to those for boys, and all went on prosperously. He had, at one time, under his superintendence, as many as twenty-six native schools in the city, and the adjacent villages. The number of pupils, of both sexes, was about 1400, but subsequently, owing to the want of funds at Serampore, and the partial failure of subscriptions at Dacca, the schools were reduced to ten in number, and the pupils, of both sexes, to 500. The following account of the English school in his own house, is from his own pen:—"The average number of pupils attending the English school, is 60; they consist of Christians of various denominations, and of Hindus and Muhammadans. They are taught Reading, Writing, English Grammar, and Arithmetic; the Scriptures, Watts's Hymns and Catechisms are in daily use. A certain portion of time is employed in translating the scriptures from English into Bengali, and vice versa. The facility which this exercise affords to the Hindu and Muhammadan youths of acquiring the English language, induces them to engage in this part of their school duties with considerable alacrity." This English school was kept up to the day of his death. Some of the gentlemen here, out of respect to our deceased brother, continued their subscriptions to the last. The number of pupils in the last days of the school, was between thirty and forty. Some of these, with others who had formerly been pupils in the school, followed their venerated tutor and friend to the grave, and saw his remains committed to the dust.

The superintendence of these schools, entailed upon our departed brother no small portion of labour; but he did not, on that account, omit preaching the gospel. When he was in the enjoyment of health and strength, he usually preached in his own house three times on the sabbath; twice in English, and once in Hindustani. These three services were continued, or partially so, as long as his failing health and strength permitted. It was not till the beginning of 1839, when the writer joined him as

a fellow labourer, that he contented himself with preaching only once in the week, that is, on a sabbath morning. This practice he continued for several years, till his powers were so exhausted, that he could preach no more; and from that period till the day of his death, he bitterly regretted his inability to labour. When a labourer in the missionary field is removed in the prime of his strength, many may lament his removal, and he himself may deeply regret his early dismissal from his labours; but he escapes all those painful feelings which prey upon the mind of a superannuated missionary. He would labour, but he cannot. His knowledge of the native language, his knowledge of divine things, his experience as a missionary, are all useless. Distressing reflection! but how great soever his regret, his labours are over. He looks back on the past, on the days of youth, and health, and energy, and exclaims: "O that it were with me as in months past!" He almost envies those who are still able to labour; and sighs and weeps to think, that he can labour no more.

But this is digression; our departed brother, having the charge of so many schools, could not itinerate much, yet often, during the week, he made known the gospel to the heathens and Muhammadans around him. His visits to the schools were the seasons which he improved for telling his fellow sinners of the great Redeemer, and his rich mercy. On this point, he shall speak for himself: "When health permitted," he says, "I was in the practice of visiting all the native schools once or twice a week. On such occasions, crowds generally collected to hear the reading of the scriptures or of tracts by the boys; after which, I addressed the strangers on the subjects thus brought to their notice, and also distributed tracts in the native languages, which were usually received with thankfulness. The schools thus served as so many chapels, or places of meeting in which to hear the gospel."

Another branch of labour in which our brother engaged with much diligence, and, to say the least, with some success, was that of holding meetings in private houses, prayer meetings they may be called, when he had persons who could engage in prayer, and meetings for expounding the scriptures, when he was alone. These meetings were sometimes in the dwellings of the poor,

and sometimes in the elegant mansions of the gentry of the station. There was a time when this humble missionary, though poor and despised by some, was held in high esteem by several of the most respectable and best educated ladies in Dacca. Wednesday was the day on which he attended to them. At twelve on that day, the school in his own house was dismissed, and he then left home to hold a meeting for expounding the scriptures to these christian ladies. How long he laboured in this particular way, the writer is unable to tell; but of the good done he can speak more decidedly; besides good impressions made on several, there is solid reason for believing, that there are more happy saints than one, now in a better world, who received essential benefit from these meetings. But our brother shall again speak for himself. "I have had," said he, in 1838, "the gratification of baptizing twenty-six individuals, of whom eighteen were Europeans and East Indians; a Jew and a Jewess; two Portuguese, and four natives. I have also had numerous inquirers, some of whom have eventually made a profession of their faith, after their removal from this city. All of them, I hope, were brought to the feet of Jesus through my humble instrumentality. Some of these are still living to God, in different parts of India; a few have returned to Europe, and others have been removed to their everlasting rest."

"I ought not to omit to state, that some years ago, a description of people, in the surrounding zillahs, designated *Sutya Gurus*, amounting, as they reported to me, to more than a hundred thousand, who have cast off the bráhmámanical authority, and the worship of idols, yet retaining much of their former superstition, have been in the habit of visiting me, by deputations of sixteen or eighteen of their leaders, at a time, to inquire after the Christian religion. I instructed them, and gave them supplies of the scriptures to be distributed among their brethren in the different villages. They often prolonged their visits to the space of ten or fifteen days, and received such food as we offered them. They sometimes brought their women with them, who also partook, at our table, of biscuit or tea, or any thing that Mrs. Leonard gave them. Having with me, at that time, some native assistants, we were able to visit these people in their villages, where we always met a

cordial reception, and the word of life was heard with pleasure. They subsequently discontinued their visits; but for what reason, I am unable to tell. We bestowed much labour on these people, and they often raised our hopes, that, sooner or later, we should see them come forward in multitudes to own their faith in the Saviour."

During the writer's residence at Dacca, some of these people have occasionally come to him; they are still very friendly; and they have sometimes raised hopes that some of them would in time become Christians. Two of our native preachers have just returned from a visit to some of their villages. They spent more than a month with them, and they bring a very pleasing account of them. They are very anxious to hear the word of God; and, at their request, our native preachers remained with them so long a time. The reason of their discontinuing their visits to Mr. Leonard is now accounted for. They say, that when they went to visit him, his *sirkar*, a bráhman, used to dissuade them from becoming Christians, and sometimes even drove them away, and prevented their seeing Mr. Leonard. Thus finding that the *sirkar* would not let them have access to his master, they desisted from their visits. This is their story, and it has, to say the least, the appearance of truth; a bráhman *sirkar* was but too likely to do all in his power to prevent men from becoming Christians.

During the last few years of his life, our departed brother was, as it has already been hinted, quite incapable of labour. He became so weak at last, that he could not even pray in public. The state of his mind was good; it was such a state of mind as may be expected in a Christian who has laboured much in the work of God. Finding, that he could labour no more, his prevailing wish was to be removed to a better world. It cannot be affirmed, that he never had, during the latter period of his life, the least fear of death. He had fear sometimes; but he never manifested any terror; and the fear which he had, was soon removed by looking to Jesus. It is natural to men to feel some degree of apprehension, when something great is at stake; the value of the object to be secured, naturally raises in the mind a fear of disappointment. We may see no cause for fear; there may be no threatening danger, yet we cannot but feel a little afraid, lest something should

-intervene, and snatch the prize out of our hands. It was just this kind of fear,—a fear produced by a feeling of the importance of salvation, that sometimes occupied the mind of our departed brother; but when he turned his thoughts to the great Saviour, considered his all-sufficiency and faithfulness to his promises, his fears vanished, and gave place to cheering hopes. He had very clear views of the way of salvation, and he felt, deeply felt, that his only hope was in the great sacrifice of Jesus Christ. He had no ecstasies; but he had a steady, well-grounded hope, which firmly supported him to the last. He used often to tell the writer, that the book, called the *Invisible World*, had done him much good, by clearing his views, brightening his prospects, and giving him a desire to depart. He preferred another's reading it to him, to reading it himself; and, during the last nine years of his life, it was read to him, first in manuscript, and then in print, not fewer than five or six times; and he always showed great satisfaction in hearing it read to him.

There was nothing remarkable in the closing scene. Our departed brother was confined to his bed but a few weeks before his death. During that time, he said but little; his mental powers had very much failed, so that he scarcely knew those with whom he was most intimate. He inquired several times for the writer; but when he was present, spoke to him, and prayed with him, he did not recognise him. In the early part of his Christian career, he felt a strong attachment to Mr. Ward; that

attachment continued through life; and he was observed, while on his death-bed, to look often at the likeness of that good man, as it hung in his bedroom. He was thinking, no doubt, of their former friendship, and anticipating a happy meeting with his dear friend in a better world. He cried out several times, (and that was almost the only thing he said, relative to his state of mind :) "I am going to Paradise; I am going to Paradise." He lingered on, evidently becoming weaker and weaker, till about four in the morning of November, 23, 1848, when he said: "Where is brother Robinson?" and immediately expired. He was interred the same evening, in a spot which he, some years before, had chosen for his last resting-place on earth. His simple epitaph says: "His record is on high;" and so it is. He will soon be forgotten by the inhabitants of this idolatrous city; but there is one who will remember him. He that will not allow a cup of cold water given to a disciple, to lose its reward, will remember and reward his works of faith, and labour of love. He has won the crown, and now, with a full assurance of obtaining it, he says with Paul: "There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." Happy man! we have often talked of Paradise, and now you are there, rejoicing with the spirits of the just made perfect, while I am still in this vale of tears.

W. ROBINSON.

Dacca, April 5th, 1849.

## Theology.

### EXPLANATION OF COL. II. 11, 12.

*Common rendering:* In whom (Christ) also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead.

*Proposed rendering:* In whom (Christ) also ye have been circumcised with a circumcision not made with hands, in the putting off of the body [of the sins] of the flesh,\* in the circumcision made by Christ: having been buried with him in baptism, wherein also ye were raised up with him through the faith produced by the operation of that God who raised him from the dead.

THE object which the Apostle Paul had in view when penning these words was, to convince the Colossian Christians who were of Gentile origin, that it would be not only unnecessary, but also wrong in them to submit to the rite of circumcision. Unnecessary, because they were already circumcised; and wrong, be-

cause a second circumcision would imply that the first was either not valid or not complete.

The bodily circumcision, as practised among the people of Israel, consisted in the removal of a small particle of flesh, and constituted an appropriate emblem of the removal of that corrupt nature,

\* In all probability the words of the sins, did not originate with Paul, but with some copyist

which every human being inherits from Adam. Now the Colossian Christians had not received this bodily circumcision, but they had received the spiritual circumcision, of which it was the emblem. For the body of the flesh, in other words the whole of their corrupt nature and its guilt, had been put off or removed. This spiritual circumcision was infinitely more valuable than the bodily circumcision, for by it not merely the minute type of their corrupt nature, but that corrupt nature itself, had been removed. Not merely a particle, but the whole of the flesh had been cut away. That circumcision had been made, not by the hand of some man, but without hands, by Christ himself. Consequently having received the reality, they had no further occasion to seek after the shadow.

That this is the true meaning of the 11th verse, has been proved in a former paper; and if further corroboration were wanted, it might easily be adduced. We shall for the present only produce one more witness, the celebrated *Calvin*, whose testimony certainly cannot be objected to by any one. He says in his commentary on this passage:

"Paul proves the Mosaic circumcision to be not only superfluous, but also foreign to Christ, because it destroys the spiritual circumcision of Christ. For circumcision had been given to the Fathers as the figure of an absent reality; those therefore who after the coming of Christ retain that figure, deny that to have been accomplished which it sets forth. Let us then remember that here outward circumcision is compared with spiritual circumcision, just as the figure with the reality. A figure sets forth an absent reality, consequently it is incompatible with the presence of the reality. What the Apostle contends for is this, that because in Christ that has been accomplished, which was shadowed forth by the circumcision made with hands, therefore the latter was of no further use or profit. Therefore he calls that the *circumcision of Christ*, which is made on the heart; and says that the external circumcision is no longer required at all, because where the reality exists, there that shadowy sign which is compatible only with the absence of the reality, vanishes away. In *putting off the body*. By an elegant metaphor he gives the name *body* to the whole mass of accumulated vices. For as we are surrounded by our bodies, so we are also on every side wrapped up in a mass of vices. And as the body is composed of various members, each of which has its own action and office, so from that mass of wickedness all sins branch forth as members of the whole. A similar

expression occurs in Rom. vi. 13. By the *flesh* he means, as usual, our corrupt nature. *The body of the sins of the flesh* therefore means the old man with his works. There is only a difference in words; for properly it here expresses the mass of vices arising from our corrupt nature. This [putting off] he says we owe to Christ, as indeed the whole of regeneration, is his gift. He it is who cuts off the foreskin of our hearts, that is to say, who mortifies all the lusts of the flesh in us, not by his hand, but by his Spirit. Therefore in him the reality of the figure is found."

Thus far Calvin. Had he not been so extremely prejudiced against the Baptists of his day, as he notoriously was, he himself could not have failed to perceive, that if these statements of his be true, then it cannot be true that baptism has been substituted for circumcision, as its equivalent. For if baptism be equal to circumcision, it must be the figure of the same reality. And if (because a figure is incompatible with the presence of the reality) circumcision be superfluous and wrong, then baptism also must be superfluous and wrong. If the latter is not superfluous and wrong as well as the former, then it cannot be equal to it.

But enough of this. The great question is, What relation does the 12th verse bear to the 11th? We answer, it must be either an explanation or a proof of it, unless indeed it be both at once. We believe it to be both. Paul endeavoured by an explanation to prove the statements he had made in the preceding verse. He had told the Colossian Christians that they had received the spiritual circumcision from Christ himself, which circumcision consisted in the putting off of the old man. This he now proves by showing that the old man was put off (or that they were spiritually circumcised) by their having been buried together with Christ, and again raised together with Christ. That this is the connection is evident, for if we construe the passage, it runs thus: "In Christ ye have been circumcised with the circumcision made without hands, . . . having been buried with him and again raised up with him."

If baptism were not mentioned at all in the 12th verse, the whole would be clear to the duller reader. The mention of baptism was not absolutely necessary for the Apostle's argument. He could easily have described spiritual circumcision, made without hands, without referring to baptism, which is not

administered without hands. He could easily have described the circumcision which the Colossians had received from Christ himself, without referring to baptism, which probably none of them had received from Christ himself. By stating so clearly as he did that they were both buried and raised up together with Christ through the instrumentality of that faith which had been produced in them by the operation of God, he showed plainly enough how that great change had been brought about. In other passages of similar import he does not mention baptism. For instance, in the very next verse (13) he repeats the substance of this, without so much as alluding to baptism. In the next chapter he speaks of their having died with Christ, of their life being hid (or buried) with Christ, of their being risen with Christ, &c. without once naming baptism. And the second chapter of the Epistle to the Ephesians commences with a long passage of precisely the same import, and yet baptism is not mentioned there at all. The mention of baptism in the passage before us, therefore, was not absolutely necessary for the purpose for which the passage was written. It would have made good sense, given a clear explanation of the Apostle's meaning, and furnished a solid proof of his statements, if it had run thus: "Having been buried with him, and also raised up with him through the faith produced by the operation of that God who raised him from the dead." The old man must have been dead, before it could be buried; its burial was a most effectual removal or putting off; and the rising of the new man showed still more clearly that the old man had been destroyed: whilst the great change itself was indeed made without hands, by Christ, through the instrumentality of faith produced by the Spirit of him who raised Christ from the dead.

But the appeal to baptism, although not absolutely necessary, was eminently calculated to deepen the conviction and to strengthen the impression which the Apostle intended to produce in the minds of his readers. Their baptism (by which we mean immersion, as practised and commanded by Christ and the Apostles) was a transaction in which the death and resurrection of Christ; the believer's passing from death unto life; the burial of the old man and the rising of the new man, had all been emblematically set forth. In

their baptism they had, before a number of approving witnesses, professed their faith in Christ, declared that they had passed from death unto life, and pledged themselves to be dead unto sin and alive unto righteousness. Their baptism was at once the emblem, the official date, and the official evidence of their having been buried and raised together with Christ through the faith produced by the Spirit of God. By appealing to it Paul touched a tender chord. He reminded them of the declarations and promises they had made, of the pledges they had given, and of the joys which their conversion had created in the hearts of God's people. Baptism bears the same relation to the Christian life, as the wedding-day to married life, or ordination to the ministerial life. As a faithful husband or wife must feel deeply affected by a solemn appeal to the feelings experienced and the promises made on the wedding-day; or as a faithful minister of Christ must feel deeply affected by a solemn appeal to the hour of his ordination; so the believer, who has been baptized as the Colossian Christians were, must feel deeply affected by a solemn appeal to his baptism.

The manner in which baptism is mentioned in this passage, clearly shows that the Apostle considered it as the first legitimate manifestation of faith in public, and consequently as an evidence, and in fact the official evidence, of faith. What is a promise of marriage worth that is not followed by the wedding? What does entering the ministry mean, unless it be accompanied by ordination? In like manner, what is that faith worth which is not followed by baptism? The conjugal state may be said to commence with the mutual attachment and the mutual promises which precede the wedding; but for all that, the wedding is the official commencement of the conjugal state. The ministerial life commences with the outward and inward call to the ministry and the consequent preparation which precede ordination; but for all that ordination is the official commencement of a ministerial life. So the life of faith commences with the surrender of the heart to Christ which precedes baptism; but for all that, baptism is the official commencement of a life of faith. Faith without baptism is like married life without a wedding; or like ministerial life without ordination. A believer that

is not baptized is like a doctor without a diploma, an ambassador without credentials, a regiment without a standard, a ship of war without a flag.

These comparisons do not imply that every baptized person is necessarily a believer. The marriage vow may be a lie (as in a case of bigamy); ordination may be a mere farce; credentials and diplomas may be forged; and false flags may be hoisted. But for all that, these various symbols retain their validity, until it is clearly disproved. Thus baptism retains its validity, until it is proved to have been a crime.

That baptism was by the Apostles considered as equally inseparable from faith, as the wedding is inseparable from the promise of marriage, is evident from many passages of Scripture, among which we shall only quote one: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark xvi. 16) The latter shall be damned for his unbelief, whether he be baptized or not. But that any real believer should refuse to be baptized, evidently was considered by Christ as extremely improbable and almost impossible.

At the risk of being deemed prolix, we again solicit special attention to the plain fact that in the passage before us, the baptism of true believers only is mentioned by Paul, for he says that the Colossian Christians, to whom he was writing, had in baptism been buried and raised up with Christ *through the faith produced by the operation of that God who raised him from the dead*. This language clearly proves that at the time of their baptism they were possessed of that saving faith which is the work of God the Holy Spirit. It was not their baptism, but their faith at the time of baptism, which was the instrument of their passing from death unto life. It was not the putting away of the filth of the flesh, but the answer of a good conscience towards God, that saved them. Without faith they would neither have been buried nor raised up with Christ in baptism; for without faith their baptism would have resembled a forged document or a false flag.

It may not be amiss to transcribe here a passage from Bishop Wilson, not because we approve of every expression which he has used, but because the essential harmony between his views and ours is remarkable, considering that he believes in the substitution of bap-

tism for circumcision, is a zealous advocate of infant-baptism, and a great enemy to the doctrine of baptismal regeneration:—

"The sense in which our Apostle says that the Colossian converts were *buried with Christ in baptism*, and in which the other texts I have quoted ascribe all the first blessings of salvation to the due participation of this sacrament, is clear and undoubted. They proceed on the supposition that the initiatory sacrament is duly administered and received, and that the parties are sincere in their previous profession of repentance and faith. The new birth is most properly said to take place in baptism, because it is there for the first time publicly known and recognized by the church. It is then, and not till then, manifested and completed in the eye of the Christian flock; the open incorporation into Christ is then made; the birth of *water* is then added to that of the *spirit*; a covenant right to all the blessings of Christ is sealed as by a deed; the translation from the "visible kingdom of Satan" into the visible "kingdom of God's dear Son" is officially recorded; the inward spiritual change already commenced is strengthened; the promises of forgiveness of sins and of adoption to be the sons of God by the Holy Ghost are visibly signed and sealed, faith is confirmed, and grace increased by virtue of prayer to God;\* the Holy Spirit descends, in answer to such prayer, more copiously upon the soul, and makes it his especial temple; a solemn dedication takes place to each of the persons of the adorable Trinity in whose name baptism is celebrated; the penitent is engrafted openly into Christ, and enters the ark of his church. He now shares all the intercessions and other benefits of the communion of Saints, and is admitted to partake of the mysteries of the Supper of the Lord. In a word, as "with the heart" he before had "believed unto righteousness," so now "with his mouth he makes confession to salvation;" and upon this he is pronounced by the church, solemnly and authoritatively and most Scripturally, "regenerate by God's Holy Spirit," in its amplest and richest meaning, as including both the outward sign and the inward and spiritual grace.

"All this appertains, we must remember, to the cases of adult converts, "coming with repentance and faith;" and these are the cases we are now considering, and these only. And the whole question as to them is clear as the sun in its strength. For it is a most important point to be again borne in mind that all the instances of baptism detailed in the New Testament relate, from the circumstances of the time, as we have

\* Article xxvii.

already said, to converts capable of repentance and faith, and for themselves believing the Gospel."\*

The sum and substance of the Scripture passage before us, then, is this: The Apostle Paul says to the Colossian Christians: "You need not be circumcised with the bodily circumcision, for you have received the spiritual circumcision from Christ himself. He has pulled off and removed the whole of your guilt and corruption. Do you doubt this? I appeal to your own hearts. Have you not passed from death unto life? Has not your old man been put to death and laid in the grave with Christ? And has not a new man been brought to life in you? Has not this been accomplished through the faith which God the Holy Spirit has created in you? Do you still doubt? Then remember your baptism, when your bodies were buried in the watery tomb and again raised up from that grave. Was not that a proof which you gave and which others joyfully acknowledged as valid, that through a saving faith in Christ you were buried with him, and raised to newness of life? Was not your baptism the answer of a good conscience towards God? Did you not then deliberately, publicly, and solemnly, in the name of the Father, the Son, and the Holy Spirit, give yourselves to Christ, and accept of him as yours, through faith? Or was your baptism a mockery, and an act of hypocrisy? No, I cannot believe it. Your baptism is to me and to others, as I doubt not it is to yourselves, a cheering and sufficient proof that you have passed from death unto life through faith."

This is the only passage in the whole Bible, from Genesis to Revelation, in which circumcision and baptism are placed in juxta-position. They could not be thus placed in juxta-position, if there did not exist a certain similarity or analogy between them, the nature of which was pointed out in a former paper.

The advocates of infant baptism feel the necessity of proving the substitution of infant baptism for infant circumcision from this passage. They are aware that no other passage can be found which furnishes so much as a decent pretext for their favorite notion. Now the way in which they usually go to work, is the following:

"Baptism, they say, is here called the circumcision of Christ, or is at least compared to circumcision. It could not be compared to it, if it were not similar to it. Now the similarity must consist, at least partly, in this, that both are applicable to infants. Consequently we may, and ought to baptize infants."

Up to this point all the advocates of infant baptism are agreed. They all without exception take for granted the very thing to be proved, that the similarity between the two rites implies that both are applicable to infants. But beyond this point their opinions diverge. The great majority of Pædobaptists, embracing all non-Protestant communities (usually called the Greek, Armenian, Nestorian, Coptic and Roman Catholic Churches), and among Protestants the communities called the Lutheran Church,\* the Church of England and the Episcopal Church of America frankly admit that if this passage warrants infant baptism, it also teaches baptismal regeneration. They see that Paul here speaks of baptism solely as the official evidence of having passed from death unto life by faith. In this they rejoice; for they say: "So much the better for our infants! Let us baptize them by all means, for then their salvation will be certain. Their baptism will be their passport to heaven: for it will prove that they have, through faith, passed from death unto life."

Nearly one-half of the Protestant advocates of infant-baptism, however, do not see baptismal regeneration in this passage; they see only infant-baptism in it. They see that infants are to be baptized, but they do not see that *in baptism infants are buried and raised up together with Christ through faith produced by the operation of God.*

Baptists can neither see infant-baptism nor baptismal regeneration in this

\* "What does baptism bestow or confer?" "It produces the forgiveness of sins, delivers from death and the devil, and secures eternal life to all who believe this as the word and promise of God declare it."—"How can water accomplish such great things?" "It is not the water that accomplishes them, but the word of God which is with and in the water, and faith which believes that word of God in the water."—*Luther's Smaller Catechism.*—The writer is aware that there are a number of individual Lutherans and Episcopalians who repudiate baptismal regeneration; but in this they deviate from their own ecclesiastical authorities.

\* Bishop of Calcutta's Lectures on Colossians, 1st edit. pp. 226, 227.

passage. They can only see that believers are to be baptized, and that believers are, in baptism, buried and raised up together with Christ through the faith produced by the Spirit of Him, who raised Christ from the dead.

Reader, judge for yourself whose vision is best. And should you be led to believe that the Baptists are right, then ask yourself these few questions: "Do I believe in Christ? And if I do, have I been buried and raised up with Christ in baptism? If I believe, is it not my duty to be baptized? Shall any timid virgin be found willing to be publicly wedded to the chosen of her heart; and shall I be found unwilling to put on Christ in baptism?"

J. W.

### RECOLLECTIONS OF A SERMON.

*delivered in the Circular Road Chapel, Calcutta, by Rev. Mr. PRICE, February 4th, 1849.*

Isaiah liii. 4. "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted."

THERE is a law in nature connecting cause with effect. For instance, fire is hot, and water is damp. We cannot think of fire without heat, and water without damp. We cannot disconnect the one from the other. But in the moral world, this law is even stronger than in the natural world. For instance, after extravagance comes poverty, and after licentiousness disgrace. These cannot be separated one from the other. People would not wish fire to be without heat, nor water without damp, but they wish to have extravagance without poverty, and licentiousness without disgrace. But they cannot be separated. But here we see that law broken through. Man had sinned, but Christ bore the consequences, and man went free. The guilt is taken from the transgressor and put upon the guiltless, and the guilty is as the guiltless. Who could have conceived such a plan? Man could never have thought of it. But God, whose foolishness is wiser than the wisdom of man, and whose weakness is stronger than the strength of man, planned this wonderful scheme. It is in vain for us to try and look into this mystery. Let me direct your attention, 1st. To him who bore our sorrows, and how he bore them, and 2ndly. Why he bore them. 1st. Who bore our sorrows? Jesus

Christ. He who held millions of worlds suspended on his arm. He, from the opening of whose hand all creatures are supplied. He bore our griefs and carried our sorrows. How did he do so? By drying up the sources of our griefs and sorrows. There are several things which are sources of grief and sorrow. One is the sorrow of poverty and obscurity, a second is the sorrow of the scorn of men, a third is the sorrow of death, a fourth is the fear of the world beyond the grave. 1st. The sorrow of poverty and obscurity. Could any of you choose your station in life before entering on this panorama of time, this theatre of existence, what would you choose? Would you choose poverty? None of you would choose it. You would, no doubt, choose a throne, or a station very near a throne, with wealth and honours, &c. &c. But what did Christ choose? To him it was in reality given to choose his station. He might have appeared as the emperor Julius Cæsar, or he might have been Pontius Pilate, or he might have been one of the chief men of the Sanhedrim. But no: he chose to be born of a poor virgin in a stable, having Joseph, a carpenter, as his reputed father, and moving in a small circle of poor friends; and instead of appearing to the great, he appeared to the poor shepherds of Bethlehem; and instead of residing at Jerusalem, he chose a little village, Nazareth, and worked with Joseph as a carpenter. Who would now dare to despise a poor man since Christ was one? Thus he dried up the source of the sorrow of poverty and obscurity. But though a man may be poor yet he may command esteem and respect from others by his prudent conduct, wisdom, &c. But Christ was despised. His own brothers, his nearest relations, did not believe on him—that is, they regarded him as an impostor, and numbers despised Christ. Christ bore the scorn of men and thus dried up the source of the sorrow of the scorn of men. 3rdly. The fear of death. Death is an enemy to nature. It is the consequence of sin; Adam sinned and death is the consequence of his transgression. We call hell death, because the soul suffers there; we call it death, because it is life without the enjoyment of life;—we call absence from friends, comforts &c. death, because it is a sort of death to the soul; but death is an enemy to nature. We cannot comprehend the

separation of the soul and body. We do not know what it is to have the body reduced to dust. We do not like the dark and dreary grave. All is against nature. Death was an enemy to Christ, as we may see from the 22nd Psalm, and the epistle to the Hebrews. Christ came to overthrow the empire of death. One day he saw a dead person carried to be buried: so to let death know that he was in the world, he beckoned to death to release his victim. Death instantly relaxed his grasp, and the young man arose. But lest death should say, "The fight was not equal. My partner—the grave, had not yet enclosed him, he was not *fully* in my grasp," he fought with him again. The grave had enclosed Lazarus for some time. He beckoned, and death yielded again. But he wished to lay hold of the pillars of the throne of death; so he entered to fight with him on his own territory. He went down to the grave, and lest death should say the grave was not well secured, he had a guard put and a seal set on the stone: but he stretched himself there, and the throne of death gave way and fell in ruins, and he took the keys of death and hung them to his side, and "ascended up on high, leading captivity captive." Now, that source of sorrow is dried up. Christ has the keys, and death is now like going from one room to another. Christ turns the key in the lock and opens the door. 4th. The fear of the world beyond the grave. I am afraid to enter into that world; darkness and gloom rest upon it, and the condemnation of sin. I fear to enter into that world of spirits, I fear to stand before the dread tribunal—and before the eye of that God who sees all—who cannot bear iniquity. I dread to go before Him, for I know that I am sinful. But now Christ has gone and prepared a world of glory for us. The believer is now like Moses. Moses wished to go over the Jordan to see the land of Canaan, and the goodly mountain Lebanon, but God told him that he should not, but that he should ascend mount Pisgah and see the land from afar off and die. So the believer goes up on the wings of faith and looks beyond the river of death, and he says, I do not know how deep the river is—I do not know how the spirit will feel when separated from the body, but I know what is beyond the river. I see the world of glory. Christ has prepared a place for us where we shall see him

and dwell with him. Thus he has dried up the source of the fear of the world beyond the grave. Now why did Christ do all this? That we might be saved. He has now established his throne on the ruins of death's throne. He now beckons all to come to him. He can save the man 70 years old, with his accumulated load of guilt, and the child 6 years old. There is not one here who can be lost without trampling on the blood of Christ. Come then to him.

M. E. L.

### A JUST GOD AND A SAVIOUR.

'If, when we were enemies, we were reconciled unto God by the death of his Son, much more being reconciled we shall be saved by his life,' (Rom. v. 10.) If we confess our sins, God is not merciful and compassionate only, but faithful and just to forgive us our sins—(1 John, i. 9.) For since Christ once suffered, the just for the unjust; since he bore our sins in his body on the tree (1 Peter iii. 18—and xi. 24.) if we believe on him and lay hold on his salvation, justice itself cannot but acquit us. It cannot be that Jesus should lay down his life, and that then God should require ours: it cannot be that when Jesus has paid the dreadful debt to the uttermost farthing, we should be called upon to pay it over again. No: God is a faithful God. He must fulfil the promises he has made, that not one of all those who come to him through Jesus shall ever perish. As he is a just God, he will not punish us and our surety too; he will not demand a twice-fold reckoning.

If indeed the atonement of Jesus were not perfect; if he had not suffered all, nor paid all, we might tremble. But Almighty Justice declared itself satisfied, when our Surety was released from the prison of the tomb; when he sat down at the right hand of the Father and took possession in our name of the inheritance he had purchased for us; and therefore it is said that he was delivered for our offences, and rose again for our justification (Rom. iv. 25.) By his death he laid down the price of our salvation; by his rising again he declared the price was accepted, the salvation was complete. And this seems to be the great display of God's wisdom in the cross of Christ, that a just God should be able to justify the ungodly without deviating one tittle from his justice; that he should be just and yet the justifier of him who believeth on Jesus (Rom. iii. 26.)

But we find these two things are inseparably united in the Scriptures, holiness and salvation. No salvation by works, and yet no salvation without works. Christ hath God exalted to be a Prince and a Saviour to

give repentance and remission of sins." (Acts v. 31). If then we follow and obey him not as our Prince, he is as yet no Saviour to us! If he hath not given us repentance, we must not suppose that he has given us remission. But let us bear in mind that both are gifts. Repentance is as much a gift and as little a merit on our parts, as pardon. Blessed are those to whom God has given that godly sorrow for sin and an earnest desire after holiness; yea blessed are they who hunger and thirst after the bread and water of Life, which is Jesus, for they shall be filled; they shall be satisfied; the glory of the Lord shall be upon them; the love of Jesus shall for ever encompass them, and they shall live in constant Communion with the Holy Spirit. Such is the mercy of God displayed in Redemption.

C. M. S.

## A HYMN, C. M.

Yes, there is one who reigns above,  
One whom Supreme I call;  
He is the Saviour rich in love;  
That Saviour is my all.

Thanks to my God, that while I live  
Upon this earthly ball,  
His hand doth many comforts give;  
But Jesus is my all.

Whene'er I wander from my God,  
And sin doth me enthrall;  
I'll pardon seek through Jesus' blood,  
For Jesus is my all.

When overwhelmed with fear and grief,  
At what may me befal;  
I'll look to Jesus for relief,  
For Jesus is my all.

Much grace I need, much faith, much  
To keep me lest I fall; [love.  
I can obtain them from above,  
For Jesus is my all.

And when my final hour is come,  
And death my soul shall call,  
No evil need I then to fear,  
For Jesus is my all.

W. R.

## THE MERCY SEAT.

From every stormy wind that blows,  
From every swelling tide of woes,  
There is a calm, a safe retreat,  
'Tis found beneath the mercy-seat.

There is a place where Jesus sheds  
The oil of gladness on our heads,  
A place than all beside more sweet,  
It is the blood-stained mercy-seat.

There is a spot where spirits blend,  
Where friend holds fellowship with friend,  
Tho' sundered far, by faith we meet  
Around our common mercy-seat.

Ah! whither could we flee for aid  
When tempted, desolate, dismayed,  
Or how the hosts of hell defeat  
Had suffering saints no mercy-seat.

Lord let my hands forget their skill,  
My tongue be silent, cold and still,  
This sounding heart forget to beat,  
If I forget thy mercy-seat.—*Extracted.*

## Narratives and Anecdotes.

## RAMGOTI, THE VILLAGE BOY.

MADRA is a village in the zillah of *Backerganj*, about two and a half days journey N. W. of Barisal. Here, some three years ago, the Gospel of Christ was carried by a man named *Kangali*, who, previous to his reception of Christianity, was a *mahant*, and the head of a large body of poor, simple-minded people of the Chandal caste. That what he communicated in his wanderings about this district was the true gospel, there can be little doubt; for to this day he is amongst us, by word and life witnessing to his sincerity, and proving by something approaching to enthusiasm, the warmth of his feelings and the source whence he has obtained his knowledge. Hundreds have listened to his

words. In the above village many families, with one mind, renounced caste, and not a few made an open profession of faith in the Saviour by being baptized in his name. Amongst the latter there was a lad named RAMGOTI. He was the poorest of the poor, and in appearance just such an one as would meet with nothing but scorn, if he did not excite pity. Reduced by a wasting sickness, and burdened (for to the poor even sacred obligations are at times burdensome) with the support of a widowed mother, and a widowed sister with her children, his was a cheerless lot. Who would have envied him? Who would have thought that he should have to write of him? But salvation, that sovereign gift which exalts Lazarus above

the rich man, and raises him up to the lofty height of heavenly glory,—salvation was brought to the poor lad's door. Whether at the time of his baptism he afforded clear evidence of having undergone the great change, I cannot say : but I shall pass on to the time when first I saw him, and learned his character. In August last I visited *Madra* among several other stations. Naturally enquiry was made into the life and conduct of all our people, particularly of the baptized. Some were consistent ; others unworthy, but of Ramgotti who could speak ill ? " There are two Christians in these villages," said an active and pious native preacher, " and one of them, and the better of them, is Ramgotti." This directed my attention to the boy. I took him apart, and had some conversation with him. I was surprised at his clear views of the gospel, and at the depth of feeling with which he expressed them. There was no hypocrisy in that simple, serious, humble lad. He manifested a great desire to learn more of Christianity ; and it was truly pleasing to hear his questions and replies. At the several services we had he was all attention. His heart was good ground, in which good seed was being sown. On one occasion I spoke to the people from John xiv. 1, 2. I wished to comfort them, for several of them had been greatly oppressed, and had suffered the loss of all things. After service, Ramgotti came to my boat to talk with me. He was very ill, and our conversation turned on his sickness. " If Jesus Christ will," he said, " he can make me well : but if he chasten me, I will not complain." I told him his sickness might be unto death, and asked him if he knew any passage of Scripture which, with such a prospect, afforded him comfort. His eyes filled with tears as he replied—"*Let not your heart be troubled ; in my father's house are many mansions.*" Be it remembered that he was not a school-boy trained to answer. He was ignorant of all things, save those precious truths, which none but the Almighty Spirit could have so powerfully impressed upon his heart.

In September, on my return home, I brought him with me, that he might have an opportunity of attending the hospital here. I wished also to know more of him, and myself to instruct one who valued so dearly religious knowledge. For a month and a half he was under my eye ; and it must be owned

that he was a Christian indeed. No covetousness, no indolence, no unsteadiness was there in the lad. And yet how oft are these dispositions evinced. All the Christians loved him ; and never a day did he speak an unkind word, or do an unlovely act. Sometimes he prayed at our little meetings : and then might one understand if the suppliant had been taught to pray by God or man. There was an artlessness and a feeling in his prayers which I have rarely witnessed ; a sense of sin, an abasement of self, a humble clinging to the feet of Jesus, which nothing but sincerity could express. One morning, at sunrise, the Christians met (as was their custom) for prayer. I joined them, when Ramgotti was praying. Standing up in the midst of the little group, with hands uplifted, he was pouring out one of the most touching supplications I ever heard. The unaffected, simple, earnest strain of his prayer, interrupted now and then by the strength of his feelings, brought tears to my eyes. I thought, can this be the village boy who, till lately, never bowed but before an idol, or a presumptuous man ?

We all wished him to remain at Barisal till every effort could be made for his recovery : but he was so anxious about his mother and sister, that he would return home. Day by day he used to talk of them, and shed tears when he thought they might be in want of the necessaries of life. " Who will look after my mother if I do not return ? Do let me go, Sahib : I will try and come again." He went ; and I saw no more of him. But the testimony of all his brethren and neighbours convince me there was no mistake in my opinion of his character. He was always the same consistent lad. And, fault-finding as the natives are, none had an evil word to say of Ramgotti, even to his dying hour. Will it be affirming too much to say that he "*grew in grace and in the knowledge of Jesus,*" when it is known that three times every day, alone in his little hut, he communed with God : that he loved prayer : and that he never went to his work, or on a visit to another village, or even to market, without first, in a few words, imploring the divine presence. Nor was he known to take a single meal without imitating his Lord and master, and asking a blessing. His little brother can tell of the severe rebuke he received from him—who was always so meek and gentle—for having

put food to his mouth forgetful of the bounteous Giver of all.

But there is a touching, though a trifling, incident or two connected with his last hours which I cannot but record. He had gone to market on a Monday in February last : on his return he was taken very ill with fever. Hourly the disease gained strength. Death was knocking at his door. Mother and sister, as they saw their only earthly stay about to be removed, were greatly agitated, and wept much. But the pious youth comforted them : " Weep not," he said, " I am going to Jesus Christ ; he calls me. But your grief and your tears delay my departure. I did wish to see the Sáhib. I dreamed that he was here. Nevertheless he will think of you when I am gone. I am going to happiness." After a while, he called to his mother and said, " There, you will find an inkstand, (it was worth 6 pice.) When I was at Barisál, the sirkár's son gave it to me. But I have heard that the boy was punished for giving away anything without his father's knowledge. In this I was to blame. I did wrong in taking it. But I have owned to my fault, and asked forgiveness. For a long time I have wished to return the inkstand : but no one went from here to whom I could entrust it. Now do you return it, mother. Take care, do not fail." So spoke this conscientious boy. He could not die in peace while he held so trifling an article belonging, as he judged, to another !

Very soon after this charge to his mother, he became conscious of the approach of the last enemy, and he prepared to meet him. " Let us pray," he said. On this, his mother and sister, who were the only persons near him, (for no one else knew how rapidly he was dying) put themselves in the posture of prayer. He tried to do the same, but was too weak to move. " Hold me up, mother," he cried, " I must not pray lying down." And then, supported by those dear to him, he began to call on the Saviour. Few were his words : but from the depths of a sincere heart, they ascended high at the mercy seat ; and they were numbered there. Oh ! speedily shall he receive an answer. Faint was his utterance, and fainter still. Suddenly his voice failed, his head sunk, and the two lone widows, anxious to know why the prayer had ceased so abruptly, perceived that the suppliant had been called to the presence-chamber of his Lord.

The above is a brief, and to some, possibly an uninteresting, account. But no friend of Missions will read it without being encouraged to continue his support of the good cause. He will perceive that the days of conversion in this land have not ended. Can any doubt that that humble village boy was a subject of divine grace ? What was it that taught the soul by nature so unconscious of its state, to perceive its sinfulness ; so ignorant of eternity, to become anxious after salvation ? What was the cause of that deep humiliation of self, that abasement of spirit ? Who taught the penitent the worth and loveliness of Jesus ? Who brought him so continually to the throne of grace, and made him to delight in spreading his wants, and telling his fears and sorrows, there ? Can any but the renewed mind seek spiritual food, and take pleasure therein ? Truly, the finger of God is seen here. His arm hath worked salvation. Mark, then, that little act of conscientiousness, so incomprehensible to the natives of Bengal. Was not this a Christian ? Whence had he learned this truest honesty ? And then to leave the world as he did ! What is this ? The shadows of " darkness as darkness itself " could not conceal the loveliness of Jesus. The terrors and pangs of dissolution could not separate the soul from its Saviour. The last gaze is fixed on Him : the last word is a prayer breathed to him ? Reader ! is this unrenewed human nature ? And can you discern here the ignorant, heartless, godless idolator ? For my part, forcibly am I reminded of "*that time when Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father : for so it seemed good in thy sight.*"

But it is needful to make one remark more. There is a growing opinion ever and anon expressed, that civilization must precede conversion : that, without education and all its attendant blessings, it is vain to hope that the natives of Bengal will embrace Christianity. And this sentiment, arising in the world, is adopted by many in the Church. Israel is learning the language of Egypt. But are we not occasionally taught, by startling facts, that the wisdom of man in this respect is very foolishness ? Grace is a sovereign gift :—conversion is wholly and solely a divine work. The most enlightened of the most civilized nations are passed by ; while on the most igno-

rant of the most debased race, God hath mercy. It is this sovereignty in the divine dealings which offends men of the world. Proud man! he must introduce earthly knowledge to enlighten souls,—else nations will perish in everlasting night! Presumptuous man! he comes with carnal instruments to speed on the work,—else Omnipotence cannot save! As well may the men of science assert that, without their knowledge and aid, creating power could not have called the heavens and the earth into being. When will we learn and feel that Christianity is the *cause*, and not the effect, of civilization? When will we acknowledge that the Gospel of Jesus, in its veriest simplicity, has light enough to enlighten the most ignorant, and power enough to reform and save the most abandoned of our race?

Burisd, May 1849. J. C. P.

### ESCAPE FROM A CONVENT.

It was during the month of May in the year 1845 that two young ladies were observed taking a walk on the road leading from Amiers to Courbevoir. The elder, an Italian, in her nineteenth year, only child of the Count de Sentellana, and on a more beautiful face you could not gaze than on that of Maria Sentellana. Her friend and adopted sister, Eugene Barri, was not less beautiful, but being a French woman, possessed neither the eye nor the fine complexion of her friend Maria. Eugene had in her early years lost both her parents, but was adopted by the Count and taken into his family, and dearly did these young creatures love each other, even as if they were sisters by birth. While walking along leisurely, eagerly were they seen to converse, and now and then a mutual tear was observed trickling its way down their cheeks.

The Count wished his daughter to wed a rich cousin of the name of Timmerman, in the beginning of the ensuing month, but Maria's affections were already bestowed on a young Count, who loved her most dearly. His suit was rejected by her father, because his fortune was not equal to Maria's, coupled with the command to Maria that she should prepare for her nuptials with Timmerman, or in case of refusal she should at once be forced to take the veil. This was the subject on which they were so eagerly conversing, and which caused their tears to flow. As a secret marriage is illegal in France, the young Count had every thing prepared for flight to England, there to be united—and to take this step, Eugene was urging her unhappy friend and sister. To wed Timmerman, a man whom she de-

spised, was impossible, and how repugnant to the mind of a young female to be immured within the narrow walls of a cloister. Yet this was the dreadful alternative. Would you then fair reader blame her, if she gave her consent to the proposals made to her by him she so fondly loved? Yes, that promise she was in the act of making to her friend Eugene, who that night was to see the anxious young man, when her arm was suddenly seized—she started, turned, and beheld her father. He bade them wait there, and in a few minutes his carriage drove up. After putting them in, he himself entered, at the same time giving the coachman orders to proceed to the Convent des Sœurs de la Providence, which was situated at the distance of about a mile. Arriving at the convent they alighted and were conducted to the assembly room, where they met the Lady Abbess, to whom the Count explained all the affair, and in conclusion told Maria that she was to be an inmate of the convent till the 3rd of the following month, when she must either marry Timmerman, or continue in the convent and take the veil. I cannot describe the look of anguish that appeared in the countenances of the interesting young people. The blow which was to level to the ground her fondest hopes came so suddenly and unexpectedly on poor Maria. Eugene had her choice either to return with the Count or stay at the convent; though she was not allowed to see her dear Maria, she however preferred staying. From that moment I made a vow to try and serve this unhappy young creature.

Being a Protestant I had the liberty of attending the Protestant Church on a Chapel at Paris, which by rail was about a quarter of an hour's ride. The greatest difficulty I felt in my desires to help Maria was how to be enabled to converse with her. That morning however I had complained about my being disturbed twice in the night by about 50 of the girls and novices repeating L'Angelus in Latin aloud, the Abbess then said, "Well, will you mind sleeping in a part of the convent in a room by yourself?" I immediately said, I should like it, and can assure my readers when I retired at night to my little room to rest and think of my dear friends in England no one could be happier.

About midnight I was partially awake by hearing some one in my room, much to my surprise and terror, having before lying down secured my door. I however, half unclosed my eyes and saw the Lady Abbess with one of the nuns. I resolved to watch them quietly. They afterwards looking in my box (as I thought for my Bible, which however I had happily stored under my head) came to my bedside and said to one another, "Eile dorme;" they then retired through a flap door at the head of the bed. The following day when an opportunity offered I related this

circumstance to my friend, a young novice, Ma Soeur Adèle, who advised me to take no notice of the affair, and further stated that down about 50 steps I should be in the cloisters; and in the last cell on the right side of the passage Maria Sentellena was confined. Need I add I immediately resolved on visiting her that same evening. After the Abbess had paid her nocturnal visits and retired to her own chamber, I silently undid the trap door, descended the steps, and at last gained her door; she had her taper lighted; I gently knocked at the grating and gave her through it a small slip of paper on which I had written these words: "A friend wishes to speak, undo the door as gently as possible." I quickly arranged with her that the following day, being Sunday, and my day for going to Paris, I should see the young Count. I did so, and undertook to ensure her escape the Sunday following—that being the day on which she was to decide whether she would be united to Timmerman or take her vows. I can assure you, dear reader, to me this was the most anxious week I ever passed; not only did I feel pity for this unhappy young lady on account of the trouble in which she was involved—but she was united to me by a dearer bond: she was, though unknown to her parents, a fellow Protestant and Christian. I had presented her with a Bible before her entrance into the convent. Timmerman being a Papist, added additional strength to the repugnance which she felt towards him—while the young Count was of the same creed with herself. Then, reader, blame her not for not complying with her parent's wishes.

Saturday at last came, and after midnight I visited her cell. Strict orders had previously been given that no one should visit her, no, not even the Abbess herself, until four P. M. the following day, Sunday. This was greatly in my favor. My usual custom was to go to Paris by the first train, when all the nuns with the Abbess were at matins in the chapel. I therefore persuaded her to trust herself with me, to return with me to my bed, though it was not yet daylight; for since midnight I had been with her in her cell and had arranged about her dress, &c. As soon as we heard the bell ringing for the matins, I went down and remained there till all had gone to prayers, with the exception of the domestics who were always stationed, one at the front entrance and the other at the back. I again went up to Maria, whom I found had already disguised herself in my clothes, as an English girl; she tied her veil close to her face and went out at the back entrance, the servant satisfying herself by just peeping through the window, as I sometimes passed out that way. I then quietly put on my bonnet and cloak and went through the front entrance after having saluted the old domestic. Ma-

ria had not two minutes to walk before she reached the station, and as I was closing the gate, the train started. I therefore hurried to the place from whence the omnibus would start, which they do every ten minutes, and in three quarters of an hour was with Maria. Ten minutes after I joined her, she was seated by the side of the Count and his sister, in a post-chaise for Boulogne, from whence to proceed by a steamer to happy England.

Can you picture to yourself, dear reader, the consternation that reigned within the walls of that Convent at four o'clock, when all her friends were assembled to hear the final decision. No words can describe the sensation of all present when a nun entered and declared the cell to be unoccupied. Many and various were the conjectures how her escape had been effected, but after numerous enquiries they at last learned that the English heretic had made her exit at both entrances—so they guessed how it had been managed—but all they knew to be useless. I paid them a farewell visit the following day in order to claim my things, in the company of several of my friends; it would be impossible to relate the abuse I met with, "though not without provocation," but I had great reason to congratulate myself that that was all, and that I was enabled so quickly to depart. I must not forget to observe that Eugene, when she learned of her friend's escape, immediately left the Convent, exempt from blows. She being in ignorance of the proceedings was awaiting her friend's return at an uncle's, where on the following week, we had the pleasure of welcoming our friend as the happy wife of the no less happy Count.

E. J. L.

## REMOISE

CHARLES IX, of France, was the perpetrator of the St. Bartholomew massacre. Historians have attempted to relieve him of the dreadful responsibility of this bloody crime, by attributing its origin to his infamous mother, and the Popish ecclesiastics that surrounded her, and by representing him as unwillingly consenting to the deed. Under whatever influence he acted, it was by his orders that the massacre was perpetrated; and he even personally assisted, by firing from his palace windows upon the flying Huguenots. The dreadful apparition of that wholesale murder ever afterwards haunted his imagination; and his agony of mind caused the blood to burst from his pores, and bathe his body with its crimson streams. According to Pierre d'Elle, he earnestly besought his physicians to afford him relief; "for," he said, "I am cruelly and horribly tormented." They replied, that they had exhausted their art, and, "that God was the only sovereign physician."

such a complaint." His nurse, to whom he was much attached, and who was a Huguenot, hearing him sighing, weeping, and bitterly groaning, approached his bed; when, bewailing his sad condition, he exclaimed, "Ah! my dear nurse, my beloved woman, what blood! what murders! Ah! I have followed wicked advice! Oh, my God! pardon me, and be merciful! I know not where I am, they have made me so perplexed and agitated. How will all this end? What shall I do? I am lost for ever! I know it!" Such was the end of a persecutor.

### HOW TO GIVE.

At a missionary meeting held among the negroes in the West Indies, these three resolutions were agreed upon:—"1. We will all give something. 2. We will all give as God has enabled us. 3. We will all give willingly." As soon as the meeting was over, a leading negro took his seat at the table, with pen and ink, to put down what each came to give. Many came and gave,

some more and some less. Among those that came was a rich old negro, almost as rich as all the others put together, who threw down on the table a small silver coin. "Take dat back again," said the negro who received the money. "Dat may be according to de first resolution, but not according to de second." The rich old man accordingly took it up, and hobbled back to his seat in a great rage. On after another came forward, and almost all giving more than himself, he was fairly ashamed, and again threw down a piece of money on the table, saying, "Dar! take dat!" It was a valuable piece of gold; but it was given so ill-temperedly that the negro answered again, "No, dat don't do yet. It may be according to the first and second resolutions, but not according to de last;" and he was obliged to take up his coin again. Still angry at himself and all the rest, he sat a long time, till nearly all were gone, and then came to the table, and with a smile on his face, very willingly gave a large sum to the treasurer. "Very well," said the negro, "dat am according to all de resolutions."

## Correspondence.

### ON THE USE OF THE WORD BAPTISM.

To the Editor of the Oriental Baptist.

MY DEAR SIR,—Will you kindly allow me through the medium of your pages to propose the following question for the consideration of both ministers and people of the Baptist denomination.

I believe it is not denied that the *mode* of baptism as practised by the apostles, and Christians in the r day, was a *uniform* one. Subsequently and in our time, the word "Baptism" is variously said to signify "immersion," "sprinkling," "pouring," "popping," "standing up," &c. We believe that in its signification at the time of the institution of, and in its application to, Christ's ordinance, it had reference in its *modus operandi* to "IMMERSION." Does it not therefore become us in speaking or in writing on the subject to use *that* word only which would convey the most complete idea of our views on the subject? The difference between our practice in *this* respect is as great and complete as it is in our "*subjects*," and to adopt a word that has no universally acknowledged definite signification appears to indicate either a feeling of distrust in the accuracy of our own views, or a desire to effect a compromise between "TAUZA" and "EUPHRAZOR." Is this right?

Yours faithfully,

E.—A BAPTIST.

May, 1849.

[NOTE.—This is a question, not of expediency, but of necessity. Until Baptists can obtain an English version of the New Testament in which the Greek words are *translated*, not *transferred*, they must continue to use and explain the word "Baptism," and its cognates.—ED.]

### THE HEBREW SCRIPTURES.

To the Editor of the Oriental Baptist.

"Allowing all due honor to the English translation of the Bible, it must be granted to be a human performance, and, as such, subject to imperfection. Where any passage appears to be mis-translated, it is doubtless proper for those who are well acquainted with the original languages to point it out, and to offer, according to the best of their judgment, the true meaning of the holy Spirit. Criticisms of this kind made with modesty and judgment, and not in consequence of a preconceived system, are worthy of encouragement."—Andrew Fuller.

THOUGH I cannot lay even the shadow of a claim to a thorough acquaintance with the original tongues in which the Scriptures were composed, still I would lay before your readers a few facts which I gleaned during the private perusal of the word.

In the Hebrew Scriptures four words are in general use for the word *man*; but each has a different signification, and possesses within itself the combined force of a noun and adjective. They are as follows:

**אָדָם** *Adam*. Mankind, man, (made) of the earth.

**אִישׁ** *Eesh*. A man of virtue, valiant.

**גִּבּוֹר** *Gever*. A man of strength, physical power.

**אָנִישׁ** *Enosh*. A mortal man, weak, feeble.

A knowledge of these significations will at once enable us to discern the full and precise import of the passages where they are found, and at the same time reveal to us the clearness and beauty of the original; for example:

"And God said, let us make *Adam* in our image." Gen. i. 26. "Gird up now thy loins like a *Gever*." Job. xxxviii. 3.

"And Jacob was left alone, and there wrestled an *Eesh* with him." Gen. xxxii. 24.

"O Jehovah; thou art God; let not *enosh* prevail against thee." 2 Chron. xiv. 11.

"As for *enosh* his days are as grass." Psal. ciii. 5.

"Now the *eesh* Moses was very meek above all the *adam* which were upon the face of the earth." Numbers, xii. 3.

"How much less *enosh* that is a worm, and the son of *adam* which is a worm." Job. xxv. 6.

"Shall *enosh* be more just than God? shall a *gever* be more pure than his Maker." Job iv. 7. This is the only place in the authorized version that I am aware of where the power of the adjective is given; it is rendered very correctly, "shall mortal man be more just than God?"

"For jealousy is the rage of a *gever*, therefore he will not spare in the day of

vengeance." Prov. vi. 34. The rage is here said to be that of a strong and powerful man; were *enosh* used, the force of the passage would be lost.

"What *gever* is he that liveth, and shall not see death." Psal. lxxxix. 48. When read "what man is there (however strong or powerful he be) that shall not taste of death," the expression conveys a sense easily understood, which would be lost were *enosh* or *adam* used instead of *gever*.

"Are thy days as the days of an *enosh*? Are thy years as the days of *gever*?" Job. x. 5.

The authorized version again reads, Prov. xxx. 2, "Surely I am more brutish than any man, and have not the understanding of a man"—this appears but two ways of affirming the same thing, while read? Surely I am more ignorant than an *eesh*, I have not even the understanding of an *adam*," there is a finished character given to the passage by a beautiful antithesis occurring in the Hebrew text. In the 49th Psalm, 2nd verse, the passage rendered "both high and low" in the original, signifies "after the sons of *adam* and the sons of *eesh*."

Again in the 62nd Psalm, and the 9th verse, "Surely men of low degree are vanity, and men of high degree are a lie," should or might be rendered, "Surely the sons of *adam* are vanity, and the sons of *eesh* a lie."

Other passages might be adduced, but as you have not much room to spare in your valuable journal, I will conclude.

ELBAZAR.

Calcutta, 1st May, 1849.

## For the Young.

### ON THE BABUL,—(ACACIA ARABICA.)

MY DEAR YOUNG FRIENDS,—I promised to write something about this tree, and as it inhabits the jungle, we may as well study this in connection with other wild plants. Some people think that the Babul is a very ugly tree, and at one time of the year, the commencement of the rains, it has indeed little to recommend it to the sight. At that time it drops its leaves and we see nothing but the black, crooked, thorny branches. It certainly then looks a very gloomy miserable tree; but see it clothed with its new verdure and glorious with yellow deliciously scented balls, and there are few trees which in elegance or perfume will

rival it. The tree often reminds me of a good man of solid worth seen under disadvantageous circumstances. He may be despised for a time, but in his proper season he will appear in all his loveliness and attract the attention of all. And thus you remember our Lord himself appeared whilst on earth to many as a root out of a dry ground; to them he had no form nor comeliness, and when they saw him there was no beauty that they should desire him. But to those whose eyes were enlightened, the Saviour appeared as the beautiful rose of Sharon, and the lily of the valley.

This tree belongs to the extensive order of Leguminosæ, or bean tribe. All of this order have pods like a pea, that is split down the middle, and have

the seed arranged on one side. The flowers of the hemp plant (san) are a beautiful illustration of this order. They have butterfly-shaped flowers, as they are called, and pods like peas. The soft kind of babul, also called here Vilayati babul, have flowers of the same kind. This order of plants is not only very extensive but one of the most useful to man for ornament, utility or nutriment. Various beautiful flowers, fancy woods, the furze, the broom, the bean, pea, vetch, clover and lucerna are included in this. From this too gum arabic, senegal and kino, and various precious medicinal drugs, not to mention indigo, the most useful of all dyes, are obtained. The name of the common Indian babul is *Acacia arabica*. It is so well known as a forest tree all over Upper India that it must be unnecessary to describe it. Its hard dark bark, its long white thorns, its flowers like scented golden balls, and its pods notched after every seed, distinguish it, with its height from the two other kinds of babul. In addition to this I may remark that it grows without any cultivation and any watering, in the most dry and barren ground. Let us now think of its many uses.

Its bark is considered a powerful tonic, and is much used for tanning leather, and to give it a red and also almond colour. The spirit merchants make also a spirit from this and gür (treacle.) They allow the two to remain in the same vessel for five or six days, and when effervescence takes place, they distil it. A decoction of the bark is employed, as a substitute for soap, according to Roxburgh, and according to Royle, a decoction of the pods is used as a substitute for the soap nut (*Ritha*) *Mimosa saponaria*, for washing. The seeds and pods are eaten with great avidity by sheep and goats in the hot weather, when grass is scarce, and it is chiefly from the seeds which in chewing the end they reject, and which fall in the ground, that the babuls spring up in the jungles during the rains. It is remarkable that neither goats nor sheep will swallow the seed but reject them as a mass as they chew the end. The shepherds sell these seeds for sowing along the borders of fields. Every fifth year the trees which spring from these seeds are sold for a considerable price—a moderate size field-yielding a hundred rupees. All this wood is used for agricultural purposes.

Another remarkable use of the pods is for calcining silver, or killing it. This silver is called by the Hindu *Vaidat* ru-

ras, رُوبِ رَسْ - In the Urdu it is simply called kushta, slain and killed silver. The pods are first ground to powder, made into little cakes like the charcoal ones for the huká, and dried in the shade. The rupee is then placed in the middle of a heap of these cakes, which are lighted. The tedious process of burning this rupee thirty-twotimes has to be resorted to before it is calcined or becomes killed. It then has the appearance of a silver rupee, but on rubbing it between the fingers it becomes like ashes. Hindus place great faith in this as a medicine, and for every rupee of calcined silver they give five of common silver. In the Grecian, that is Musalman system of medicine, this is held in light esteem, as it deserves to be, but the Hindu doctors often prescribe it.

Its leaves are also used by the Hindus to cool the body by applying them bruised to their naked heads.

Its wood is invaluable for many purposes. Its round corners serve for the knees of ships, or the sloping parts below the bows of the vessel, where it rounds off. The wood is strong, tough and durable. All cart wheels are made of this, as the toughest wood; also tent pegs, all agricultural implements, &c. The old cart wheels are eagerly bought up by goldsmiths as the dry babul gives the fiercest flame of any wood. All Europeans use this for fire wood, and its charcoal is the best in India.

Lastly, the gum of this tree is the famous gum arabic, the purest and best of gums for medicinal purposes, and for the arts. Whenever the tree is wounded or a branch is cut off, the tree in the course of a few hours, especially in the hot weather, begins as it were to bleed or distil gum. This in some parts is very dark, but sometimes comes out like pure pellucid tears, which harden in the sun. These are broken off and sold.

Now surely you will join with me in thinking that the babul is one of the most useful trees in India, and that whenever we see it, we should bless God for giving the Hindus so great a blessing. Learn also not to look too much to outward appearances. Many an excellent man may have a rough exterior, but only know him thoroughly and you will soon discover his worth. The diamond whilst uncut does not look much better than a common stone. Let us also remember, that whilst man looks on the outward appearance, God looks on the heart, as in the case of Jesse's sons. May our hearts be right in

the sight of God; and then it little matters what our exterior may be.

T. P.

## ON NOVEL READING.

"WHAT, Emma, reading still! I thought you intended walking over to widow Thornville's this morning. It is now two o'clock, and you will scarcely have time to go before dinner."

"Really, dear Henry, I was not aware it was so late. I have been so fascinated by this book, that time has flown unperceived. Well, I must put off my visit to the cottage; for you know if I were to go immediately, I could not be back in time for dinner." Thus answered the sentimental Emma Hambury, when addressed by her brother; an amiable, intelligent youth, who was spending the vacation at home after his first turn at college.

"And may I ask, Emma," he continued, "what book have you been reading which has proved so irresistibly attractive as to make you forget the wants of the widow and the orphan?"

Emma blushed deeply at this question; for she felt ashamed to acknowledge that it was a *novel* which had engaged her attention. She was, however, spared the pain of replying, as her brother, while he spoke, took up the volume; and upon finding to what class it belonged, exclaimed, "Oh, my dear sister, you are indeed changed! And is it possible that you have been sitting ever since breakfast (nearly six hours) perusing a fictitious narrative, which could only amuse for a time, while poor good neighbours stood in need of good offices?"

"Indeed, Henry," she replied, "I have been more than amused: I have entered so deeply into the joys and sorrows of the heroine, that I really seemed to myself acting the scenes with her. I have been weeping over many parts of this book; and surely you can see nothing wrong in sensibility?"

"Certainly not, in *pure sensibility*, my dear; for apathy is very unpleasant to me, and I may say even disgusting. But I should denominate the feelings which have been called into exercise, in your case, *SENTIMENTALISM*, and not *sensibility*. Will you forgive me, my dear sister, if I go on?" continued Henry; as he saw his sister was much moved by his remarks.

"Oh yes, dear brother, go on; I can bear anything from you, especially as I know I have done wrong, very wrong in suffering myself to consult my own pleasure rather than attend to the wants of those who are in distress. But don't you think I had better run to Sarah, and ask her to send a few necessaries to the Thornville's immediately?"

Emma soon returned. "And now," said she, "will you tell me, Henry, why you so much object to novel-reading? I have several times wished to ask you, but thought you would be forced to give such forcible reasons that I must give up the practice; and I own that I am passionately fond of them."

"I object to novels, dear Emma, on several accounts. They are *confessedly fictitious*; and can it be right, just for amusement, to sit down and read a complete tissue of falsehoods? They often represent a person who has been guilty of the most disgraceful actions, and frequently of great crimes, as almost angelic (except in what the writers are pleased to call, these trivial instances), and instead of showing that his crimes meet with a just punishment, he is generally allowed to redeem his character by some mere act of chivalry, and is then rewarded in the most bountiful manner. And is this in accordance with that language which says, 'Say ye to the wicked that it shall be ill with him: for he shall eat the fruit of his doings?' Have not works of this nature a tendency to make us dissatisfied with the *realities* of life, and make us wish, as you said just now, to act the very scenes portrayed by the writer? But, my dear sister, do they not make you neglect that most important of all books—the *Bible*? Can you go from the perusal of a novel to the study of the 'book of God'? If you have ever tried it, you must have found that your thoughts, instead of being fixed on what you were reading, have reverted to the incidents with which you have just been entertained. And is it not, the same with regard to prayer? Can you pour out your soul before God, and beg his blessing in sincerity, when your thoughts are wandering from Him?"

Emma replied, "I know, my dear brother, that, with respect to the generality of novels, what you have said is true; but it cannot *all* be applied to every novel. Sir Walter Scott's, for instance, are purely historical, and, therefore, I should think cannot be improper."

"Not *purely* historical, Emma; the principal parts are, certainly; but there are various characters and events introduced into them which have no foundation in truth, but are merely brought in for the purpose of making the historical parts more interesting. But this is not my most serious objection to the works of this talented man: He holds up to ridicule the good men of former days who stood firm to their faith, and exhibits them as gloomy and morose; indeed, *puritan* seems with Sir Walter only another term for *fanatic*. He also frequently introduces a passage of Scripture, and gives it a far different meaning to the true one; and, in many instances, I consider this misappropriation quite profane."

"That is indeed the case, my dear Henry; and now I clearly see that I have for several months been doing very far from right. You have no idea what a number of volumes of this sort I have read during the time you have been at Oxford. O, Henry, I wish you could always be with me; I am sure to do wrong when you are away."

"My dear sister, there is *One* who is able to keep you from all evil. At one time, Emma, I did hope that you were seeking his guidance; and much has it grieved me, since my return home, to find such an alteration in you. O, dear, dear

Emma, let me entreat you to seek the way of peace—you can find happiness nowhere else: and believe one who has tried them, that the ways of Wisdom are indeed ways of pleasantness, and her paths, are truly paths of peace."

As he concluded these words, seeing Emma was affected, he took leave of her affectionately and left the room, that his sister might have an opportunity of thinking over the remarks which he had been making; and that he might retire and pour out his heart before his heavenly Father, on the behalf, of his beloved relative.

[*Christian's Penny Magazine.*]

## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

*Calcutta, Bow Bazar.*—Two Jewish converts were baptized on the last Sabbath in May, and on the following Sabbath were received into the communion of the Church. Solomon, the younger of the two, has been called to endure sharp persecution from his relatives. May he as well as his fellow-convert, have grace to be faithful to the end.

*Jellalore.*—The Rev. Mr. Phillips states

that in April last they had the privilege of baptizing six believers. The candidates, he writes, were, our young friend Mary Sutton, three girls from the Boarding School, and the Hindustani and his wife who accompanied Durgaprasad when he returned.

*Orissa, Choga.*—On Lord's-day the 13th May, two persons were baptized at Choga. The Lord continues to prosper his work at this interesting station.

### Foreign Record.

#### IMPRISONMENT OF REV. J. SHORE.

Who could have believed it possible that the nineteenth century should have witnessed in Protestant England, the spectacle of a Christian man, "blameless and harmless," immured as a common felon, within an English goal, for simply preaching the gospel!—And yet such is the fact. The Rev. J. Shore, seceded from the English Episcopal Church, registered a Chapel, and qualified as a dissenting minister by taking the usual oaths, and signing the accustomed declarations. This however did not relieve him from the persecuting power of the Bishop of Exeter, who maintained that Mr. Shore could not divest himself of his clerical character, and he was accordingly prosecuted in the ecclesiastical court, and condemned "not to teach nor preach any more in the name of Jesus." He, however, determined to obey God rather than man, and the result is that after preaching in Spaldfields Chapel, London, on Friday, March 10th, on descending the pulpit he was arrested and hurried off to Exeter goal. The

courts of law have decided that the Bishop of Exeter is *legally* right. That he is *morally* wrong, but few who have embraced New Testament ethics will venture to deny. To remove this stain from Protestant England, a bill has been introduced to the Legislature, and great efforts have been made that it may embrace retrospectively the case of Mr. Shore. Numerous meetings have been held throughout the country, and the spirit of British Christians has been thoroughly roused, the result of which is an enthusiastic and indignant protest against the persecuting laws of the Episcopal Church, and a determination to use all possible means for the abrogation of the obnoxious statutes. We must except, however, the ministers of the established Church, who, with a few noble exceptions, have behaved with marvellous discreetness,—and have risked nothing (but their fair fame) by leaving Mr. Shore, without a murmur, to the tender mercies of Henry of Exeter. This indefatigable Churchman on one occasion summoned Mr. Shore to account for "addressing his congrega-

tion as sinners," and "commanded him to discontinue doing so."

REV. MR. GORHAM.—A contest has for some time been carried on in the ecclesiastical courts by the Bishop of Exeter with Mr. Gorham, who is not suffered to enter upon what is called "a living," because he will not believe that by a few drops of water and the repetition of a certain formulary he can transform a child of nature into a child of God, and an inheritor of the kingdom of heaven.

SECESSION OF REV. JOHN DODSON.—The "Noel Essay" has been instrumental in inducing the secession of the vicar of Cockerham from the establishment. Mr. Dodson has published his reasons for seceding, in which he instances, among many others, the assertion in the 26th Article of the 36 Canon, that "evil ministers do minister by Christ's commandment and authority,"—a statement which he declares is not agreeable to the word of God, while he is compelled by the subscriptions to maintain that it is. "This," he says, "makes secession inevitable. *I would not be a living lie.*" We hope to notice his reasons more fully next month.

"HEAR THE CHURCH!"—"With these words I," (BISHOP OF EXETER,) "conclude what I have deemed it necessary to say on this subject," [the objection of the Puritans to the Prayer-book, that it teaches the doctrine of baptismal regeneration] "first entreating those among you—if there are any such—who agree with these honest Puritans in their exceptions to this common prayer, to examine the matter carefully, seriously, and with humble prayer to God that he will guide them in the inquiry—and if the result be that they continue to hold the same opinion that spiritual regeneration is not given in the baptism, may they have grace to follow the example which those faithful sufferers for conscience sake have left behind to their own honor, and to the shame of those who, believing as they believed, have not courage to suffer as they suffered." \* \* \* \* "If infants be not born again of the Spirit of God in baptism, the Church which affirms that they are, not

only teaches superstition of the grossest kind, but also teaches a lie, both to, and of the Holy Ghost; but, if baptised infants be born again, those ministers who teach the contrary, not only are false to their most solemn vows, but teach, as God's word, what is manifestly sacrilegious and blasphemous."—*Charge of the Bishop of Exeter.*

The above declaration deserves to be deeply pondered by every reader of the Book of Common Prayer. In solemn seriousness, we say there is no escape from the Bishop's dilemma. BAPTIST NOEL tried hard to believe that the Church did not affirm that infants are born again of the spirit of God in baptism, but he was obliged to give it up, the words were too plain for him. And Rev. JOHN DODSON says:—

"In spite of the fine-drawn explanations, that may be given in set arguments, and—adopt which of those explanations you will—say, that the language is absolute or hypothetical, literal or figurative; talk of the benefit as being actual or contingent, conditional or unconditional, as occasionally, ordinarily, or universally conferred; insist upon the change, as being one of character, or of mere relation only,—as external or as spiritual, incipient or perfect, defectible or enduring,—as depending upon the prayers of the congregation, upon the present state of the child, or upon his future behaviour; adopt, I say, whichever you will, of the thousand and one conflicting, and often ludicrous, solutions, that have been vainly offered to reconcile those offices with reason and Scripture;—and you will still find, that the doctrine of Baptismal Regeneration is that, which the common sense of mankind persists in gathering from them. You will find the mass, both of clergy and laity, still leaning to this doctrine, and openly defending it from these very formalities; and stigmatising, as disingenuous slanders, all who venture to expound them in a different sense. Nay, more than this, if you look at facts, you will find, that notwithstanding all your explanation of this language, its actual effect has been, in every age, and in every generation, not only to train up the great mass of the English clergy to be the holders of that soul-destroying doctrine, but to alienate them from the doctrines of the Reformation generally, and to instigate, and greatly to aid, their endeavours, to bring back the Church of England to the embrace of Rome."

The authoritative language of the Bishop of Exeter, and the conscientious secession of some of the most pious members of the establishment, are but a few amongst many indications that a most eventful crisis is rapidly approaching in the history of the evangelical portion of the English Episcopal Church.

"**HEAR THE BENCH.**"—At the Cambridge Assizes, the Lord Chief Baron Pollock, at the trial of vicar Gathercole for slander, remarked, "It was stated by one of the witnesses that Mr. Gathercole had declared dissent to be equally punishable by the Almighty with adultery and murder; and at first sight, this might seem a startling doctrine. But what was dissent but schism. Schism was sin: and for it the Almighty had but one punishment. There was, therefore, nothing contrary to the word of God in this doctrine." Chief Baron Pollock may be a very good lawyer, but he is but a sorry theologian. He may be without an equal in his knowledge and application of the laws of England, but he has displayed a most marvellous ignorance, or something worse, in his gratuitous construction of the laws of Christ. Dissent is not, always schism, and it is just possible that the "sin" may lie at the door of conformity. The apostles were dissenters, but it was not their fault that they were so.

The dissent to which Baron Pollock referred is neither more nor less than obedience to the word of God. For example: "Mark them which cause divisions and offences, contrary to the doctrine which ye have learned and AVOID THEM." "Men shall be lovers of their own selves," &c., "having a form of godliness but denying the power thereof; FROM SUCH TURN AWAY." "WITHDRAW YOURSELVES from every brother that walketh disorderly, and not after the tradition which he received of us." Dissent, (i. e. obedience to the word of God,) is classed with adultery and murder, and the decision of a British Judge is that "there is nothing contrary to the word of God in this doctrine!"—because for sin "the Almighty has but one punishment." The judge adds one more class to the fearful list at **Exodus** 8:—"But the fearful, and unbelieving, and the abominable, and murderers, and ~~fore~~sojourners, and sorcerers, and idolaters, and all liars," AND DISSENTERS, "shall have their part in the lake which burneth with fire and brimstone!" We may safely appeal from the earthly judge to the judgment-seat of Christ. "Shall not the judge of all the earth do right?"

**JUBILEE MEETING IN HONOUR OF J. A. HALDANE, ESQ.**—On Thursday evening, a number of individuals belonging to the different churches in Edinburgh, as well as from a distance, assembled in the Tabernacle, Leith Walk, to commemorate the 50th anniversary of Mr. Haldane's ordination. The church and all the passages were crowded to excess, and not less than 2,000 persons were present. The Rev. Dr. Innes, who presided, entered into very interesting

details in regard to the state of religion towards the end of the last century, at which period he himself was one of the Established ministers of Stirling. He pointed out the good which had been done by Mr. Haldane, and his late brother Robert Haldane, Esq. of Airthrey, and the revival which, by the blessing of God, they were made the instruments of promoting. He also dwelt on the sacrifices they had submitted to in a worldly point of view, and the obloquy to which, for a time, they were exposed. Dr. Innes referred particularly to the itinerancies of Mr. J. Haldane all over Scotland in preaching the Gospel, the good effects of which could never be sufficiently appreciated. This was confirmed by other speakers from their own personal knowledge, and it was stated that Mr. Haldane was the father of the Independents and Baptist Churches in Scotland. Mr. Haldane addressed the meeting for nearly an hour, and was listened to with intense interest, while he took a retrospect of his past labours. He stated that, when he began to preach, and for long afterwards, he belonged to the Church of Scotland, and had no desire whatever to promote the interests of any particular sect or denomination, but merely to awaken the attention of his countrymen to the importance of eternity. His account of his visits to Orkney and Shetland, as well as his narrative of his being on one occasion mistaken for a Popish Priest, and at another time his being apprehended and carried before the Sheriff of Argyllshire, were listened to with deep interest. The modesty with which these details were given was particularly striking—it being evidently Mr. Haldane's aim to bring forward his own name as little as possible and to exalt his coadjutor. He concluded by expressing his thankfulness for the mercies he had experienced during the last 50 years, and for being enabled, after leaving the East India Company's naval service, to give up his time to the service of the Gospel. A number of ministers and others also addressed the meeting, stating various interesting facts as to the progress of religion, and bearing testimony to the indefatigable labours and disinterested zeal of Mr. Haldane, in devoting his time and talents for so long a period to the cause of the Gospel, which he had not only preached without receiving the smallest remuneration, but also at a very considerable pecuniary sacrifice. The Rev. Drs. Glover, C. Anderson, and Davidson, engaged in prayer. It was not the least striking feature to see ministers and others of all the different denominations cordially uniting in expressing the interest they took in the event which was the cause of the meeting.—*Scotman*.

# THE CALCUTTA MISSIONARY HERALD.

DELHI.

FROM REV. J. T. THOMPSON.

(Concluded from page 189.)

## *Hurdwar—Decline of Idolatry.*

Arrived at this place, I find every thing desolate. Besides there being few or no pilgrims, the very shops have little to shew, and a great many have not even been opened, from there being an expectation of a very small fair, or as the priests of the place say, no fair at all, as the Panjáb "is shut up," to use their own phrase, and the state of Márwár is desolated by a famine. These two countries were the main, if not the only support of the Hurdwar pandás, and the source of all their opulence. A pandá who had been looking for the arrival of a wealthy Khettrí of some place in the vicinity of Lahore, who had, on former occasions, bestowed horses, elephants, and thousands of rupces, was taken quite aback at seeing the afflicted widow come in a wretched bahlí, bringing the ashes of her husband, who had been attacked by the prowling Sikhs, plundered of all he had, and murdered: consequently the ashes were accompanied by an offering of 4 annas of pice! How is the glory of this shrine changed! from offerings of gold, silver, horses and elephants, to a handful of pice! There are hundreds of bráhmans who have earned nothing this year, and expect to receive nothing, from the present state of the affairs of the Panjáb. I do think God has begun to famish the gods of the Hindus at Hurdwar, both deified men and idols, and this manifest truth may be seen depicted in the countenances of the sorrow-struck pandás, who walk about or sit with their ponderous registers under their arms, more as a mechanical act they cannot shake off, than in expectation of the golden visits of their clients, nine-tenths of whom they never expect to see again, or see with anguish of heart from bitter disappointment, and a sense of fallen greatness, their patrons' and their own; to say nothing of woeful forebodings of the future. A

crowd of this people came round me, and under a deep impression of their position, candidly owned that all I had said to them and their fathers was now coming to pass, and they expected nothing would fail of what the Lord Jesus, the ruler of heaven and earth, according to the Gospel, had declared he would bring about amongst all nations. In addition to all this, the sacred bathing place, the Bramh-kund, is now fast filling up, so that, instead of a depth of water that used almost annually to cause by inadvertence a sacrifice of one, two or more lives, the kund itself has little more than knee-depth of water, and that brought into it by great labour and a heavy expense, incurred a little before the commencement of the fair; and the parts adjacent present banks of stones, pebbles and sand rising above the surface of the water. In these waters I have seen in years past hundreds of fish, large and small, fed with dough by the people, who always had to swim when bathing in these waters, and the inexperienced and timid, were drowned. In later years, as the depth of water became less, I have seen pilgrims from Mooltan, come with singing and the sound of an immense drum, and help to deepen the bathing place, and encourage others to do so, with a glee that sickened, when the idolatrous object they had in view was considered, and which their gratuitous exertions never failed, for the time to effect. Now, or rather only this year, those bold adventurous spirits are wanting, and their deafening vociferations are no longer heard, either to encourage the idolizing of the Ganges, or deafen the sound of the preached word. That generation of Satan's emissaries are either no more, or shall no more be in circumstances to give eclat to the festive occasion of Gangá's bathers: and our prayers should be that the scenes they gave rise to, may no more be witnessed for ever, and that

the souls of Gangá's votaries may continue to sink within them, and their spirits be only revived by their reception of the gospel individually and collectively.

*Native Anticipations.*

*April 4th.*—A few thousand pilgrims have been steadily coming in for the last 2 or 3 days, and have served to impart a little liveliness to the otherwise desolate fair, and have afforded us crowds of hearers through each day, to whom we have freely made known the truths that make for their peace by preaching, reading, conversation, singing and prayer, with all the quiet enjoyed in a place of worship. The people generally have shewn much earnestness in hearing, and appeared to be interested in the kinds of tracts they took, singling out those that had been read and explained to them, though pointedly against idolatry. The prediction in the Hindu Almanacs, that the Ganges has but forty-nine years to exist, coupled with the fact that her stream on the Hurdwar side is fast drying away, has created a strong sensation in all Hindu minds, as to what they shall do for their salvation when she fails; and the pandás of the shrine look despairingly forward to the period (1898) when their livelihood from its present idolatrous sources, will come to an end. These portents, together with the failure of their resources from the Punjab, which gave them half, if not two thirds of their support, had led some of their chief and influential men to say God was now against them, and instead of favouring was frowning upon them. In the midst of our conversation and reading, a bráhma named Rupá, blind of an eye, whose observations I have mentioned in former years, raised his voice, and said, Listen to me! I saw the Lord Jesus stand on mount Chandí (on the Nildhara opposite Hurdwar,) and command the waters of the Ganges to flow into the canal, and they have entered the canal at Kunkbul, and they will now continue to flow in that direction. The waters are his, and wherever he commands them to go they will go! I asked the man if he regarded the Lord Jesus as God, and ruler of all things; he said, he did. Another bráhma, residing in the highest building in front of the ghát, whom I mentioned in former years as requiring a certain sign that the gospel is to spread and Hinduism to decline, also raised his voice, and said in the hearing of the crowd, I have received the sign I required: but do not depend on present appearances; you have some-

thing to contend with in astronomical indications; but if you pass a year and quarter and be not molested, I shall have received the full sign I asked for. A second day he came to me in the midst of the people, and said, you have received a (bar) blessing from the Almighty, which he will not reverse: shortly there will be no more a king in Delhi, and you will sit on the throne of universal government: all kingdoms and states will be yours! I told him, all my discourses with him in past years were about the universal diffusion of the gospel faith in all these lands, and not about conquests which I could never have foreseen; and that even now I wished to call his attention to the truths I made known, 1st, as *commanded of God*, the Saviour of the world: 2d, as *received in faith by some*, who have become followers of the Redeemer from amongst themselves: 3dly, as *urged upon their minds* by convictions, beyond a doubt raised under the influence of the Spirit of God, and which they should in all sincerity, follow, and not sin against God by disobeying: and 4thly, I added, that if the command be disregarded, the example of converts have no effect to move them to consideration, and if the call of the Spirit of God in their hearts, be of no avail to turn them from their evil ways to the gospel, to believe and follow it, then God will take his rod and smite them with judgments, under which they will cry out, but there will be no deliverance: they must perish under his wrath. I concluded, See, I have warned you!

*Sipáhí Applicants for Books.*

*5th.*—In the four companies of a Native Infantry regiment come here on duty, there are a great many able to read, and there have been numerous applicants for our books, and a few have been stated hearers ever since our opening our message. The sipáhí, are composed chiefly, if not entirely of bráhmans and khettrís, and deem it degrading to be employed *watching shoes*, that none of the pilgrims venture on the steps of their own bathing place with shoes on! One of them observed, that as Rávan the giant overcame the devtás, so the English have brought the devtás of this country into subjection. I replied, that there appeared to be two classes of devtás in this country, the lifeless idols, and living bráhmans; and that the Lord God of heaven and earth, in permitting the means of support of these to be taken away, has, in fact, over-

come them, as they were occupying the place of God in the hearts of multitudes of his creatures. I urged all present to read the words of Jesus offered to them now for thirty years and upwards, but a pandá of note said, that the reading of our books turns his heart from the dev-tás. I asked him, if he had tried the experiment. He said others had, and began to speak in a strange way of the Hindu faith. I observed that such an effect was the precise thing we wished might result from the reading of the books we offered. Several took books, knowing them to describe the christian faith, and the way of salvation through the Lord Jesus. The dák munshi of Kankhal near Hurdwar was, an applicant for christian books last year, and this year he called again. I expressed my hope that his mind had been weaned from idols. He said, the reading of Paley's Theology had done that effectually, and that he wished me to consider him a believer in heart in the only true God and Jesus Christ as the Saviour. He asked for a Prayer Book. This young man received a tolerable English education in the Free School at Meerut. This morning he was present at prayer, and behaved reverently. I gave him a number of English and other tracts, which I trust will aid him materially in his inquiries after truth.

#### *The Pandás Disconcerted.*

6th.—Several groups of people attended to hear this day, many of whom took books. The irritation evinced at the name of Jesus as God and Saviour, and at his claims as ruler of the nations and sole Redeemer, is much less this year than it used to be, and that adverse feeling has given place to calm reasoning and candid admissions. One of the pandás, who was aware that Naunihál Singh and Shere Singh, severally, had employed a number of pandits at different shrines, to read or chant the Veds with a view to their spreading their conquests eastward, even to Benares and Calcutta, suddenly asked, as if struck with something new, "What then is to become of the predictions which the Sikhs were so full of? Where is now their Granth Sahib or Holy Book?" I replied, by exposing the fallacy of the promises, as events long since shewed, held out by the readers or chanters of the Veds, who could not accomplish what they had so flatteringly predicted. And now, the news of the annexation of the Panjáb has taken all the pandás here by surprise, and they seem greatly cast down, as if they had

lost their all in this world: but the deprivation of the jághirs of the sirdárs is a death-blow to them, as they henceforth no more expect to have the princely offerings they were wont to receive at their hands, arising out of their magnificent estates. I understand that some scores of bráhmans are not to be pitied, as a few are so wealthy as to be called lách-pati, and a great many possess from 10 to 20,000 rupees cash. Several of the pandás advocated the government support of bráhmans by assignment of lands or a stipend. I asked if during the 800 years of Muhammadan rule the rulers ever did any thing of the kind; or if rájás, who had been independant sovereigns, had ever extended their support to Muhammadan priests residing in their countries. Why then, I asked, expect the worshippers of the true God to support a false religion? Several pandás exclaimed, give us support and we shall all become Christians, and call upon no other name but that of Jesus as Lord! So ready they seemed, for gain, to throw off their religion of ages. Another was of opinion that only love for the religion of the gospel could induce any to embrace it. Another, who had listened to our reading, conversation, and disputes a long time, said our books were like sweetmeats spread out, whoever liked might eat of them. A female of Márwár, who had, with her husband, been listening very attentively, compared what she heard to a draught of the waters of immortality. A dák harkará, able to read Hindi, Persian and English, begged he might have tracts in the latter, and the word of God and tracts in the two former languages, and appeared to be a steady, bung man. In a subsequent conversation I learnt that having obtained last year a copy of Matthew in Hindi and Urdu, he read both, verse by verse, one with the other, and thereby perfected himself in the knowledge of both languages. As a singular and merited exception, he is allowed to have a Testament in each of the above languages; and their possession may lead to more good than he at present contemplates to derive from them. The entire perusal of and acquaintance with the precious volume, is the least of the benefits he may derive. The name of this young man is Gángá Saháy.

7th.—A great many pilgrims have come in, but having much to do the first day, we had not great crowds of them for hearers; still we had a suf-

sufficient number to hear and understand the message of salvation, and after addressing several smaller parties throughout the day, the last that we dismissed with a hymn and prayer, consisted of upwards of sixty persons. There has been little of clamour to-day, and more of deep attention. One man, however, a *bairagi* asked what sin was, as he was unconscious of it. I asked him if he had not departed from the living God by worshipping stocks and stones the work of men's hands; and if there was not lying and impurity in his heart. A tract on the subject of sin was then read to him and a number of others, and this silenced and induced him to go away.

#### *Numerous Applicants.*

9th.—A great many applicants throughout these two days past, so that we were scarcely allowed time to read, or discourse; still particular individuals were made acquainted with the general contents of the books given them; and informed that the object was to lead them to believe in Christ as the Saviour of the world. One man said he had objections to make: I replied that I had only to act my part, in requiring all men to believe in the Lord Jesus to the salvation of their souls; and that his objections should be made to God, before whose tribunal at death he would have to answer for his refusal to believe in Christ. He however persisted in stating his objection, which amounted to this, that he considered the gospel was commanded to be preached to senseless people and not to the sensible. I said, ~~undoubtedly~~ to the senseless; and the word of God viewed all mankind in that light. He rejoined, then you are senseless too. Yes, I said, I have been so, and therefore have learnt to prize the gospel the more, and from a knowledge of its excellence, now recommend it to others. As I was saying this, he went away, and prevented my saying more. I may say of the greater part of those who took books, that excepting they read and understood the book a little, they would not on its being simply given to them, take it away; and fewer ask for books of their own faith now, as they used to do before: it being now pretty generally known, that they are books of the Christian faith which are being distributed by us. Those however who now learn for the first time the nature and object of our books, are not, in general unwilling to take them; though a few shrink from accepting them.

#### *A Bráhmán.*

Rupá the bráhmán, informed me, that some years back, when his sight was better, he used to take tracts of me, and after the fair, each year, read them to such as were disposed to listen; but that he got abused for his pains, and was called Christian! I asked him why he had left off reading: he replied, from failure in my sight. I recommended glasses, and gave him a pair to try, belonging to one of my assistants, and on his approving of them, I presented the pair to him, and he was delighted, and could hardly believe, I had given them to him, and promised to read the Adoration of the Lord Jesus, and the tract for all classes, both of which he seemed much struck with, and determined to commit the former to memory, and read the other to the people. He speaks of the murmuring of the people against our rule and our books, as the barking of a dog, and asks, can the barking of a dog stop an elephant? No; he answers, the elephant will go steadily and majestically on his course notwithstanding the paltry barking of the insignificant little thing.

10th.—To-day Rupá was a good while with us, listening to the singing of the Adoration of Jesus, and select parts of the Life of Christ, in which a Panjábi voluntarily joined, and afterwards intreated that a copy of the latter might be given him, as it was his intention from love to it, to sing it every day. It was in vain, I said I had too few for distribution, and only used them for such as joined in the singing: his intreaty, and apparent love for the composition prevailed, and I had to give him the book. Expecting that Rupá would gain in knowledge and feeling, I gave him a copy also, and I am pretty sure he will not part with it. On saying to the Panjábi that the Life of Christ was generally given to those who shewed a fondness for it, and were likely, through its means to love and put their trust in the Redeemer, and not to such as were opposed in heart to him, and did not love to honour him; he replied, that to the latter its strains would be like brackish water, utterly disliked, while to the former they would be as the waters of immortality (*amrit*).

The applications for books were numerous to-day, and we have not now a gospel or tract in Hindi left, of some thousands brought hither; and I do believe many have fallen into good hands, and nearly all into promising

ones. Many hundreds, or rather thousands of pilgrims had never before come to the fair, and a great many had not even heard of our books, and many had never before taken them. Again and again I reminded the applicants that these were not the books of their faith, but of the Christian faith, which those who believed in the Saviour, and loved him, desired to disseminate throughout the world, in order to have Him glorified, by all nations believing on Him and serving Him rather than idols and deified men and animals, and parts of the inanimate creation. But they, one and all, declared it was their intention to read them, and be acquainted with our faith. In the afternoon I took leave of the people who were on the spot, by singing a Missionary hymn, May the gospel spread, O Lord! and by prayer, commending the word preached and distributed, to the Lord, who has promised that all who call on his name, shall be saved. Jayagopal the dák munshi of Hurdwar, had several conversations with me, from which it appears that he desires to be considered a believer in Jesus Christ as the true God and only Saviour, but is unwilling to make a profession of his faith before men. He says, his family would become outcasts, and himself looked down upon by Europeans, whom he has known, to hold in utter contempt some native Christians at Meerut. I reminded him that our Lord had said; He that loveth father and mother more than me, is not worthy of me: and, he that is ashamed of me, and of my words, in this sinful and adulterous generation, of him shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels: also, whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me before men shall be denied before the angels of God. The young man felt the force of these words, could not deny they were spoken by our Lord, but hoped his faith would be accepted and rewarded with salvation, without his enduring the odium connected with an open acknowledgment of his being a Christian. I again reminded him that obedience to the Saviour is inseparably connected with faith in Him, and to such a faith salvation is promised,—he that believeth and is baptized shall be saved. With these and similar words we parted.

And now what shall I say of the efforts

of the season? Ten days have been spent among the people of the fair in hourly converse, reading, discoursing, and in a variety of ways declaring the truths of the gospel and of God's word generally, to them; and in recommending to their notice and regard, and distributing among them the written word, and singing amidst crowds, and closing our reading and addresses with prayer to the Lord Jesus to have mercy on their souls, as he pitied them when he died for them, and bring them out of a state of ignorance and unbelief, and constrain them, from a conviction of his glory and their sinfulness, to call upon him for salvation, renouncing every former ground and object of hope, and trusting in Him alone, that He will save them to the end. Some of those who heard have been seen at the conclusion of the prayer each time, to bow their heads on their raised hands, held in a supplicating posture. Independently of the whole counsel of God, as we trust, having been made known to the multitudes who crowded to our stand every day, and almost through every hour, Scriptures and Tracts, to the extent of some thousands, have been distributed to apparently anxious applicants, a number of whom were utter strangers to the boon, and a great many seemed to prize them exceedingly. Throughout the entire line of the bazar I have seen day after day and hour after hour people with our books in their hands.

#### *Preservation of books and tracts.*

But this year only I have to remark that not one man was seen selling or tearing up a single book or tract in all the extent of the fair; so greatly, as I should suppose, has the state of feeling altered in favor of the books, and beyond a doubt, a spirit of inquiry to a certain degree induced by events in providence, has shown itself in a desire to become fully acquainted with our books: "this won't do," they say; "give us a large book, giving a full account of the Lord Jesus, and of your religion." Besides the word of God in volumes, and in smaller portions, such as Genesis and part of Exodus, the Psalms, Proverbs, Isaiah, Daniel, and the separate Gospels, the people have had a variety of tracts, calculated to call their attention to distinct points of Christian faith and practice, and to Hindu and Mahammadan books and usages. These may serve to provoke attention, and arouse them from their, alas! apathy of ages and generations.

They may, perchance, offend their pride and vanity, yet lead to inquiry, whether these things are so. Some irritated individuals I know have threatened to reply to and to refute some of our tracts, and others have already written and published what they deem refutations. The tracts on the supposed incarnations and on idol worship, have, in not a few instances, been useful to produce convictions favourable to the reception of the Gospel, and may be again productive of good, and silently bring souls to the knowledge of the true God and Immaculate Jesus. The multitudes who have carried these treasures of God's word and sin-convincing, and heart-searching, and Saviour-revealing tracts with them, have also had views of the Lord Jesus, of the gospel, of themselves, and of the providence of God co-operating with his word, and steadily bringing out the purposes of his grace, as made known in his revealed will, which being opposed to their own preconceived views and fancies, are not likely soon to be obliterated from their minds, and may become deeper and more enlarged, with the books they were drawn from, in their hands, though the aid of the living preacher be wanting. Among these persons, there were some who made solemn affirmations as to their love of the word, their desire to know more of the Saviour and his Gospel, and their wish to believe in him. Of such interesting characters, two or three attracted our notice every day, and it is to be hoped they were sincere in all they expressed and shewed both by their words and manner, and that they may be found of the number of those who, calling on the name of the Lord, shall be saved.

*Attention of the people to the preached word.*

In conclusion I would observe, that the quiet manner in which the generality of the people listened to the word this season, and which struck a Missionary brother from Loodiana, as being characteristic of the present fair, leads us to hope that such hearing and such a disposition, give promise of future good, especially in cases where the written word is possessed by the parties. To this evident esteem for the word, it may perhaps be owing that no books were destroyed this season; the people, too, mostly heard for the first time; and the pandás who in former years had been

opposed to Missionary labours, cared not this year to question or disturb the possessors of Christian books; they having, through the progress of events, imbibed a conviction that the Lord and Saviour of the Christians is great, and that his word, though hated by them, shall finally prevail in all lands, and among all people. They are not, moreover, without predictions from some of their own books, of a period coming on, when all castes shall be one, and all distinctions cease. This expectation, grounded on their own books, reconciles them, indeed to what they suppose will be the consequence of the spread of the gospel, which recognizes all men as alike sinful, and only to be justified, sanctified, and saved through the Lord Jesus Christ, but does not remove their hatred of a faith that destroys their favourite and profitable distinctions, and effectually removes the middle-wall of partition between man and man, as they love to have it exist according to their notions. These pandás, when they have been among the hearers, have either listened in silence for a while, and then gone away, or have continued silent hearers of the reading, discussions, singing, and prayer, unable to say ought against what so many, under their own observation, seemed to approve of. These pandás, then, having their usual amount of virulence, under some sort of restraint, whether from outward providential demonstrations against them, or inward convictions that theirs is now a declining cause, it was no wonder that they chose not openly to interfere with the pilgrims whom they saw in possession of our books, and who, in their presence, had freely accepted of them. If the minds of these pandás had not been wholly engrossed by a care for their subsistence, by the continuance of idolatrous practices on the part of their clients, the pilgrims, or if they felt the least anxiety about their souls and eternity, I am of opinion, that the generality of them know enough of the truths of the Gospel, to lead them to further inquiry, and eventual renunciation of Hinduism as a divinely ordained religion, and of priestly jugglery (prohibition), as now, amidst so much light, quite out of date. That they do not now so incline, is to be lamented; but the time cannot be far distant, when individual conversions from among them will prove, that they were a people prepared of the Lord. Our books are found in the houses of a number of them, they are

acquainted with their main truths, as bearing testimony against idolatry and man's righteousness, and for God; and the Lord Jesus as the only Saviour; and their young men are forward to read and possess them.

The books distributed this season, amount to 4,189; of which there were 2,923 tracts, and 1,266 Scriptures; as follow: viz. •

	<i>Vols.</i>	<i>Gospels.</i>	<i>Tracts.</i>	<i>Total of each language.</i>
In Persian,.....	11	120	100	231
Urdu,.....	*90	103	448	569
Hindi,.....	110	500	2,000	2,610
Sanscrit,.....	39	100	40	179
Panjabi,.....	50	20*	300	350
Bengali,.....	11	..	30	41
Nepali,.....	2	..	7	9
Total of each kind, 243	1,023	2,923	4,189	

The acceptance of these portions of the divine word by multitudes, once ig-

norant of or hostile to its truths, the serious and patient hearing that numbers gave to it, in discourses, reading and conversation, and the awakened feelings that a great many expressed, together with the light which national events have served to throw on the assumptions and declarations of that word; all lead to the indulgence of a hope, that the scattered seed, so received, shall not be altogether in vain, but issue in some way to the glory of God, by testifying of sin, and affording the knowledge of the Saviour. That knowledge, we are assured by the prophet, is to justify many; its diffusion therefore is a measure necessary to bring about that event, and cannot fail to give joy and afford cause for thankfulness to those whose constant prayer is: Thy kingdom come!

## CHITaura.

*Extracts from the Quarterly Report by Rev. J. Smith.*

THE field we are endeavouring to cultivate, comprises about sixty villages, the most distant of which is I think about three koss from my bungalow. In these villages we have preached as regularly as circumstances would permit, and I rejoice to say that a feeling of kindness towards us pervades nearly the whole community; many are continually talking of joining us, and where we met with scoffs and insults sometime back, we are now received with kindness and listened to with attention. Our visits during the last three months have amounted to two hundred and fourteen in sixty villages, so that some have been preached in frequently, and others seldom; the mass have had from us five visits each in three months. O that the Lord would plant a standard in every village; this is what we labor for, and this is what we hope for.

During the huli the people in Chitaura found out a new kind of amusement, which I understand delighted many of them most wonderfully. On hearing of it I was struck with the idea that human nature is the same in all ages and all places. A religious service has not been acted for the first time in Chitaura for the amusement of the populace; it is an old stratagem of the enemy of souls to bring Christianity into ridicule, and has never been tried without defeating its own end. But I am omitting the

story on which I am commenting. The first act was a man with a hat on and book in his hand, imitating my own dress as nearly as possible, and professing to preach about Jesus Christ. The second act was a tall man dressed like our brother Prem Dás, and a woman following him through the village professing to be his wife, and crying, and begging of him not to be a Christian. This was however only advertising and perpetuating the triumphs of Christianity, as notwithstanding the troubles ~~our~~ brother suffered from the opposition of his wife, a time of sickness made her the first to wish to return to the Christian village from which she had almost dragged her husband by force. A few days after the above scene had been acted in Chitaura, one of the principal actors was compelled to come to me for medicine. I asked him how he had enjoyed the sport, but he was too much ashamed of himself to give me any reply. I gave him medicine, telling him that Christianity taught us to return good for evil and to pray for our enemies.

Our Christian community remains about the same as when I last wrote; several have come to us during the quarter, but all have gone away again under some excuse or other, except one, who with his family settled amongst us. It has required constant watchfulness and firmness with some severity to keep our

nominal Christian community perfectly separate from the weddings, &c. which are usually attended at this season. One man who was determined not to be controlled, was ordered to seek fresh quarters, and this will, I trust, save further trouble on the subject.

In the Christian village a third row, consisting of 12 houses with a good shop and house facing the Agra road for a baniya, has been nearly completed and we have every prospect of soon seeing the whole filled.

To the Church we have had no additions; we have however some hopeful enquirers, who will, I hope, soon put on Christ by baptism.

Applications for medicine have increased to such an extent, that I have

several times thought I should have to give it up altogether, not only in consequence of the expense, but the time it consumed. During the last three months, some hundreds of individuals have been relieved, and many have I heard bless God that the bungalow in Chitaura was ever built. Thus many bitter enemies have been softened and many opportunities have been obtained for preaching Christ. I however carry on this part of my duties under great difficulties and inconveniences for want of a better stock of medicines, and a few simple instruments, and I would here remind my friends in the Committee that any little help they can afford me in supplying me with simple medicines will be received with gratitude.

## BIRBHUM.

FROM REV. J. WILLIAMSON.

### *Recent Itinerancies.*

*April 27.*—The following is a very brief account of our itinerancies, during the past season. We were out altogether about two months, during which period, 7 melas and above 50 villages were visited, several of the latter, on market days. In most of the villages visited, the Gospel, we believe, had never been proclaimed before; our course this year being, for the most part new. Our message however, was not altogether new to some, who had seen us and heard us before at neighbouring hats or melas, or the Sudder Station.

About 521 Gospels and about 833 tracts were gratuitously distributed amongst those who were able to read, in the hope that some of our publications would be perused, though probably to no great extent, as we seldom obtain satisfactory evidence of this, few indeed being able to give an account of tracts previously received. This remark however is hardly less applicable to our preaching, few being able to give

a satisfactory account of what they have heard, although they appear to have listened attentively to our addresses. This may be owing, in a great measure, to the novelty of the subject. And very probably too, to their being generally ignorant people, requiring much time, and reiterated instruction, before they can attain correct ideas on the great subject on which they are addressed.

As usual we met with some opposition, chiefly at the great fairs, though opponents, and especially those of the worst kind, are happily becoming more and more rare. Satan, however, must shew his face, and must be met by us, armed with the whole armour of God, and praying with all prayer and supplication. Our work is indeed a work of faith and labour of love and patience of hope. Let us not therefore be weary in well-doing, knowing that in due season we shall reap if we faint not. May the Lord grant us grace to be faithful unto the end.

# THE ORIENTAL BAPTIST.

AUGUST, 1849.

## NOTES ON ROHILKUND.

*General appearance of the country.*—The whole country is extremely flat, and watered with many small streams which overflow their banks in the rains, though at other times nearly or quite dry. In one morning's journey we crossed the beds of several. They all are feeders of the Ganges, and come rushing by any course they can find or make from the lower range of the Hilmálya mountains. Where the ground is not so low as to form a marsh the country is very uninviting to the eye in the cold season. On closer inspection however it is found that on account of the poverty of the soil, which is very sandy the crops of corn are light. At this time of the year (January,) they put on a glorious appearance, with their sarson flowers, which give a rich scent to the breeze. The country too is beautifully wooded in many parts, with extensive mango groves, especially in the vicinity of large towns. Many of these groves are joined together and thus form a delightful shade, and long cool avenues or arcades, in which many thousands might encamp without crowding. In fact the encamping grounds of the Company are generally in such groves here. The high road is kachcha, and much cut up by the rain, carts, &c., but there are bridges all along the road. Besides wheat and barley, sugarcane, rice, and poppy are extensively cultivated. Of these the sugarcane is most conspicuous.

The soil is sandy, without kankar. This indispensable material for road making in India is only to be found at great depths, or from 3 to 7 feet below the surface. In other parts of India, as about Muttra, miles of the surface are covered with it. I only saw a few lumps conglomerated like pudding-stone rock, near a bridge, where it had been heaped up. It would be a vast improvement to this fine country, if it had good pakka roads, especially as a great trade in

sugar and cloth is carried on between Shahjehanpur and Furrukhabad. There are no dawk bungalows on this road.

*Inhabitants.*—These are chiefly Pathans, Rajputs and Kayasths. They all however study Persian, and use much of it in their conversation. A young Rajput, son of the zamindar who came to visit me, was learning Persian. After reading Col. Tod's account of the contempt which the ancient Rajputs felt for the Jawán, his religion, manners, and language, this great use of Persian by pure Hindus of high cast, surprised me. The Cashmere bráhmans however, read and speak Persian, Sanskrit and Hindí. The kotwál of Muttra is a Cashmere bráhmañ, who can only speak pure Urdu, full of Persian words. The Pathans of this part have a bad name both among missionaries and Government servants, for fierceness and turbulence of disposition. A strong force is kept at Bareilly to overawe them, especially whilst we are engaged in war with our neighbours, as a conspiracy was some time ago detected there at such a period. To me it was a strange sight to see Musalmán farmers. About Muttra and Agra the Musalmáns will accept any situation in an office, and become chuprassies, cooks, bhisties and soldiers, but all of them scorn to drive the plough, and only the poorest use the mattock. The Pathans are a race of Afghans, who are supposed to be the remnant of the lost 10 tribes by some. I could see nothing of the Israelitish eye or nose in the Pathans. The eye is generally grey. If they were originally descended from the Israelites, intermarriage with Musalmáns may have produced the difference. They all admit that their ancestors came from a foreign country, which however only means Afghanistan with these. They are not in general well read. Being Musalmáns they have no objection

to the use of the gun, in which they are aided by the Kayasth and Rajput. The consequence of this is that there are no peacocks and no deer in this part of the country, as in those parts where bráhmans abound.

**Crops.**—Opium is prepared in some quantity about Jellalabad and other towns. The poppy is cultivated by the káchis. In one sense the cultivation is compulsory. A káchí must never cease to cultivate the quantity he has been accustomed to cultivate. He may increase the cultivation to any amount by giving due notice to the opium agent at the commencement of the year, but he may not decrease it. Should he actually sow *all* his land with wheat or other grain, the plough would be run over the standing corn and he be forced to sow the poppy. This was the unanimous testimony of the people themselves in various villages. My questions were never such as to show in what way I wished or expected them to be answered. We did not show any anxiety in ascertaining the point, but merely asked one or two questions as we were passing through their fields. I also repeated my questions in a large congregation of poppy cultivators, but made no remarks on their answers. A yearly contract is made with each cultivator, and a rupee a begah is advanced at the same time. Another rupee is given as the crops are rising, and the remainder they obtain when they bring the opium, which Government buys at 6 rupees a seer, and sells in this district at 11 rupees. Now though this contract is thus far compulsory, it is also voluntary on the part of the káchis, in as much as it is profitable. Though none of them appeared to be rich, they seemed to think that by sowing the poppy they were making the best investment of their money. None but the market gardener caste take up this employment, which is considered mean. The search after concealed opium is very strict in all their cottages, and if the least particle is found they are severely punished. Every atom must be given up to the collector.

The poppy fields did not appear half so fine as those I saw many years ago in the Patna district. The white variety is chiefly cultivated.

**Sugar.**—This is the most famous district in the north of India for sugar. It is produced throughout the whole of Rohilkund. In almost every village you may see one or more sugar-mills at work. The soil in some parts is well

adapted to sugar-cane, but requires great preparation. It has to be thoroughly pulverised to a great depth and richly manured. It seems to be an exhausting crop. The labour in preparing the ground is very great. Every foot of the new field is first dug up with the pháora (hoe), in order to prepare it for the plough. We saw one morning four athletic well-built men in a row digging regularly from one side of a field to the other in a straight line. They sent their long powerful hoes deep into the ground, and seemed, for a wonder, to work as well as English farm-servants. After the whole field is dug up, it is watered, manured and repeatedly ploughed and smoothed, till the whole is pulverised. They do not plant the cane every year on the same ground, but have a rotation of crops. The cultivation is never left off, for whilst one crop is being cut, another field is being prepared to receive cuttings for a second crop.

The canes I have seen are by no means the largest and best which India is capable of producing, nor the sugar the sweetest. I suppose Tirhoot sugar must be better. The European manufactory for loaf-sugar and rum at Shahjahanpore is well worth visiting. It is on a large scale, and the rum department pays well, as the proprietors have the monopoly of the Government contract for the European soldiers. As the process of preparing and refining the sugar is the same as that in the West-Indies and England, no description of it is here required. By one set of apparatus the juice is boiled by steam; by another it loses every particle of impurity; by a third, in which it filters through bone charcoal, its red colour is entirely removed; by a fourth it is crystallized in a heated vacuum, and by the last is poured into moulds, and thus becomes sugar loaves of snowy sparkling whiteness. The "liquid fire," and one great cause of sin to our poor soldiers, is prepared by a process the same as that employed in the West-Indies. When shall religion, by its wide spread diffusion, shut up every distillery in the world and teach men the blessings of total abstinence from "distilled damnation."

**Rice.**—The whole of this country is flat, but some parts are very low, and consequently flooded in the rains. These are admirably adapted for rice, and in some places large plains of four or five miles wide are sown with it. In the cold seasons these *naked* plains, marked out into little beds for retaining, the water

appear most dreary. The varieties of rice are very great. Two of the names are singular—*Moti-chúr*, or fragments of pearl—and *Bás-matti*, or scented earth. The latter is considered the best, because it swells the most and has an agreeable scent, from which it derives its name. Almost all the rice used in the North-West comes from the Bareilly district, but some also is sent from below Allahabad.

*Animals.*—As before observed, the gun has cleared the country of antelopes and peacocks, with other kinds of wild animals fit for food. Tigers are found in the northern part of Rohilkund in the jungle at the base of the hills. Birds alone abound, in astonishing variety and number. The numerous lakes and streams entice the water-fowl, and the almost endless dense mangoe groves shelter the perching tribes. Many hill birds visit Rohilkund and many birds which are rarely seen in other parts of the plains abound. On crossing the river, the first stranger we met was the raven, as numerous as the common crow. An ornithologist and entomologist might spend many years pleasantly in Rohilkund. Mr. Tregear, the head-master of the Bareilly school, is famous for his collection of insects. P.

## Theology.

### MEDITATIONS ON COLOSS. III. 1.

No. I.

"If then ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God."

WHEN I read this passage, I perceive that the apostle refers to something preceding—something which he had already said. He speaks of the Colossians, as having risen or having been raised with Christ; and, on this fact, he founds the exhortation: "Seek those things which are above, where Christ sitteth at the right hand of God." But where is the passage to which he refers? That passage is the 12th verse of the preceding chapter, where the apostle had said: "Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead." The Colossians then had not, in a literal sense, been raised with Christ; the resurrection, of which the apostle speaks, was a figurative or typical one, namely, that resurrection which had

taken place in their baptism. When believers are, in baptism, put under the water, they are said to be buried with Christ, and when they rise from under the water, they are said to be raised with him. But this typical resurrection is, to all true believers, an earnest of a real and literal resurrection at the last day. Jesus Christ was, in his baptism, buried under the water, and he was raised again from under it; he was laid in the grave, and he rose again; so every believer in him, though he must be laid in the grave, will be raised again at the last day. His union with Christ insures to him this resurrection. All that belong to Christ must tread the path which he trod; as he died and rose again, so must they die and rise again. If then we have been raised with Christ in our baptism, and if, being his, we are sure of a blessed resurrection at the last day we ought to seek those things which are above, where Christ sitteth at the right hand of God.

Here an important duty is founded upon our resurrection with Christ, "Seek," says the apostle, "those things which are above." This duty is the more binding upon us, because the typical resurrection with Christ, with which we were favoured at our baptism, is to us, if true believers, an earnest of that real and blessed resurrection, which we shall obtain at the last day. Then think, my soul, on things above; be firmly persuaded of their reality. These things are not seen by us; no mortal eye can ever penetrate that upper world, where these things are found; but these things, though invisible, are realities. A city or a country, which I have not seen, is as much a reality as one which I have seen; the things in Heaven, which I have not seen, are as much realities as the things on earth which I have seen. Nay, the things in that world, though invisible to us, have more reality, more durability in them than the things of earth, which we can hear, and see, and handle; for "the things which are seen are temporal, but the things which are not seen are eternal." These invisible things are the joys of Heaven; things which we cannot describe; things, of which we can form but a faint conception; but things which we know have an existence. They are the things which are found at the right hand of God, where Jesus sits. There is the Christian's incorruptible and undefiled inheritance, which is reserved for him in heaven, to be revealed to

him in the last time. There is the place which Jesus has gone to prepare for his people; and he will, in due time come, according to his promise, and take them to himself, that where he is there they may be also. There, everlasting joy is found; "At thy right hand, there are pleasures for evermore." There, is the throne of God, round which angels and all holy beings in Heaven assemble. There, our blessed Saviour appears in human nature, sitting on his Father's throne. There, he appears in the presence of God for us, and there are the crowns and thrones intended for the saints. Shall I not then seek these things? What has earth to offer, that can bear a comparison with these great things? Earth offers pleasures mixed with pain; Heaven offers unmixed enjoyments. Earth offers transient, unsatisfying pleasures; Heaven offers pleasures that fill the mind with joys eternal. Shall I not then seek those things which are above? Shall I not seek them by prayer? Shall I not seek them by striving after that holiness, without which no man can see the Lord? Shall I not seek them by frequent meditation on them; by setting my heart upon them, and by making them my treasure, my eternal portion? Think my soul of the promise: "Seek and ye shall find."

R. D.

### DEFECTIVE CHRISTIAN CHARACTER.

Our proposition is that modern Christian character is defective, and below the authorized standard. Let us prove it.

It is proved from prophetic intimation in reference to the Church. Some prophecies refer to its universality, and perpetuity. Others point out its inherent excellency, and the high attainments of its constituents, in every particular relating to character; these things have not been as yet realized, we are therefore warranted in looking for them. We have further evidence from the confessions of christian men. A great portion of our prayers consists of confession, of sins of commission and omission. Confession of sin is a duty, and has been practised by good men in every age of the world. However, we must admit that much of this confession becomes a duty, from the neglect of other duties. It is almost a settled thing

to confess sin, without corresponding efforts to reform. How common the remark, things are very low with us. It has become a habit, a mere verbiage. Where the famine and the plague prevail, men do something more than talk. We have had too much complaining, and confessing, without putting forth manly energies to counteract the evil.

From these proofs we turn to the want of enlarged success in the conversion of men. There is an undeniable connection between fervent piety, holy deportment and success. Our congregations abound with men who hear the Gospel with singular perseverance. They are at ease in Sion, because they feel that their character is equal to that of professing Christians. They listen to the minister and wonder what more can he require from them, and should the truth touch them, they turn round, and mentally exclaim to the members, "You go ahead first, and we will follow you."

2. We shall enumerate some of the most common defects, but the least recognized.

In commercial transactions, the want of acting upon Christian principles is singularly evident. Christian men profess to act upon Christian principle; at the same time there are certain laws, rules and customs, among men of business, to which the professor conforms, with all the rigidity of the worldling. How many a man of the world has stumbled at finding members of Churches as capable of tricks in trade as other men. Many a good man has been humbled to the dust at finding that christian brethren are not above the chicaneries of trade. We have often witnessed fashionable extravagance, insolvent courts, loopholes in the law, friendly assignees, and conventional dishonesty, coupled with the names of men tolerated in Churches. The common excuse is, that we live in the world, and must do as the world does. It is impossible to carry on business on Christian principles unless all men were good men. We reply by asking, Are things to continue so? From what direction are we to look for a change? from the region of darkness? Are men of the world to set the example to men who profess better things? The word of God demands the contrary—men of the world expect better things, and Christian men are bound by their principles and profession to show a more excellent way. Defects of character appear also in the conformity of Christians to the habits

and usages of worldly men, and in their love of the world. Christians are not required to aim at singularity, but it is admitted that there are many things done in the world, characterised by folly and imprudence; these things the moralist and the philosopher condemn and try to reform. From such things, men who profess to have been taught from above, ought to keep clear. With regard to amusement and modes of killing time, Christians often draw the line of distinction, with singular finesse, not considering that they are exposing their principles to suspicion and themselves to the influence of a contagion. The evil may be dormant within them; a taste had never been engendered; a habit had never been formed, but a single action is often the basis of a habit, which is as destructive to vital religion as it is dishonorable to Christian character. Remember the apostolic injunction: "Abstain from all appearance of evil." The ancient Egyptians made a distinction between sacred and profane music: the same people would not allow their children to learn dancing, because of certain consequences which resulted from the practice. Christians had need go to the heathen, and learn lessons of wisdom.

Akin to the above is the love of the world. This is seen in the fearful extent to which the affairs of time are allowed to engross the mind. It is admitted that men must do their duty in the world, but there is a point at which men ought to pause, and ask, "Am I not neglecting my soul? Does not the love of the world predominate? Am I not in danger?" The readiness with which the demands of religion are sacrificed, prove that in the estimation of many, religion is a matter of secondary importance. Love not the world, nor the things that are in the world.

3. We shall endeavour to trace some of the causes of the defects in Christian character.

The present low standard seriously hinders any advancement in the right direction. Man is an imitative being, therefore converts when admitted into the Church look up to those who are of reputation; converts seldom think of going in advance of them, but are satisfied in looking at them from a distance.

Were the general standard higher, and were Christians to advance, young converts would find that it would not do to lag behind.

Another cause is inadequate views of divine truth, and want of recognising the authority of God. Man when not under the influence of the truth, is a creature of impulse, passion, and circumstances. There can be no regular, continuous, and consistent character without principles, and Christian principles are formed by the word of God. Where there are dim and obscure views of the truth, the principles are of the same character. In polemic theology many Christians are skilful, but in Christian ethics, they are neophytes. There is a vague supposition, that high attainment in religion is a something much to be desired, and to be prayed for, but is very difficult of acquisition, and is the lot of such men as Paul and a few others, Christians of the first magnitude, that have spangled in the firmament of the Church; consequently, Christians are satisfied with their present defective character, and hope and pray that the time *may come*, when the Church shall be without spot and without blemish.

Reader, consider the importance of Christian character to yourself, and its reciprocal influence upon the world. Think and think again, that the end of Christianity, in its entire constitution of doctrine and promises, is to make you perfect, even as your Father in Heaven is perfect. The value of commercial and professional character is rightly estimated, and the consequences of its loss are too obvious to preclude measures for its sustentation. There are consequences, from defect in Christian character—they are not physically tangible, but they produce a disorganization and disturbance in the moral system established by God for the renovation of the human race; they are remote, but certain; they are not confined to time, but extend to eternity. Tangible they will be indeed, in the misery of condemned souls, and the reverberation of their woes will proclaim your guilt, through all the ages that constitute the existence of the eternal God.

BRYTHON.

## Original Poetry.

## TRUST IN GOD.

"What I do thou knowest not now, but thou shalt know hereafter."

I know not what thou dost : all, all seems dark !  
Clouds of portentous blackness are o'erspread ;  
Wild billows dash upon my quivering bark,  
The thunder's crash reverberates overhead ;  
Yet, Lord, I'll trust thee in life's darkest hour,  
My shield, my safeguard, and my strong high tower.

I know not what thou dost : yet I will wait  
Till I behold thee in heaven's cloudless sky,—  
Till I shall reach that glory-circled state,  
In whose bright radiance darkness melts away :  
Then shall I read thy doings here below,  
Inscribed in lines of light which ever glow.

I know not what thou dost : yet I will know,  
And know to praise thee for my darkest days ;  
Though themes of sorrow seem thy doings now,  
Yet they shall soon be turned to themes for praise :  
Yes, I will trust thee till thou kindly pour  
On me thy glory's coruscating shower.

I know not what thou dost : yet will I hope  
In thee till life's wild troubled stream be past ;  
Till heaven's fair portals on my vision ope,  
Till immortality be o'er me cast :  
Till glory on my wondering spirit break,  
And glad fruition follow in its wake.

M. E. L.

## Correspondence.

## THE HEBREW SCRIPTURES.

To the Editor of the Oriental Baptist.

DEAR SIR,—No doubt many of your readers have frequently had their attention arrested by the repetition of the words Law, Testimonies, Ways, Precepts, Statutes, Commands, Judgments, and Words, especially in that sweet and devotional Psalm, the cxix.

At a first glance we may suppose that their significations agree. This is very often the case, but yet in many points they differ, and as I think the consideration of the words separately and individually may not be unattended with profit, I will go over them one after another—confining myself chiefly to the words as used in the Old Testament Scriptures.

**יָרָה** *Torah*. The Law (from the

root **יָרָה** *yaroh*, to instruct.) It has different significations according to the force of any particular passage in which it may be found. Thus in some passages it means the whole of God's word, in others the Decalogue, or ten commandments, and in others the moral, ceremonial, and judicial observances of the Jews. But by the modern Jews, the word *Torah* is generally confined to the five books of Moses. I might as well give some verses in which the word *Torah* is not found, but in which other words are translated Law.

"And Joseph made it a decree or statute (**חֹק** *chok*) over the land of Egypt unto this day." Gen. xlvii. 26.

"Ye shall have one manner of judgment (**מִשְׁפָּט** *mishpat*) as well for the stranger as for one of your own country." Levit. xiv. 22.

"And hath confirmed the same to Jacob, for a statute (*chok*) and to Israel for an everlasting covenant." 1 Chron. xvi. 17; also Psal. cv. 10.

"For this was a statute for Israel, and a judgment (*mishpat*) of the God of Jacob." Psal. lxxxi. 4. "Shall the throne of iniquity have fellowship with thee, which frameth mischief by a statute" (*chok*) Psal. xciv. 20. "Lest thou drink and forget that which is decreed (*מִחֻקֶּךָ mechukok*)" Prov.

xxxi. 5.

"So I took the evidence of the purchase, both that which was sealed according to the commandment (*מִצְוָה mitzva*) and custom, and that which was open." Jer. xxxii. 11.

*עֵדוּת aydooth*. A testimony. This word is derived from *עָדָה* *Ood*, affirmed, testified. In Exodus xxv. 16, 21, the two tables of stone whereon the ten commandments were written are called testimonies. The law may thus be called, either from its giving warnings, or from its testimony of certain things; as the Sabbath testifies of the creation of the world; the passover and the unleavened bread, of the departure from Egypt, &c. In 2 Kings xi. 12, it signifies the book of the law, which testifies of God's will and man's duty. In Exodus xvi. 34, the ark in which the law was deposited; and in many other places it means the whole of God's written word.

*דֶּרֶךְ derech*, way, path, custom, manner, from *דָּרַךְ darach*, to tread on. In many places it refers to man's conduct. Isaiah lix. 8; Psalm i. 6. In Jer. x. 2, and Gen. vi. 12, to custom, manner and way of life. In Isaiah lv. 8, 9, to the Lord's conduct as respects men. To Divine Providence in Psalm cvii. 7. In Job xl. 19, to the Lord's works, and in Gen. xviii. 19, and Psalm xviii. 21, to the law of God.

*פָּקוּד pakoood*, from *פָּקַד pakad*, visited, &c. This word is only found in the Psalms; in the cxix. Psalm and every where it occurs it is rendered precept; in the xix. 8, it is rendered statute, and in the ciii. 18, commandment.

In Nehemiah ix. 14, and Isaiah xxix. 13.

*מִצְוָה mitzva* is translated a precept; also Jer. xxxvi. 18. Danl. ix. 5. And in Isaiah xxvii. 10, we have precept as the translation of *צַו* *tzav*; as *צַו צַו* *tzav, latzav*; "precept upon precept."—It signifies a command either to abstain from, or to do certain things.

*חֻקֶּה chok*—a statute. In Numb. ix. 14, it is rendered an ordinance; in Levit. xviii. 30 a custom, and in Levit. xx. 23, manners.

*מִצְוָה mitzva*, a commandment—some-

thing ordered to be done, or prohibited from being done, as in Levit. iv. 2; Numbers xv. 31. In current language amongst the Jews, it signifies a command with a blessing attached to its fulfilment.

*מִשְׁפָּט mishpat*, Judgment, from *שָׁפַט*

*shaphat*, judged, is variously used. For the righteous statutes and commandments of God, Psal. cxix. 2. The word of God, Psal. cxiv. 7, 20. Justice and equity, Isaiah i. 17. The remarkable punishments which God inflicted upon the people for their transgressions, Prov. xix. 29. Ezek. xxx. 14. The punishment inflicted on Christ for our sins, Isaiah liii. 8: and the solemn action and trial of the great last day, Eccles. xii. 14.

*דָּבָר davar*, a word from *דָּבַר davar*, speaking. Speech, as in Isaiah lviii. 13; A promise, 1 King ii. 4; Instruction, Prov. iv. 20; Command, Isaiah i. 13. Revelation and vision, Jer. v. 13. Hosea i. 2. The whole divine law, which teaches and commands good things, and forbids evil, Psal. cxix. 101. And the command of God, Psalms cxlvii. 18.

ELEAZAR.

Calcutta, 4th July, 1849.

## ON THE EVIL OF SIN.

To the Editor of the Oriental Baptist.

SIR,—Referring to the Essay headed "the Propitiation" inserted in your periodical for June (instant) and signed "Brython," the writer says "that sin in some sense is an infinite evil is evident." I wish he had pointed out in what sense it is so, as I cannot trace any circumstance connected with it which would give it that character. Sin may be considered in two points of view. 1st. As inherent and brought with us into the world, with advertence to which the Psalmist says, "Behold I was shapen in iniquity and in sin did my mother conceive me." Again, "As soon as they (the children of men) are born they go astray and speak lies," and in conformity with which the Poet says, "Error lives ere reason can be born," but this sin, which every man brings with him into the world, is not, I presume, an infinite evil, for all children who die before they come to years of discretion shall be saved, in conformity with what the Saviour says, "Unless ye repent and become as little children ye cannot be saved," and "suffer little children to come unto me and forbid them not, for of such like is the kingdom of God," so that this imperfection in our nature is not an infinite or boundless evil, but ceases on the salvation of children. Besides this indwelling sin

(so wise are the institutions of providence) serves in adults who have the option either of believing or disbelieving God, to prove their fidelity to their Maker, and results in many severe trials to sincere believers, for it is that which appears to have induced St. Paul to say (Rom. vii. 18.) Good dwelleth not in me, that is in my flesh. To incline lies near me but to work out what is excellent I do not find near me; therefore the good which I incline I do not, but the evil which I do not incline, that I practise, now if I do that which I do not incline it is no more I who work it out but *sin* dwelling in me. O wretched man that I am, who shall deliver me from this body of death? And again, Gal. v. 17, "The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary to one another, so that the things which ye incline these ye cannot do. The works of the flesh are manifest, which are these—adultery, fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strifes, emulations, wrath, brawlings, separations, heresies, envyings, murders, drunkennesses, revellings and such like, concerning which I foretell you now as I also have foretold that they who practise such things shall not inherit the kingdom of God."

The above evil passions (which taken collectively into view may be denominated sin) reside more or less (in some one passion and in some, another) in every child of Adam, and is so far from being an infinite or boundless evil, that children who die in infancy are saved as above stated, and with respect to adults it serves to prove their fidelity to their Maker, that is, whether they shall prefer the pleasures of sin (which is in them) for a season, or obey the commandments of God. Hence we are in this world in a probationary state.

Sin may secondly be considered in a practical point of view as committed by adults, and in this sense I also presume it is not an infinite evil in the sight of Jehovah. 1st. Because it appears to be the doctrine of Scripture that the Almighty will measure the responsibilities of men according to what each man hath, and not according to what he hath not; he will graciously demand the produce of five talents where he hath given five, and of two where he hath given two; hence the evil which will result from their neglect of him will be in proportion to the finite gifts which they enjoyed, and will not be an infinite evil. 2nd. It is also the doctrine of scripture that every man shall be rewarded according to his works, with respect to which I may be allowed to argue that if the sins of individuals are of infinite evil, why may not their good works proceeding from obedience to God be of infinite good? That there are good works among men no one will deny who read 1st Timothy v. 25, where the Apostle says "the good

works of some are very manifest," and again (Ephesians vi. 8,) knowing that whatever good which any one doeth for that he shall receive of the Lord, and again Philip. iv. 18, "I have received from Epaphroditus the things sent by you, a smell of a sweet savor, a sacrifice acceptable, well-pleasing." But it will perhaps be observed that He against whom sin is committed, having infinite perfections, any transgression of his law must be an infinite evil. I certainly would suppose that sin committed against so great a benefactor must amount to infinite evil, were I not aware that his justice is equal to his other perfections, and that he will not account the aberrations of finite man an infinite evil, or if this should be the case, he will in justice place in the opposite scale his good works as an infinite good. His goodness and power are both engaged to root out sin from this world, which will be effected when death, the wages of sin, shall be swallowed up for ever, and which will take place when 1 Cor. xv. 24, he (Christ) shall have delivered up the kingdom to God even the Father; when he shall have destroyed all government and all authority and power, for he must reign till he (God) hath put all his enemies under his feet; the last enemy death shall be destroyed; so that we see that sin is not an infinite or boundless evil, but hath a termination, and will be succeeded by a new heaven and a new earth, wherein will dwell righteousness.

AN ENQUIRER.

26th June, 1849.

## RECEPTION OF THE TRUTH REGARDING BAPTISM.

*To the Editor of the Oriental Baptist.*

DEAR SIR,—Having been recently immersed on a profession of faith in the Lord Jesus Christ after a connexion of nearly 26 years with pædo-baptist churches, the last 3½ of which I held the office of Deacon, it may promote the cause of truth, and not be uninteresting to your readers, if I furnish some account of the way in which I have been led to give up my former views of the initiatory rite of our holy religion, and to adopt the baptism of the New Testament.

When an unconscious infant, my beloved parents (long since in heaven) took me to the church of the parish in which I was born,\* and had me sprinkled at its font, an act which no doubt they considered perfectly right and proper, they being at the time conscientious members of the Anglican Establishment. For my own part, I never had the slightest doubt of the propriety of the deed, its scripturalness or validity, till many years after I had reached man's estate. The fact is that, like the great majority of

\* St. Saviour's, Southwark.

persons similarly brought up, I took for granted what had been taught me respecting infant baptism, as it is called, was right, and was satisfied. Though sprinkled however in connexion with the Church of England, and placed for some years at a church school, I made but small progress in church principles, and never had the faintest desire to be confirmed.\*

As nearly as I can recollect, about 1825, two years after my admission to the pædobaptist church,\* of which I was a member up to the period of my departure from England,† the first doubt respecting the scripturalness of infant sprinkling was lodged in my mind. At the time alluded to I attended a very interesting branch meeting of the British Reformation Society held at the Grove House, Camberwell, where, after several addresses by Protestant speakers, Roman Catholics present were invited to controvert, if they pleased, the statements that had been made. A zealous Papist instantly rose and cried out, "Where did you get your infant baptism from? Did you not get it from us?" The inquiry startled me. I feared there was truth in what this man said, and the thought of deriving from the corrupt Anti-christian church of Rome what I had been accustomed to regard as a divinely instituted observance, made me feel uncomfortable. This uneasiness did not however long continue. The baptismal question was not then in my estimation a very important one, and I soon dismissed it from my mind.

Things continued in this state until August 1841, when Mr. Pengilly's excellent little work, "The Scripture guide to Baptism," fell in my way. The candid and truly christian spirit of this book, and its unceasing appeal "to the law and to the testimony," greatly pleased me, and secured for it a more than ordinarily attentive perusal. On laying it down, I felt that my mind was thoroughly shaken. I saw that my previous views respecting an important christian ordinance were grievously at variance with the word of God, and I was almost persuaded to be a Baptist. There being however no Baptist minister in Madras whom I could consult on the occasion, nor indeed a Baptist church which I could join had I been immersed, I prosecuted the inquiry at that time no further, but adopted the resolution‡ (a resolution which has been strictly kept) that no more infants of mine should be sprinkled.§

\* That now meeting in Finsbury Chapel, London, under the pastoral care of the Rev. Dr. Fletcher.

† March 1835.

‡ In concert with my late beloved wife, whose views entirely coincided with my own on this subject.

§ At that time I had one living child, who was sprinkled shortly after her birth in 1837. I have since had two, neither of whom has been taken to the font.

Towards the close of 1847, a minister of the Baptist persuasion\* arrived here, and a church of which he took the pastoral oversight was formed. In consequence of this I saw it to be my duty to give the whole subject a fresh, full and final examination, and embraced the earliest season of leisure from pressing official duties for the purpose. This occupied several months, during which I investigated every passage in the Bible in which baptism is either mentioned or alluded to, and that with the deepest and most prayerful attention. I also compared scripture with scripture, with the greatest, I may say, the most anxious care. The result was my full conviction that there was not the slightest authority in the word of God for infant sprinkling,—that believers in the Lord Jesus Christ were the ONLY proper subjects for baptism, and that the ordinance could be ONLY rightly administered by immersion.

Shortly after reaching this conclusion I separated from the pædo-baptist church,† of which I had been a member since my arrival in this country in August 1835, and in which, as already intimated, I had for several years held office; and having, in imitation of the example, and in obedience to the command of Him whom I call Master and Lord, been previously, (viz., on the 29th April,) immersed, I was admitted on Lord's day, the 6th May, to the fellowship of the little society of baptized believers formed in this place. For that little society I crave an interest in the sympathy and prayers of the brethren in Northern India, and the oriental churches generally, and remain,

Dear Sir,

Yours in the bonds of the Gospel,  
E. MARSDEN.

Madras, 9th June, 1849.

### A DIFFICULTY.

To the Editor of the *Oriental Baptist*.

DEAR SIR,—While debating, the other day, on the proper mode of administering baptism with a Pædobaptist friend of mine, I had very nearly won him over to my side, when, on a sudden, in support of his own principles, he pointed out to me the 41st verse of the 2nd chapter of the Acts, where "three thousand souls" are mentioned to have been added unto the Church on "the same day." He mentioned the utter impossibility of so many persons being baptized by immersion in one day.

Now, Mr. Editor, as I could not face and repel this argument of his in a satisfactory manner, I request your favor of inserting the preceding lines in a corner of

\* The Rev. T. C. Page.

† That connected with the London Missionary Society.

the "*Oriental Baptist*," hoping, at the same time, that either you or one of your many learned correspondents will be pleased to take the agreeable trouble of explaining the difficulty above alluded to, and thereby remove certain doubts arising in the mind of

Your's faithfully,

A YOUNG BAPTIST.

*Chinsurah, 18th June, 1849.*

[NOTE.—"A YOUNG BAPTIST" must not be frightened by bold assertions of the impossibility of things. So far from being an "utter impossibility," the practicability of immersing three thousand persons in a few hours has been fully demonstrated in

Jamaica, where several hundreds of converts have been baptized on one occasion, and in a very short space of time. At every heathen festival in this city we witness thousands of persons publicly immersing themselves, and a spectator on such occasions must be convinced that 30 or 40 brethren (there were more than that number in Jerusalem on the day of Pentecost) could easily and joyfully baptize 10,000 converts in the space of a few hours were the glorious privilege only afforded them. Surely it cannot be intended that there was any lack of water for such a purpose in a city like Jerusalem.—ED.]

## For the Young.

### ON WATER BIRDS.

MY DEAR YOUNG FRIENDS,—You cannot study one part of God's works without a desire to know something of other portions. In going out into the woods and fields to study plants, one cannot help seeing and admiring the tenants of these sylvan abodes—the birds, beasts, reptiles and insects. As I have lately travelled through a country full of birds, many of which are new to me, I have made a few notes, some of which I will now transcribe as a variety to your botanical studies.

"*Sabbath, Dec. 17th.*—To birds every day is a Sabbath. They are free from care. Their Heavenly Father feedeth them, (Matt. vi. 26.) During this day whether in the grove near our tent or in going from village to village carrying good tidings, the birds have much delighted me. A snow white heron, flying rapid and devotious, a crow crossing his path, and a kite wheeling in graceful circles, were evidently as happy as they could be themselves, and interested me by the contrast in their colours and variety of modes of flying. Each had the unfettered use of his wings, and seemed to feel joyous in moving at any pace and in any direction, free as the ambient air, which assisted, instead of fetarding his progress. Oh for the eagle wings of faith, and unfettered flight of soul to the source of all this beauty, who is still "not far from every one of us." (Acts xvii. 27.)

*On a bridge.*—What a contrast this afternoon to yesterday. Then we were confined in an indigo factor's house, while without the dreary rain kept descending, hiding the prospect and making

us all feel uncomfortable. We feared a similar fate to-day, but it cleared up about noon, and now the sun is cheering, all nature. After this long-desired rain has fallen so abundantly how creation smiles! Not only the fields shine with fresher verdure, but the birds, which had sat with drooping plumage on the comfortless branches, spring up and exult in the change. Then what a feast is there for the insect-eating birds in the multitudes of creeping things coming out of the earth or flying near its surface under the shade of trees. Swallows now shoot about in every direction as though mad with joy, but in reality chasing their prey, invisible to us. Mainas are chattering in flocks and busily hopping about the fields. The crested lark is seen here and there by the roadside getting his dinner; pigeons fly to some elevation on a bank or tree top, and front the sun to dry themselves, and all those birds which have no wish to forage, fly to similar sunny spots. Surely animate and inanimate nature have a language, heard only by the ear of meditation. David interpreted the voice of the cedars and of all nature, and sang God's high praises in unison with it. Read the 104th and 148th Psalms, with the latter part of the book of Job, if you would learn to study nature aright. In ripper years, if you really love and serve that glorious Being who made and sustains the universe, you may also read with profit a delightful book, called "*Wanderings of a Pilgrim in the shadow of Mont Blanc*," by Cheever.

Near Saron is a large lake, filled with abundance of water-fowl, which induced me to write my thoughts on them.

*Water birds.*—How happy and independent aquatic birds are! Most of them can live and move below, or on the surface of the water, fly in the air for a long distance, and walk on the earth. In the water they are nearly secure from all enemies but man. They generally swim in the middle of a broad lake on the shores of which are no trees, brush wood or other skreen to hide an enemy. At the least strange sight or sound they calmly paddle away, and so glide far from danger, looking back as though to laugh to scorn the intruding animal or man who would fain destroy them. If suddenly alarmed by the throwing of a stone, the flock, loud as a storm of hail with a tremendous whizz rise high in air, wheel round and round over the lake and either settle at the other end of it or fly to some distant piece of water. Many of them sleep on the water all night. A few, as the ruddy goose (*Chakwá*) stand on the edge of the shore, and others sleep on high trees near the water. Those which sleep on the water if in the least disturbed fly about the greatest part of the night. In our tent we often heard the rushing whizzing sound of a flock going rapidly over us like a hail storm. This is the noise occasioned by the ducks and teal, but the geese fly more leisurely, and announce their approach by their loud cackle or quack.

It is probable that water-birds have many enemies which attack them in the night, as the otter, large owls, jackals, crocodiles, &c. It is certain that bird-catchers select dark nights in which to spread their nets and entrap them. Towards morning they walk into the water, and driving the birds gradually towards the nets they are caught.

In a bright breezy day it is very interesting to see them disporting according to their varied instincts. Ducks are sailing in a fleet in the open sea of the lake or centre of a bay. At last they slacken sail, and one after another tips his body head over heels into the water and thus half of them vanish as by magic. Soon head after head emerges, and others dive, and so they go on diving and fishing as merrily as boys in England diving to bring up stones from the bottom.

The *Chakwa* and his consort sit very soberly in a creek meditating and enjoying the rocking of the waves. The *jal kawwa* (the *coot* I suppose) dives or sails with wings dispread like a collier vessel with its studding-sails set. The

white spoonbills walk in shallow water in a row advancing with their bills skimming up insects, and appearing like a company of grenadiers charging with fixed bayonets. They do not however keep their ranks, but some outrun the rest. The large *bagla* (egret) stands solitary with long outstretched neck, or walks in search of frogs. *Sáras*, on the shore and in fields, are intent on their prey, with heads to the earth, stalking forward and occasionally looking up and around to discover if there be any danger. Along the margin, snipe of various kinds, and on the floating weeds water-hens with immensely long toes, run with great celerity, constantly dipping their beaks to seize their insect food. Some birds may always be seen on the wing, as the *Chuhemár*, a red-winged kite, taking the circuit of the lake and neighbouring fields; a lavender-coloured bird, with sharp wings like a gull, with elegant serpentine movement, sometimes plunging into the water; and the pretty speckled black and white kingfisher hovering as though fixed on an invisible point, over a fish, on which it falls like a rocket, goes quite out of sight for a moment, and the next emerges with its prey, which if large it takes to the bank to devour.

How happy, how active, how beautiful, in their pure white or black or particoloured dresses, do they all appear! All find abundance of nourishment. God opens his hand and provides for the wants of all these, by producing countless millions of insects, thousands of fishes and hundreds of frogs in every lake to feed them. In him they live and move and have their being, and how happy is that being.

T. P.

## THE LITTLE ITALIAN.

AN English lady had stopped at an Hotel in Naples, that large and noisy city of Italy, situated on the beautiful bay which bears its name, on the opposite side of which rises up mount Vesuvius, the ever-burning mountain. It was a lovely scene that was there presented at that early hour of the morning when the brilliant sun, not yet come forth in its full strength, threw its softer beams upon the sparkling waters.

While occupied in gazing at the beautiful prospect, a soft voice and light step interrupted the lady's meditations, and a little girl, of about nine years old, who had knocked at the outer door without being heard, gently entered the room, with a small

basket on her arm, and bidding the lady good morning in the Italian language, told her that she had brought her back some linen she had given to be washed. The lady smiled at the child as she took the clothes, and gave her a little piece of money for herself.

Instead of retiring in silence, as a little English girl would probably have done, the Italian child stood and gazed upon the English lady, whose light-coloured hair and eyes, being so different from those seen in the girl's own country, appeared to fill her with wonder and interest.

"The lady is beautiful!" she said at last, with a look of innocent admiration; beautiful hair! beautiful eyes!"

"My child," said the English lady, smiling kindly at her, "my hair and my eyes are not beautiful in England."

"Oh! they are beautiful in Naples," cried the child, but directly changing the expression of her face, her own dark eyes assumed a more earnest and anxious look, as she asked in her sweet native voice and manner, "Is the lady a foreigner?"

"Yes; I am English," was the answer.

"English," said the Italian child, and cast down her eyes, which seemed to speak without words, so plainly did they express each changing sentiment of her young mind.

There was a silence, and the lady had moved away, when she heard the gentle, earnest voice again: the little Italian girl stood beside her with eyes raised in deep interest to her face, and bending forward with a natural and expressive movement, said, in a tone that showed anxiety for the reply, "Does the signora believe in God, the great God?" She added, with a light motion of the hand towards the fair scene beyond the windows, "the great God who made all things; and her little fingers fluttered upwards towards the bright skies; "Does the signora believe in the great God?"

The lady was surprised, and even affected at such a question, and at the deep earnestness of the young speaker.

"Yes, my child," she replied, "I do believe in God."

"Oh, that is good," cried the child: "the lady is English, but she believes in God!"

She was silent for a moment, as if in reflection, but yet did not seem to be satisfied. She drew nearer to the English lady, and with her hands joined together and pressed upon her breast, and her expressive eyes fastened in deep earnestness on her face, she asked again—

"But the good Saviour Jesus Christ? oh! He is good; He is the Redeemer of our souls; does the lady believe in the good Saviour?"

With a tear almost springing to her eye, the lady answered "Yes, dear child, I do believe in the good Saviour Jesus Christ; He

is good; He died for us; His blood cleanses from all sin."

"Oh! yes, He is good," cried the little girl; "the lady believes in the good Saviour."

Again there was a silence, and the Italian girl continued to gaze upon the English lady, and seemed puzzled by some thoughts which she could not clear up to herself. The lady, too, surprised and pleased by the interest which the little stranger showed in her, was occupied in endeavouring to trace its source.

The child spoke again, and this time in a still more doubtful voice, as if she had been thinking, and had at last almost found out what it was which the English stranger might not believe in. "But the holy mother," (*la santa madre*), said she, in a more trembling manner, "does the lady believe in her?"

"My child," said the lady, "you mean without doubt the mother of our Lord Jesus Christ, the virgin Mary. You ask me, do I believe in her? Yes; I believe that such a blessed woman lived, and that God chose her to be the mother of our blessed Saviour's human nature; and the Bible tells us that she was thus 'highly favoured among women,' and that is nearly all we are told about her; but I believe that she is now with God, and with her Saviour, and with all those whom he has redeemed from sin and suffering."

"And the lady goes to Church, and prays to the blessed virgin?" said the child, with anxious eagerness.

"I go to the Church, dear child," said the lady, "but I do not pray to the blessed virgin; for the virgin Mary was a woman like myself, though a better and holier one; but I do not pray to her, for we are told to pray to God through Jesus Christ only, and we are told to ask pardon for our offences through Him only, and we are told that God gave us one Saviour only, and that Saviour was His well-beloved Son; and Christ told his disciples that whatsoever they asked of God in His name should be given to them; so that there is no use in praying to any one but to God who made us, and to Christ who died for us; for if Christ loved us well enough to die for us, He will hear us, and pity us, and forgive us, and save us, when we cry to Him to do so; and if God loved us well enough to give His dearly beloved Son to die for us, He will accept us, and receive us for His sake alone, and for the good of the creatures He formed, and would not have to perish. Therefore I do not pray to the blessed virgin, nor to any other saint, but only ask God, for Christ's sake, to pardon me, and to instruct me, and to lead me in the way I should go."

The child looked very thoughtful; after a little she said, "The lady does not pray to the holy mother, but she believes in God,

she believes in the good Saviour, she goes to the Church, and prays to the great God, and to the good Saviour; will she never pray to the holy mother?"

"No, dear child, for the mother of our Lord was a mere mortal woman like ourselves, and if I should pray to her I should make her equal to God, who alone is the hearer and answerer of prayer; and if I make her equal to God, and to Christ, who is one with God, I should break the first of the commandments, which declares: 'Thou shalt have none other gods but me.'"

The Italian child listened in silence, then suddenly seizing the lady's hand, she pressed it to her lips, saying only, "the signora is good," and she went away.

The English lady thought much of her afterwards. How unusual the interest which that little stranger took in her spiritual state! She had heard evidently, that England was a nation of heretics; she believed

like many other devout and ignorant people in Roman Catholic countries, that Protestants had no faith in God, or in Christ, and were no better than infidels. Thus arose her concern and anxiety to know that lady's belief; and how sweetly, how tenderly was it expressed! how little of self appeared! while the dear child, never saying one word of what she believed, of what she had been taught, or of what she did, showed so earnest and affectionate an interest in the religious condition of a stranger!

Poor little girl! brought up in a land of superstition and bigotry, she is taught to believe in many things which God's word does not authorise. Yet may we not learn a lesson from her, of deep concern for superstitious Romanists, unbelieving Jews, and ignorant idolaters.

Perhaps this remembrance of the little Italian girl may not be useless to some more favoured English child.—*Tract Magazine.*

## Essays and Extracts.

### BRIEF REASONS FOR LEAVING THE ENGLISH ESTABLISHMENT.

*By J. Dodson, late Vicar of Cockerham, Lancashire.*

THE pamphlet of Mr. Dodson opens with a series of paragraphs, remarkable for calmness, clearness, and modesty; and thus, by degrees, the reader is prepared for the Reasons to be submitted to him. Mr. Dodson, is not, as was at first supposed, a convert of Mr. Noel's, but Mr. Noel has been the instrument of his confirmation. The question, it seems, has been long before Mr. Dodson's mind. "For many years," says he, "he has heartily disliked, and openly condemned many parts of the English Church system." But he confesses, that the perusal of Mr. Noel's book has greatly contributed to help on his decision, and that to Mr. Noel he is also indebted for "a juster appreciation of the Voluntary Question than he previously possessed." Mr. Dodson fully estimates the position in which he has placed himself by the step he has taken. Referring to Mr. Noel, he thus nobly expresses his views of the opponents of that gentleman:—

"In making these avowals of obligation to that eminent individual, the cost has been counted; the consequences are understood. To approve what others condemn—to justify what all agree in reprobating—to confess one's self influenced by a book which, it seems, not only the sixteen thousand ministers of the Establishment, but some Voluntaries and Presbyterian free-churchmen, affect to deprecate as weak and worthless; this is evidently, if not happily to escape censure, by placing one's self beneath contempt, to insure no very flattering or enviable measure of it,

"Nevertheless, the avowal, being claimed by truth and justice, is not withheld. Nor, if the truth must be spoken, does the avowal cost any very painful effort,—for he cannot but feel, that, whatever weight the arguments of Mr. Noel's adversaries may derive from the numbers and character of those who urge and acquiesce in them, that weight is materially diminished, alike by the position of those parties, and the temper they have displayed,—whilst it is little enhanced by the intrinsic value of the arguments themselves. If indeed, one circumstance, as much as another, has tended to confirm the writer in his long cherished prepossessions against the Established System, it is not merely the presentation to his mind of Mr. Noel's irresistible facts and arguments, but, perhaps, equally the circumstance of that book's having been assailed, at once so generally, so unfairly, so acrimoniously, and so feebly. It has been peculiarly instructive to note how, in attacking Mr. Noel, the best have forgotten their charity and lost their temper; whilst the ablest have reasoned feebly, and, in too many instances, dishonestly. And then, again, as regards the position of the assailants, he thinks that, without imputing conscious insincerity to a single individual of the 16,000 clergymen who repudiate Mr. Noel and his views, it must yet be conceded, that their position does, and must, detract materially from the weight which the opinion of so large a number of enlightened and good men would ordinarily possess; in fact, that it cannot be, and ought not to be, forgotten,—that that opinion is in favour of a system which is truly far more indebted to them than they to it, but in which they are, nevertheless, interested, not merely to the extent of some five millions annually, but to the extent of their

position in society; their prospects in life, and those of their families; and still more, as they think however erroneously, of all their means of usefulness to God and his Church. 'This fact will, and must be remembered. These men, at least many of them, are worthy of the highest admiration and honour, and are, it is believed, as free from all selfish considerations as human beings can be; but still their position is a fact; the recollection of which, whilst it ought to induce much modesty and forbearance on their part in giving their opinion, even against a contemptible minority of their brethren, must needs, at the same time, detract something from the weight of that opinion, in the judgment of impartial men. And it may be added further, that the recollection of this fact may serve to repel that charge of presumption which so naturally suggests itself, when, as in the present case, two or three individuals venture to oppose their judgment to that of an overwhelming majority.'

Mr. Donson now betakes himself, in good earnest, to the statement of his Reasons, and this he does in a space of some forty or fifty pages, with singular clearness, comprehensiveness, and force. He reduces the entire argument to manageable dimensions, and conducts it to the only result to which it can be conducted by reason, truth, and Scripture; and the conclusions to which he is led, he thus gives summarily under the 5th Reason:—

"If we look at the results of the Established system, we find our judgment of its principles and acts by no means discredited. The results of the system are, indeed, such as altogether to confirm me in the conviction that the Establishment is rather a hinderer, than a promoter, of the cause of truth. How indeed, can it be otherwise?

"If the State is suffered by Christians to usurp Christ's place, if Christ is practically deposed from the government of his Church, can it be expected that he will visit her with many tokens of his presence? If her principles and practice are erroneous in so fundamental a matter, is it not likely that her spiritual prosperity will suffer a diminution?

"If prelates are appointed by worldly statesmen, can the stream rise higher than its fountain? Can we reasonably expect that many of the rulers, so appointed, will prove to be 'good men, full of faith and of the Holy Ghost,' 'such as fear God, men of truth, hating covetousness?' How can we but expect to see worldliness pervading the Establishment, as the rule and not as the exception, from the episcopal bench down to its lowest members?

"If prelacy and Lordship amongst ministers are proscribed by God's Word, as opposed to the spirit of Christianity—nay, as part and parcel of 'the mystery of iniquity'—can we wonder, if, in practice, the system is found little conducive to the edifying of the body of Christ?

"If the Establishment's system of patronage is essentially worldly—if not a shadow of regard is had to Christian character in those who appoint the pastors of churches—if interest, and money and simony, are constantly forcing men into the cure of souls,—how can the ministers of the Establishment be, in general, spiritual, evangelical, and devoted men?

"And if, further, the formularies of the Establishment give an uncertain sound as regards the truth—nay, if they contain much positively erroneous teaching, at the best, placing truth and falsehood side by side, how can it be, considering the proneness of man to error, but that the spiritual perceptions of those who are compelled to use those formularies, will, in the long run, become dim, and that error will be found rife in her pulpits?

"And then again, if all exercise of discipline is criminally abandoned in the admission or rejection of its members—if every fence is left broken down, and the wolves and the sheep are allowed to mingle in the fold indiscriminately, what but havoc and ruin can be the result?

"And if ungodly persons are compelled to support this system, will that circumstance predispose their minds to receive from it the Gospel? and if Christian Dissenters from this system are compelled to support, whilst they conscientiously dislike and condemn it, as hurtful to the cause of truth, and are meanwhile maligned as schismatics and heretics, what can result but murmurings and heart-burnings? Can even good men be reasonably expected to rest satisfied under such circumstances?

"Lastly, if prelates are persecutors,—if the Establishment itself is a persecutor, as wielded by them—who can imagine that it will either retain in its communion God's people, or convert his enemies? Can coercion produce union? Did injustice and oppression ever command respect, or conciliate affection?

"And, accordingly, it does not at all surprise us, to observe, that, whilst the Establishment is powerful for evil, the good which it effects is incalculably small, compared with its apparent means. We cannot, under the circumstances, be at all surprised to find that, notwithstanding its five millions of annual income (equal to a provision of about 300*l.* a-year for each of its 16,000 ministers, a number equal to dividing the whole population of England and Wales amongst them, by taking each a flock of about a thousand souls,)—that, notwithstanding this, the masses of the nation (now 300 years after the Reformation) are heathen; whilst the bulk of the remainder (leaving out the 3,000,000 who dissent from the Establishment)—the bulk of those who have been baptized and educated in the Establishment, and confirmed by its bishops, and who assemble at its communion table, are little better than nominal Christians, the large majority of its ministers being meanwhile unconverted men,—men who deride the very idea of conversion as apart from baptism. I am perfectly well aware that this statement of the results of the Establishment will be stigmatized as a calumny—but it is, I believe, a fact. I believe it, and therefore I have spoken it. And I have so spoken, not only from my conscientious belief, but from lengthened experience and observation. Moreover, I believe the fact to be too notorious to need any attempt to prove it. I speak to honest men. Let such judge.

"I trace these results to the system. I believe that the Gospel, if not hindered by the system, would produce far better results than these."

To these Mr. Donson adds several more reasons, in which he contends that the Voluntary System would not be found wanting

were every form of Christianity dis-established to-morrow. He argues that the Establishment is a power only for mischief, in the hands of modern statesmen, and is a cruel, offensive injustice to Dissenting bodies in general; after which he concludes as he began, with a calm, solemn, and dignified expression of his feelings in leaving the system in which he was born and bred. We pity the Churchman who can read these valedictory paragraphs without emotion. For our own part, we feel it impossible to cherish other than the profoundest respect—the most intense admiration for the man who could thus speak, and thus act. He wisely states, that his expectations of any immediate results from his secession, or his Reasons, are not great. He thoroughly knows the Church and the condition of its clergy, and, we presume, that whose knows most of these, will expect least. The reform will not come from the Clergy. It must come, when it does come, from some other quarter. Our readers should know, that Mr. DODSON'S sacrifices are such as to furnish the strongest possible guarantee for his sincerity and integrity. He has, more than most men, had a lengthened Bill of Reasons to dispose of in taking such a step. His living was purchased by his family some fourteen or fifteen years ago, we believe, for the sum of 7,000*l.*; while its annual emoluments were between 600*l.* and 700*l.*, with a beautiful parsonage and its accompaniments of gardens, land, and so forth. But this is only a part; and perhaps, to a man of his spirit, the smaller part of the sacrifice he is compelled to make. Let us hear him state his own case:—

"In leaving the Establishment, I do not of necessity leave all. I do not exchange, as many, in taking the same step would have to do, competency for penury. And yet, after all, perhaps, even in this case, the sacrifice may be underrated. It is surely something to alienate friends, and displease connexions. It is something to relinquish position, influence, and honour. It is, perhaps, not much to be voted vain, weak, and crochety; to be charged with wrong and disparaging motives; and to be reviled as a renegade and apostate; by those who never sought truth, and know not, and care not, what truth is. To be thus, the object of considerable wrath, bitterness, clamour and evil-speaking and even of proscription, and persecution in its minor forms, on the part both of interested and disinterested meddlers,—this is what may, doubtless, be borne, not only easily, but cheerfully, when we regard such ebullitions, as, what they really are, Satan's formal attestation to the truth of our principles. But if these things are easy to bear, there are others, of which we cannot be so insensible. It is not an easy matter to tear from one's heart the associations of a life; and still less, to sever the links of a ministerial connexion, most pleasant and endeared, of twice seven years. And, least of all, can we be indifferent to the awful thought, that, by quitting our post, (though at the call of duty,) we may, not improbably, be opening a door for an enemy to enter in, to

the deadly wounding of those highest interests of our flock, which we have long learnt to identify with our own.

"And though it is doubtless much easier, it is what few would needlessly choose, to cast away much of their children's patrimony: to relinquish for them advantages of station; and to shade their fair prospects of education and advancement. Nor is it, sit together, without a pang that we can abandon the scenes of our brightest, best, and happiest days,—scenes which our own hands have created and embellished, and which are hallowed by all our fondest recollections, and dearest associations, not only with the living, but with many who are departed. Still I shall not attempt to deny, if any choose to assert it, that even all this is light, in comparison with the sacrifices which some would be called to make, in taking the like step.

"And so far doubtless the weight of this testimony must suffer diminution.

"Such, however, as the testimony is, and such as its circumstances are, I joyfully leave the result of it with Him who can, if He will, 'perfect His own praise, out of the mouths of babes.'"

Such is the conclusion of this very valuable manifesto, which cannot be too extensively circulated, as its perusal must necessarily contribute to the establishment of truth and the overthrow of error.—*British Banner.*

# LINES IN COMMEMORATION OF THE JUBILEE OF J. A. HAL- DANE, ESQ.

(See page 216.)

WHAT sound 't is that I hear  
Of BOANERGES' voice!  
Two "Sons of Thunder" near,  
Now bid us to rejoice!  
Yet are they both of one,  
The stock of one good tree;  
And bone, too, of one bone,—  
True "Sons of Zebedee!"  
Within THIS page the Word  
Of Righteousness resounds  
THAT mouth, more like a sword,  
With piercing edge abounds.  
Yet from it flows a flood  
To wash away all stains,—  
"A Fountain fill'd with blood,  
Drawn from Immanuel's veins."  
One nurtured was in thee,  
Geneva—known to fame!  
From far beyond the sea  
His voice of thunder came;—  
But THIS, throughout the length  
And breadth of Scotia's land,  
Was heard—a voice of strength—  
On Caledonia's strand.  
From Berwick on the Tweed  
To House of "John o' Groat,"—  
Yea, and beyond, at need,—  
He rais'd the Gospel note.  
Where darkness erst did brood,  
And shadows deep as death,  
The fearless preacher stood,  
Despite rude slander's breath.

Ten thousands heard that voice  
Where Parthenon now stands ;  
And echoes cried " Rejoice !"  
To them of other lands.

Yet further to unfold  
The deed, and date it bore,—  
To twenty years twice told  
Thou may'st add half a score.

Nor is that voice now mute,—  
Where frequent sea-fowl pass,  
Hard by yon bay of Bute,  
Or bask upon the Bass—  
May added years, more blest,  
Abound above the past :  
And, Master of the feast,  
Bring forth the best at last !

### GOING TO LAW.

DR. JOHNSON compared plaintiff and defendant, in an action of law, to two men

ducking their heads in a bucket, and daring each other to remain longest under water.

### A LOST SOUL.

WHAT, if it be lawful to indulge such a thought,—what would be the funeral obsequies of a lost soul?—where shall we find the tears fit to be wept at such a spectacle?—or, could we realize the calamity in all its extent, what tokens of commiseration and concern would be deemed equal to the occasion? Would it suffice for the sun to veil his light, and the moon her brightness; to cover the ocean with mourning, and the heavens with sackcloth; or were the whole fabric of nature to become animated and vocal, would it be possible for her to utter a groan too deep, or a cry too piercing, to express the magnitude and extent of such a catastrophe!—*Robert Hall.*

### DEATH.

LEAVES have their time to fall,  
And flowers to wither at the north-wind's breath,  
And stars to set,—but all,  
Thou hast all seasons for thine own, O death !

Day is for mortal care,  
Eve for glad glidings round the joyous hearth,  
Night for the dreams of sleep, the voice of prayer,  
But all for thee, thou mightiest of the earth.

The banquet hath its hour  
Its feverish hour of mirth, and song and wine,  
There comes a day for grief's o'erwhelming power,  
A time for softer tears,—but all are thine !

Youth and the opening rose  
May look like things too glorious for decay,  
And smile at thee !—but thou art not of those  
That wait the ripened bloom to seize their prey !

We know when moons shall wane—  
When summer birds from far shall cross the sea,  
When autumn's hue shall tinge the golden grain,  
But who shall teach us when to look for thee ?

Is it when spring's first gale  
Comes forth to whisper where the violets lie ?  
Is it when roses in our path grow pale ?  
They have one season,—all are ours to die !

Thou art where billows foam,  
Thou art where music melts upon the air ;  
Thou art around us in our peaceful home,  
And the world calls us forth,—and thou art there !

Thou art where friend meets friend  
Beneath the shadow of the elm to rest ;  
Thou art where foe meets foe, and trumpets rend  
The skies, and swords beat down the princely crest.

Leaves have their time to fall,  
And flowers to wither at the north-wind's breath,  
And stars to set,—but all,  
Thou hast all seasons for thine own, O death !

ANON.

## Christian Mission.

### THE ORISSA MISSION.

*"Orissa: its Geography, Statistics, History, Religion, and Antiquities, by ANDREW STERLING, Esq., late Persian Secretary to the Bengal Government—to which is added a History of the General Baptist Mission established in the province. By JAMES PEGGS, late missionary at Cuttack; author of 'India's cries to British humanity,' &c. &c."* London, 1846.

*"Indian Report of the Orissa Baptist Mission, for the year 1848. In connexion with the General Baptist Missionary Society."* Cuttack, 1849.

ORISSA is the connecting link which unites the Bengal and Madras presidencies. It extends from Midnapore in the north, to below Ganjam in the south; and is bounded on the east by the Bay of Bengal, and on the west by the mountainous districts bordering the province of Gundwana. It comprises a tract of country 300 miles in length, and from 20 to 170 in breadth. Orissa has long been celebrated both in the eastern and western world for its ancient temples, and has gained for its professedly Christian rulers an unenviable notoriety as the patrons and protectors of a hideously carved block of wood, which their heathen subjects delight to worship under the title of Jagannáth, or lord of the world. This field of missionary labour has been entered, and to a considerable extent cultivated by the Agents of the General Baptist\* Missionary Society in England, and of a similar Society in America.

The General Baptist Missionary Society was formed at Boston, Lincolnshire, June 26, 1816, Rev. J. G. Pike of Derby, in imitation of the immortal Carey, having aroused his brethren to the work of sending the gospel to the heathen. In 1820, Rev. Messrs. Bampton and Peggs, then ministers at Yarmouth and Norwich, offered themselves for the work, and were accepted by the Society. They embarked for India in May, 1821, and, with reference to the scene of their future labours, they went out not know-

ing whither they went. The Society instructed them, on their arrival at Serampore, to consult the missionaries regarding the field that they should occupy, and suggested one or other of the following—"Assam, the Punjab, Central Hindustán, or one of the great Eastern Islands." They were, however, enjoined to observe, as a leading principle in directing their decision, that the station should be one "where the field of usefulness appeared wide, and as yet unoccupied by others." It would have been well for the peace and usefulness of many other missionary labourers had this been made the leading principle of every other evangelising association.

On reaching Serampore they found that existing circumstances rendered it inexpedient for them to proceed to any one of the localities pointed out by the Society, and in accordance with the advice of the Serampore brethren, they determined to make Orissa the scene of the Society's labours. They applied to the late Marquis of Hastings, then Governor General, and obtained permission to proceed to Cuttack. This was justly considered a providential indication that their footsteps were ordered by the Lord, a previous application for permission to locate two missionaries in that quarter having been rejected.

Considerable advantage was derived at the outset from the labours of their predecessors in India. It is stated that—

"Previous to their departure from Calcutta, they were provided with a considerable quantity of tracts and copies of the Scriptures for distribution. From Serampore they received 9 thousand gospels and epistles in Ooreah,\* and five hundred tracts. From Mr. Pearce, of Calcutta, six hundred tracts in different languages, furnished by the Calcutta Baptist Tract Society. From Mr. Thomason, the Secretary of the Calcutta Auxiliary Bible Society, between seventy and eighty copies of the Scriptures in English, Bengálí, Persian and Hindustani; and from Mr. Keith, from the Independent Tract Society, two thousand tracts in Bengálí, and in Bengálí and English."

\* General Baptist.—"They are thus designated from holding as their distinguishing sentiment, that Christ has by his sufferings unto death made provision for the salvation of every man; while the other section of the Baptist Church is designated "Particular Baptist," from holding the doctrine of particular redemption, or that Christ died only for the elect. These designations were far more appropriate fifty years ago than they now are; within this period both sections have approximated so closely to each other that the majority perhaps in either denomination have little to distinguish them but the name.—*First Indian Report of the Orissa Mission.*

"There accompanied them into Orissa, as 'a man of all work,' a native Christian, named Abraham, born near Seringapatam, who had been baptized by Dr. Marshman, a few weeks previously. He could speak several languages, and proved a very valuable acquisition to the mission for a number of years."—*Peggs' Orissa Mission*, pp. 154, 156.

The missionaries Bampton and Peggs arrived at Cuttack on the 12th Feb. 1822—"a day ever to be remembered in the history of the Orissa Mission," and immediately commenced operations by the establishment of schools, and addresses to the people, through the medium of an interpreter.

Nearly five years elapsed before the missionaries were permitted to reap the first-fruits of their toil. Their labours had, during this period, been made savingly useful to persons bearing the name of Christian, but the accomplishment of the great object of their voluntary exile, the conversion of the heathen, only commenced on the 25th Dec. 1827, when they were cheered and encouraged by the baptism of *Erun*, the first Hindu convert, in a tank, in the presence of about twenty spectators, after a public renunciation of the gods that cannot save, and a profession of faith in the Lord Jesus Christ. Nearly twenty-two years have elapsed, and during that period the missionaries in Orissa have rejoiced over the departure of many of their native brethren, in the assured hope that they had washed their robes and made them white in the blood of the Lamb. At the date of the last Report, the churches in Orissa numbered 235 members, chiefly converts from the heathen. What a glorious recompense for all the money and talent and energy and life expended; but how far short of the desires and prayers and hopes of the good men, who disinterestedly commenced and nobly sustained the mission.

Rev. J. Peggs was compelled through failing health to return to Europe in 1825, where he has rendered good service to the cause of India's regeneration by his numerous exposures of the cruelties and inconsistencies both of the governors and the governed. His interesting and valuable compilation, from which we have gleaned the present information, will be an authority on the subject to future generations. His colleague, the Rev. W. Bampton, after a life of extraordinary toil, entered into rest on the 7th Dec. 1830. These pioneers have been followed by a number of devoted men and women, some of whom were early re-

moved by death from the scene of labour, and others have returned to Europe. The present labourers are Rev. Messrs. Lacey, Stubbins, Wilkinson, Buckley, Bailey, Miller, and W. Brooks, missionary printer, and their wives: to which must be added fourteen efficient native preachers. That invaluable auxiliary, a mission press, is also in active operation for the supply of scriptures and religious books and tracts to the people—that they may not only hear but also read, in their own tongues, of the wonderful works and mercy of God.

The American Freewill Baptist Missionary Society was founded in 1833 through the instrumentality of the well known Orissa missionary, Amos Sutton, while on furlough. As the result of his exertions, four missionaries, Rev. Messrs. Noyes and Phillips, and their wives, left America with him on his return to India, as fellow-labourers in the Orissa field. These have since been followed by several others, who with the survivors occupy the northern portion of the province. These brethren being about to publish a separate report of their operations, we hope to notice their labours more fully hereafter.

The "Indian Report of the Orissa Baptist Mission in connection with the General Baptists of England for 1848," furnishes a most encouraging view of the present results and future prospects of the mission. The principal stations are Berhampore, zillah Ganjam, and Cuttack, to which has recently been added Purf. We invite the attention of our readers to the following extracts from the Report:—

#### ITINERACY.

Early in January, three out of four of the brethren, [at Cuttack] in company with their brethren Stubbins and Bailey from the south, and the native preachers, made an extensive tour to the south and south-east; namely,—from Cuttack, via Pippli, to Tangi on the Chilka Lake; from Tangi, skirting the Lake, to Purf. After some days' stay and labor in that destructive emporium of idolatry, they went from Purf by the coast to Kone-rak; and from Kone-rak, through Kotedase, to Cuttack. The inhabitants of Khurda are not numerous; however, we proclaimed and defended the Gospel in the streets of Jajarsingh, the chief town in the district, as well as in several other villages, and visited the markets of Chunageri and Bachera. These markets were large; and as was the case in other places, the people heard with attention and interest that word which is able to make them "wise unto salvation." The "refuges of lies" in which they put their trust were freely, plainly, and faithfully exposed; and they were made to feel that the foundations of their hope were utterly worthless; and Christ, the

foundation laid by God himself, was exhibited, and they were urged without delay to believe on Him. Useful tracts were distributed with more freedom than heretofore, as we had more to give, and as few comparatively had been previously circulated at these markets. We made a stay of a couple of days about Tangi—visited that village and some distant places—and then turned our faces towards Puri, by the skirts of the Chilka. . . . We spent some days at Puri, where we were entertained by our hospitable friend, G. Hough, Esq.; and while there, went several times into the town to preach. We did not expect to be welcomed there by Jagannāth's worshippers: we did not indeed expect civility, and so were not disappointed when we did not get it. . . . The populous district of Kotedase was the most important part of our tour. We visited Gope, (a place where our predecessor, W. Hampton, often proclaimed the word of God) and Nimpurra, and Banamalipur. Round each of these places we found large markets, some of which we visited, in order to preach to the people the living word. . . . Numbers of tracts were judiciously distributed at every place.

About the middle of November last, brethren Lacey, Buckley, and Miller, with several native preachers, commenced a missionary tour in the wide and populous district of Pippli.

In November the Berhampore brethren again visited Ganjam, Rumbah, &c.; also Pitula, Munda Mari, Aska, Boirani, Purushutampore, &c., &c. In most of these places we were pleased with the improved attention of the people. In the months of March, April, July, and December, we visited festivals at Tarani, Pratapore, Diga Pundi, Berhampore, and Aska. On most of these occasions immense crowds were congregated together. This was especially the case at Pratapore, where we suppose were at least a hundred thousand (100,000) souls. It was a bathing festival of great celebrity, and occurs but once in very many years. Hundreds of brāhmins were officiating in the river, pouring a little water upon the heads of persons of every age, sex, rank, and caste, who had any to offer for their services. We obtained very large, and generally attentive congregations, throughout the day. Thence we proceeded to Tarani P'arbat, where perhaps 20,000 were assembled to present their victims of sheep, goats, and fowls, to the idol situated on the top of the mountain. The whole atmosphere seemed to smell of blood on the day of this festival. We rejoiced in so favorable an opportunity of directing the people to Him who appeared once in the end of the world to put away sin by the sacrifice of himself.

#### EFFECTS OF TRACT DISTRIBUTION.

Several of our native brethren, while on a tour towards Sumbulpore up the Mahānadi, while sitting cooking their rice in a house in the town of Kantlu, entire strangers to every one, heard six men uniting in singing the poetical tract called the "Jewel-mine of Salvation." They hastened to make their acquaintance; and when the men knew who they were, they manifested the greatest kindness and affection, taking them to their houses, and affording them entertainment. The brethren ascertained that the "Jewel-mine of Salvation," and other poetical tracts, had been

entirely committed to memory. The men understood the all-important truths contained in those excellent tracts. They asked the brethren to remain with them; and if they could not do that, to return again to them as soon as possible; and remarked, that many more than they, had read and understood the books, and believed them to be the books that contained the true way of salvation.

While the brethren were labouring in the market of Nimpurra, a place about thirty-six miles from Cuttack, a shopkeeper called out to them, and said, "Where is your elderly sahib who was here last year? He gave me a book, which I have read, and love very much: what excellent words are contained in that book." Here he repeated some passages from the middle of the tract; and by the manner in which he explained them, he evidently had obtained a considerable knowledge of the truth. This tract was the "Jewel-mine of Salvation."

When the brethren were preaching in the hills of Gumsar, at a place named Bagara, a person in the crowd repeated a passage from the "Jewel-mine of Salvation." The passage stated, that Jesus Christ did not die the ordinary death of mankind—that he suffered excruciating agonies, and died as an atoning sacrifice for sinners. The man had not only read, but had committed the whole of the book to memory, and was well acquainted with its contents.

At a village about fourteen miles from Pippli, in the district of Khurda, lives a respectable man, by caste a jōgi. He obtained a copy of the Jewel-mine of Salvation: he read it with industry and judgment, and soon understood it and committed it to memory. The influence of the truth contained in that little book gradually undermined his idolatrous hopes and fears: he entered into communion with the brethren at Pippli. Soon after this his house was destroyed by fire. After he had escaped with his family from the devouring flames, his first anxiety was for the safety of his book: he had wrapped it up, and hid it in the roof, and he long searched for it in vain. While searching, he called out to his neighbours and friends, "Seek for my book! where is my book! never mind aught else—only look for and save my book!" But the book was burnt: now any traces of it could be found. He sent a special messenger to Pippli, to explain his misfortune; and he had another copy of the same book sent to him, which he received and examined with unspeakable delight, as he found it was the same book. The brethren at Pippli declare their conviction, that this individual cannot remain long among idolaters, and that they trust his faith and his affections are placed upon Jesus Christ who saves sinners.

The people are in many instances afraid to hear the truth, lest their consciences should be disturbed, and thus the fancied pleasure of sin be destroyed. As an illustration of this, it may be mentioned, that we once offered a book to a person at a distance; but he declined receiving it, saying, "I took one some years ago, and it made me so unhappy in mind, that I did not know what to do. I do not wish to become a Christian, nor be made miserable in sin, and therefore I decline taking it—as the more I know without obeying it, the more shall suffer hereafter."

## NATIVE MINISTERS.

**The Berhampore Missionaries write—**

We delight to bear testimony to their strict integrity and moral excellence as men and Christians; and to their steady, prayerful, and devoted labours as ministers of the gospel of Christ. Reproof for indifference, or exhortation to increased activity, has been alike unnecessary; for they have ever been ready to every good word and work. On one occasion, when they proposed visiting a distant market and the surrounding villages for several days in the rainy season, it was recommended that they should take a tent with them. This, however, they declined, saying it would only hamper them in their movements,—that they could easily get into a shed or verandah if it came on to rain. Their public preaching has generally been of a highly evangelical character; and if they have had to meet the arguments of opponents, they have done so in such a way as has almost universally led to speedy triumph, and then returned to their favourite theme, of salvation in none other than Christ Jesus, whose blood alone can cleanse from sin.

**The Cuttack Report states that—**

Nine of these brethren have been under the direction of the brethren at Cuttack. Two have laboured at Khundittur, on the banks of the Khursua; two have laboured at Pippli, half way between Cuttack and Puri; one has laboured at Chaga, Athur; the other four have spent the year at Cuttack. Those at Cuttack have almost daily stood in the thronged bazars of the town, and have preached Christ to both town and country people. They have been persevering and laborious. Several of them, in consequence of increasing years and infirmity, have not been able to make those strong efforts necessary to tours in the country, requiring them to walk often many miles in a day, and to labour in markets and festivals through the hotter part of the day, and also sleep under the branches of trees at night. They have, however, generally worked well in the bazars at home. The younger brethren have not been wanting in the most active toil, eating an early meal, and starting to some populous market, distant six, eight, or ten miles,—preaching among the people through the day,—and returning at evening to their friendly tree thoroughly tired. They have been not only ready, but forward to go any where and every where within the range of possibility, to make known the life-giving truths of the gospel they love.

## STATE OF THE CHURCHES.

*Berhampore.*—We rejoice in having to report a pleasing degree of unanimity and peace among the members throughout the year. Four persons have been added to the Church by baptism,—one, a very interesting young person in the female Asylum; the other three are persons who were brought up in all the abominations of heathenism, but have now, we trust, not only known the truth, but experienced its power in their hearts.

*Cuttack.*—During the year, ten persons have been added to the Church at Cuttack in the Lord's appointed way, following their Divine Lord "through the water to the fold." Of these, two are directly from among the hea-

then—three from the native nominal Christian community—four from the schools—and one from among the Indo-British community. One of the former, an inhabitant of Gumsar, whose case (which is fully detailed in the Report of last year) was of a most promising character, has recently excited our fears, and led us to apprehend that he has lost the good we believed he had obtained. His free use of gánjá, to which he had been habituated for many years, as well as his ascetic and reclusive habits of mind, have been very injurious to him. He has assumed the habits of a devotee—has retired to the deep jungles of Gumsar—and there, in a cave far removed from the habitations of man, has commenced, in imitation of John the Baptist, the life of a recluse. He receives and instructs disciples: he declares he has not renounced Christ, and does not intend to do so: he instructs his visitors in the Christian religion. We cannot but fear that poor Govinda is deluded and lost. He is a man exceedingly well informed in all the doctrines of Christianity, and of great decision of purpose.—The other persons who were added to the Church have acted consistently with their high calling; and we can rejoice over them in the Lord.

The Pilgrim's Progress, Barth's Church History, and several excellent books, are in the houses of the Christians, and are read by many of them with advantage. A little monthly publication in Oriya, called "The Dawn of Intelligence," has been conducted for the benefit of the Christian community, and is read by the generality of those who are able to read. It contains essays on Christian doctrine, sketches of ecclesiastical history, useful biographical papers of eminent Christians, and other various and improving information.

## SCHOOLS.

*Berhampore.*—Towards the close of the year, two of our children were removed by death: one a Khund girl, diseased when she came, and who only survived a short time; the other a sweet little girl named Jeuny. She was a quiet, intelligent child, of five and a half years old, and a general favorite in the school—was always in her place—and so industrious, that she seemed quite unhappy if not supplied with sewing. Her health had been uniformly good till her last illness, which was short, but severe. She was very patient, and usually took cheerfully the medicines prescribed: when reluctance was manifested, the attendant had only to say, "Mama says it must be taken," to insure instant compliance. A few days before her death, the following conversation with her teacher took place. "Jenny, do you ever pray?" "Yes." "What do you say?" "With much artlessness she replied, "I say, O Lord, I am a little child: O Lord, save me—preserve my life." "If you die, where do you think you shall go?" "To heaven." "But are you not a sinner?" "Yes: I have sometimes told lies," &c. "Do you know how your sins can be forgiven?" She hesitated a little: but when reference was made to the Saviour, she said, "Yes, I know he died on the cross for my sins," and then repeated a little prayer for pardon. She was lovely in life, and in death lamented; and it is hoped the event produced serious impressions on the minds of her school-

fellows, several of whom appear thoughtful about things unseen; and over one, named Lucy, we are permitted to rejoice as a brand plucked from the burning. Two years ago, her clothes caught fire while cooking, and she narrowly escaped being burned to death. During her illness, Mrs. Buckley, who then had charge of the school, watched over her with maternal solicitude. Lucy felt that she was not prepared for death, and for some months appeared anxious to secure the one thing needful. But as time rolled on, these impressions and desires partially subsided; but were renewed and deepened by a sermon she heard Mr. Stubbins preach on repentance. She deeply felt that she was a sinner, and was at length enabled to lay hold on the hope set before her in the Gospel. Her mind is of a superior order; but being naturally timid and retiring, she did not for some time venture to express her feelings to any one, except occasionally observing to those of her school-fellows who were friends, "How sweet to my taste was the word preached to-day." Having noticed with pleasure her desire for instruction, marked attention to the means of grace, and general consistency of conduct, I was led to inquire into the state of her mind, into which she freely entered, giving a pleasing and satisfactory account of her hope in Christ. . . .

On the 17th of August, twenty-five Khund boys were delivered to my care by Col. Campbell, C. B., Agent in the Hill Tracts of Orissa for the suppression of the Meriah. On the day these children arrived, the Khund boys who had been with us some time ran with great glee to see them; and as they were placed in the front of my house in a line that their names might be called over, the name of Dasia was at length mentioned. Philip, one of the elder boys, immediately exclaimed with surprise, "Dasia! Dasia! why that is my little brother;" and he at once ran and fell upon his neck and embraced him. . . .

Ekeidi is a pious girl, possessed of a strong mind, ardent temperament, and quick perceptions. . . . It was not till some time after the arrival of the new Meriahs boys that Ekeidi discovered that one of them was her brother. The meeting was a very joyful one: they shed tears of mutual pleasure, and requested that they might take their morning meal together. The sister afterwards observed, "Had I gone to Cuttack as I once wished to do, I should have missed this unexpected pleasure: now I see God's ways are wiser than mine."

Cuttack.—Death has entered the Asylum, and taken away Phebe, a Hindu foundling. When father and mother had forsaken her, the Lord, by means of this institution, took her up. She was naturally of a reserved disposition: while some say more than they feel, Phebe was one who appeared to feel more than she expressed. She was not a member of the Church, though her conversation in her last affliction was such as to warrant the persuasion, that if it had been the Lord's will to preserve her life, she would have become one. As death drew near, she expressed in pleasing language, and with evident marks of sincerity, her humble dependence on the Lord Jesus Christ, and her hope of final acceptance through him. Mr. Lacey kindly visited her

several times, and left her with the pleasing persuasion, that to her to die would be gain.

*Mission Academy.*—Five young men have, with commendable industry, pursued their studies through the year.

The students have been engaged in bazar preaching as much as was compatible with a due attention to their proper studies: and they have spent their two months' vacation in preaching excursions in the country.

Three of the students, Tama, Kambhu, and Ghanu Shyam, having completed their three years in the institution, were fully accepted by the brethren as assistant native preachers.

#### THE MISSION PRESS.

Thirty-five thousand tracts, and 10,000 gospels, were ordered by Conference, and have been printed, making a total, since the establishment of the Press in 1839; of upwards of 615,000 tracts and 50,000 gospels. Nearly the whole of these, with volumes of the Scriptures, volumes of tracts, and other useful books, have been put in circulation.

#### NATIVE CHRISTIAN VILLAGES.

One of the most formidable sources of anxiety to the Missionary in India, is the temporal necessities of native converts and inquirers. Cut off from all the sympathies and assistance of his relatives and heathen countrymen, and regarded with something bordering on distrust by his new associates and friends, the native convert, or inquirer, is placed in circumstances distressing to himself, and perplexing to the Missionary. He would gladly work, but who will employ the outcast. The difficulty with regard to the rural population has been met in Orissa by the Establishment of villages occupied solely by native Christians, and inquirers, and their families:—

Many have come out from underneath the grasping oppression exercised by the Athgur raja entirely destitute of every thing, save a soul in the uttermost degradation, and a body emaciated to mere skin and bone, and often reduced to disease by sheer want; and others, who had still a little property left in the shape of a cow or two pair of bullocks, a brass lota, or a spare cloth, have been unable to obtain them when they have come forth. Under these circumstances, we have through the past year felt ourselves bound to assist the christian people with small pecuniary means, to enable them to get their living by the cultivation of a little land. In every case, with one exception, the recipients of this small assistance have worked hard, and prove that not idleness, but sheer oppression, had reduced them to such abject poverty. They have now gathered around them the means of working their land; and the village presents the general appearance of industry and improvement. Three-fourths of the land within the mauja of Chaga are cultivated by the christians, and they pay the greater part of the rent of the village, beside renting other, and more distant land. So soon as they began to gather a little strength, it was found that the system of the mahajans,

which takes fifty per cent. from the forthcoming crop for corn advanced during the growing of their rice, was entirely preventing their improvement. The people found themselves sinking deeper into difficulty every year. Their crops were no sooner brought home than the mahajan arrived, and for a hundred seers of rice given, only four months before, carried off 150 seers, leaving the poor farmers little more than the straw of his rice for his expenses and rent; and obliging them immediately to have recourse again to the same ruinous system of usury for the forthcoming year. To remedy this evil, a kind friend has lent the colony 100 rupees, to be turned into rice, and given to a limited number of applicants at five per cent. per annum, and that to be paid in grain, to increase the general stock. The people have drawn on this rice fund now for two seasons, and have saved forty-five per cent. of their produce; and consequently several of the friends have so profited by this plan, that they require no further assistance of the kind, or very little; and others will soon be able to do without it, and permit their brethren to benefit by the same means in their room. There are few sights more gratifying than to see a person who, a little time since, was so oppressed and destitute, as to be without even a brass vessel from which to eat his scanty meal of rice, and so reduced as to obtain no more for his hard labour than two seers of paddy, or one seer of rice, for his own and his family's maintenance, now ploughing his bit of land with his pair of bullocks, or driving his hackery with his load of straw to Cuttack, returning at twelve o'clock to his enlarged meal of rice and dallee, rendered savory by a little salt, set before him by his christian wife with eyes glowing with pleasure. Those who have kindly rendered this assistance feel it to be a luxury cheaply bought. But for the assistance rendered to the Chaga people in starting them, and in helping them out of the grasp of the mahajan, they would not now have possessed either a cow, or a bullock, or a brass vessel, or even a meal of rice of their own.

Our people there are grateful for the help they have received, and they feel a strong motive to industry. In a little while they will be able to render mutual assistance, when the help of their European friends will not be needed: till that time, it will be impossible not to afford them some little pecuniary aid, as they come out, in making a start in life to earn their own support. The brethren who have the superintendence of the christian interest at Chaga, feel greatly obliged to those kind friends who have come forward to their assistance in this pecuniary, indeed, but indispensable and merciful work. They trust they will for some time yet be disposed to continue their benevolent aid; and if inducement to do so be required, a visit to Udayapur, Chaga—where they will see many poor, yet worthy families, placed by them in cir-

cumstances of industry and comparative comfort—will be abundantly sufficient.

Several christian native children from the Cuttack schools have married and settled at Chaga; and recently four Khund youths, educated in the Cuttack Boys' Asylum, have been located at Chaga to learn farming, which is the great, and indeed the best resource for christian natives—most free from temptations to vice, and most congenial to the growth of piety and religion.

There are at the present time eleven applicants for ground on which to erect houses; but as the ground comprising the mount of Udayapur is nearly all occupied, and as the Athgur raja refuses to let us have more building land, they cannot be accommodated. In the mean time, the raja offers us a mortgage of the village of Chaga; but as this village contains no building land, save that where the heathen reside, and as it would involve much disagreeable care and litigation, we have declined. Providence, we hope, will open a way for the extension of christian locations in those parts; and we are seeking other land, on which to found another christian village sufficiently near for the inhabitants to unite with the Udayapur Church.

The experience of the Orissa Missionaries supports the conclusion that the faithful labours of faithful men, will invariably be owned and blessed by the Lord of the harvest. The result may not have equalled their anticipations, but the time has not yet come for a nation to be born in a day. The founders of Indian Missions were nobly wise when they resolved to

“Attempt great things, and  
Expect great things.”

for in so doing they simply followed the path of what was to them a newly discovered duty; but the course of events has shewn us that God sent missionaries to India, not to convert nations, but to preach to them the gospel that his elect might be gathered out. God's work has been, and is still being accomplished. The expectation of the supporters of missions may have failed, but God's purposes have not failed. Such results as those of the mission under notice ought to satisfy the most incredulous that the work of missions is the work of God. The Orissa brethren have every encouragement to abound in the work of the Lord, forasmuch as they know that their labour is not in vain in the Lord. We heartily bid them GOD-SPEED.

## Narratives and Anecdotes.

### THE ENQUIRER AND THE INFIDEL.

A RESPECTABLE gentleman, Mr. R., now a member of a church in Georgia, (U. S.) son of an officer in a Presbyterian church, was much distressed some twenty years ago, on the subject of Baptism. Several treatises on this subject had been put into his hands by Pædo-baptists. These contained the words in regard to this ordinance in Greek and Latin. He transcribed several of them, and begged a classic scholar, an attorney, who was a graduate of Yale College, to give him the real meaning in English. He complied with the request, and in a few days handed them to him translated,—observing that the true translation of baptize was “to plunge, to dip, to overwhelm.” Mr. R. then requested him to translate some other words which he had taken from the treatises referred to, at which his friend smiled and observed, “you seem much distressed on this subject.” He answered that he was, and that having been educated a Pædo-baptist, his mind had lately been called up to this subject by hearing one of his own ministers preach on it, who had not produced one single text of Scripture for infant sprinkling; and he had always supposed there were hundreds to this point. “Come to my house such a night,” said his friend, “and I will explain the whole of these words to you so far as I am able.” Mr. R. went accordingly, and having taken the Greek Testament and Lexicon, the attorney showed him the words on this much controverted subject, with their meaning and derivation, so far as his inquirer was qualified to understand. After this he told him that if the word baptizo had been translated instead of being only transferred, there never would have arisen any difficulty on this subject; but the translators retained the original word, changing merely the Greek letters for English. If the word had been translated, where we read in our Bibles, they were all “baptized in the river Jordan,” it would have been “immersed or plunged in Jordan.”

Having satisfied the inquiries of Mr. R. he laid aside his books and taking up Voltaire, (for the attorney was then a disciple of the infidel school,) observed that he could show him a better system than the Bible, and read several pages. But this was no consolation to a sincere inquirer after truth, and he soon joined a Baptist church.

Five or six years now passed away,—the Christian with peace of conscience, went on “in the even tenor of his ways,” while the deist entertained his sentiments

of hostility against the Saviour. It pleased God, however, to bring him upon a bed of sickness, and near to the grave. Here he relinquished his hold on infidelity, and would have disgorged the poison he had imbibed from books which have destroyed thousands. His convictions were of the most pungent character; and it seemed long before he was willing to bow to that blessed Redeemer, concerning whom he had been led to entertain erroneous and horrible notions. A particular friend, who has since gone up to glory, was sitting by his bed when the claims of religion came with such convincing power, that he submitted to the Saviour and found in believing that he had power on earth to forgive sin. The patient was leaning on his hand, engaged most intently in enquiries on the subject of pardon when his christian friend discovered all at once a change in his countenance, a lustre beaming from it as if glory was in his soul, and springing up from his bed, expressed his faith in a crucified Saviour, and his joy in believing. After his recovery, he felt as every true Christian will feel, the obligation he is under to let his light shine and attach himself to some church. During his collegiate career under the tuition and preaching of the late celebrated Dr. Dwight, he had contracted a partiality for the forms of worship in the Presbyterian church, though he had supposed all Christians were deluded; and it was natural for his mind when the scales had left his eyes, to cherish the predilections of his youth. He therefore determined to associate with that denomination. On Saturday he crosses the river Oconee for this purpose, on his way to the court house, when, for the first time the instructions of a philologic character, which he had imparted to Mr. R. six years before, now rushed on his mind. He paused and asked himself whether it were right to attach himself to a church, which, though it contained many pious and excellent people, adheres to the practice, which he was confident was not the baptism of the primitive church, for which no warrant could be drawn from the English Scripture, and no support from a critical knowledge of the Greek. He turned about, and went home to read his Bible more, and seek direction from the source of infinite wisdom in regard to the path of duty. In a few weeks he presented himself, and was received by the same church of which his distressed inquirer was then a useful and a happy member.

The Lord was pleased to spare his life, after his union with the church, only about two years; but these he spent in active duties. Yet, when visiting from place to place exhorting sinners to flee from the wrath to come, and encouraging his brethren

"to continue steadfast, unmovable, always abounding in the work of the Lord,"—the text, "redeeming the time," would be constantly presented to his mind. Indeed he lived long in those two years, if his life is to be measured not by years, but by actions.—*Georgia Christian Index.*

### POPERY REFUTED BY COMMON SENSE.

SOME of the Irish are so far enlightened, that they can and do exercise their reason in resisting the dominations of Popery. One of them being lately asked by his priest, a curate, why he did not come to confession, said to him, "Please your reverence do you ever confess?" "Yes, I do, to the rector." "And do you pay?" "Yes." "And to whom does the rector confess?" "To the bishop." "And does he pay?" "Yes." "And to whom does the bishop confess?" "To the vicar-general." "And pays him?" "Yes." "And to whom does he confess?" "To the Pope." "And pays?" "Yes." "And to whom does the Pope confess?" "To Jesus Christ." "And does he pay anything?" "No." "Then, please your reverence," said the man, "as I

am very poor, I think I shall go to Christ at once.

### THE POWER OF TRUTH.

THE celebrated Gilbert West and Lord Lyttleton, both men of acknowledged talent, had received the principles of infidelity from a superficial view of the scriptures. They agreed together to expose what they termed the imposture of the bible; and Mr. West chose the resurrection of Christ, and Lord Lyttleton the conversion of St. Paul, as the subjects of their criticism. Both sat down to their respective tasks full of prejudice and a contempt for christianity. But what was the result? They were both converted by their endeavours to overthrow the truth of Scripture. They came together, not as they expected, to exult over an imposture exposed to ridicule, but to lament their former unbelief, and to congratulate each other that they had discovered the truth of revelation. They published their enquiries, which form two of the most valuable treatises now existing, in favour of the truth of God's word,—one entitled, "Observations on the Conversion of St. Paul," and the other, "Observations on the Resurrection of Christ."

### RECENT BAPTISMS.

*Sagor.*—On the 1st Sabbath in June, two young men were baptized at this station on a profession of their "repentance towards God and faith in our Lord Jesus Christ." The newly baptized are scholars in the Sabbath School.

*Muttra.*—The Rev. Mr. Phillips was privileged to imtherse, on a profession of faith in the Lord Jesus Christ, his first convert at Muttra, on Sabbath the 8th July. May many be soon induced to follow this good example.

*Serampore.*—On the first Sabbath in July fifteen persons were baptized by the Rev. J. Robinson. One of these is a grandson of the late Mr. Fountain who came out as a Missionary in 1796, and thirteen of the number were natives.

*Jessore.*—Eighteen converts were immersed on a profession of their faith in the Lord Jesus Christ at Sâtberiyâ in Jessore, on Lord's-day, the 1st July. The season was peculiarly interesting.

*Narsigdarohoke,* a station to the south of Calcutta; a Native brother was

baptized here by the Rev. Mr. Lewis on the 3rd Sabbath of July.

*Bankok, Siam.*—Two Chinese converts were baptized and added to the Church at this station on the first Sabbath in February.

*Palcole.*—A letter from the Rev. G. Beer, states that on Lord's-day the 25th of March five natives, two men and three women, were baptized at Palcole in Rajamundry district (Madras Presidency) by Mr. Bowden, making altogether 11 natives that have been baptized in that place, besides 5 Roman Catholics of the Portuguese descendants, making a little Church of 16 Members, one of whom a few months since was removed by the hand of death, we have good ground to believe to the bosom of her Lord, who died to save her, and whom she loved. The prayers of Zion's watchmen are requested on the behalf of those lambs, that they may always hear the voice of the good Shepherd and follow him, and that this little leaven may in the Lord's time leaven the whole lump.

# THE CALCUTTA MISSIONARY HERALD.

## ENGLAND.

### ANNUAL MEETING OF THE BAPTIST MISSIONARY SOCIETY.

WE have received by the last mail an account of the Anniversary of the Baptist Missionary Society, which we now present to our readers in a somewhat abridged form. It was held at Exeter Hall, April 26th; S. M. Peto, Esq., M. P. in the chair.

The proceedings of the morning were opened by singing the 575th Hymn, after which the blessing of God on the Missionary work was solicited in prayer by the Rev. Dr. Cox.

• The hon. CHAIRMAN then rose, and said: Dear Christian friends,—On the last occasion on which we assembled together in this hall, on the last anniversary of our society, a report was presented to you, which, I trust, you now all possess, and which I regard as a most valuable compendium, or short history of the society, which you will do well to preserve and hand down to your children's children. There are occasions when it is particularly desirable and necessary that we should have especial regard to first principles—when we should look narrowly into the springs of our action, in order to ascertain how far they are in accordance with the motives by which those actions should be guided; and I deem this occasion to be one. In the first place, it is necessary that we should all agree that our Churches should form their conduct in missionary exertion on the model of Christ, and in entire accordance with His commands, and that we should emulate the conduct of those devoted men, who must be regarded as the fathers of our mission, in so far as they followed Christ, and left us an example to follow in their steps. Let us, dear friends, for a few moments, see how far we are actuated by the same principle and the same motives. Those fathers of missionary labour, of whom I speak, had but one great object in view—to spread the Gospel of Christ among the heathen nations. They were animated by untiring zeal, by a righteous and hearty consecration of their whole spirit and energies to their work, and they were supported by the strong and undying faith they had in the

glorious promises of their God. Let us look back for a few moments to the example of Carey himself—when, in 1792, he was called by the Spirit of God itself to originate this noble enterprise—we may regard him as the unquestionable father of the numerous Christian missions of this country. When so called to his great work by God's Spirit, he said, "If it should please God to give me but twenty years more on earth, I trust I shall be enabled to give the blessed Word of life to a million of heathens;" and when we regard the fact, that he was maintained for a space of not less than forty-two years in that field of godly labour, which he had, under God's blessing, opened for himself, and that before he died he had the satisfaction of seeing, and of himself originating and carrying out, the translation of God's Word into the languages of millions of the people of the East, I think we cannot but look upon this mission as the work of the Lord. And when we remember that for many years the Government systematically prohibited the preaching of the Word to the nations of India—that, until the year 1807, the distribution of the Scriptures, or of religious tracts, was prevented by law,—and that, by an ordinance of the Government, Carey was actually forbidden to set his foot on Indian ground—when we remember these things, and consider what, in spite of all this opposition, was done—who can fail to perceive the finger of God? And there are essential reasons why we should now have recourse to first principles and the motives of our actions. I must now refer to a subject which, not being mentioned in the report of the committee, I feel I ought, as one of your treasurers, to make some mention of, inasmuch as many who are present will, I have no doubt, expect some information in refer-

ence to it. You are aware, my dear friends, that during the past year, a discussion of somewhat a public character has been carried on in regard to some parts of the machinery of this society; I for one would never be the man to prevent, or desire to prevent, the fullest and freest discussion on all subjects. It is necessary to the existence of our missions that we should stand well with our Churches, and unless we have their co-operation, throughout the length and breadth of the land, we cannot expect to prosper. If we are not animated by their prayers, supported by their exertions, and receiving their advice, what can we expect? Dear friends, let it be understood, once for all, of your committee—that they are simply the representatives of your Churches; and unless they feel themselves to be such, and act in a corresponding spirit, they are not worthy of their position. I will now refer, for a moment, to the subject to which I have alluded, in order that it may not be referred to again. It did occur to the minds of some old and dear friends on the committee seeing the position in which the society was placed, in regard to holding its property in foreign lands, and in regard to the great expense which was occasioned by every change of trustees—that a plan might be adopted, under which the committee (who are annually elected) might be made the perpetual trustees of the society. The question was brought under discussion, and was considered by the committee—it was however, never put by the chairman for the adoption or rejection of the committee; but most of our brethren felt, that before deciding, they would desire to have the opinion of other friends of the denomination, and they found that many of the old friends of the society considered such a plan undesirable. The committee felt, therefore, that they had no other course than themselves to put an end to the subject at once, and a resolution was unanimously passed that it be not further entertained. At our meeting on Friday last the subject was again referred to, and considered; and I felt it my duty to convey to you the impression on my mind, that the way in which the subject was considered, was highly honourable to the Christian feeling of those who differed from each other upon it, all of whom left the meeting bound and knit up together in feelings of Christian brotherhood and love. Thus much, and no more, with reference to this subject. Now, let me refer for a moment to another subject, which, since I have been connected with the society, has pressed much on my at-

tention. I feel that, somehow or other, we have not that amount of support from, and identification with, our Churches throughout the length and breadth of the land which we ought to have. I believe that to be the fault, in a great measure, of the Churches themselves. I think it might be entirely obviated by every Christian Church determining that it would, under all circumstances, communicate, at least once in every two months, with some one missionary. There should be an understanding as to the mode in which such communications should be kept up. The Churches should communicate, in a letter of fraternal love, with the missionaries, assuring them of their sympathy, and their prayers. I am sure that our missionary labourers would receive such communications with heartfelt satisfaction, and that they would tend to elevate their spirits, keep alive their zeal, and make the Churches themselves feel more identified with the missionary work. I have conferred with many of our missionaries, and they have often told me that the greatest affliction they feel in their absence from their native land, is the want of such communications, and such assurances of sympathy and support, from their Christian brethren at home. I believe also, dear friends, that a most valuable result would be obtained in the reflex influence such communications would have on the Churches themselves. I believe that our funds would feel the benefit, and for my part, I always feel that funds produced by free and spontaneous good-will, are far more valuable than such as are obtained by appeals on the ground of our distressed position. If we had the sympathy, the hearty support and love, and the true Christian feeling of the various Churches of the country with us, we should never want for funds.

Before I sit down, I will refer for a few moments to the subject of Jamaica. I have felt, as I am sure you must all do, an intense interest in the position of the suffering Church of that suffering country.

The hon. chairman then read a letter from the Rev. J. Tinson detailing the circumstances of the theological institution at Calabar, and after commending it and the Jamaica mission generally to the sympathies of the meeting, concluded his address.

The Rev. JOSEPH ANGUS, the secretary, then read the report, of which the following is an abstract:—

“The society has agents in Europe, Asia, Africa, and America. In continental India it has 35 missionaries, 67 native

teachers and preachers. In Ceylon and other East Indian Islands it has 6 missionaries and upwards of 40 native teachers. In connexion with all the Churches in this field, are upwards of 1,800 members, and in the schools are about 4,000 children, the number of schools in India being 102. At the 24 stations in Bengal there were added to the Churches, in 1845, 87 members; in 1846, 162 members; in 1847, 297 members. Twelve years ago—in 1837—the number of missionaries in India, dependent upon the society, was 12, and of native teachers about 15. The volumes of Scriptures printed up to 1837 were 240,065; between 1837 and 1847 the number printed amounted to 503,205—in all, 743,270. Since 1847, 133,000 volumes more have issued from the press.

"The missionaries connected with the society have (among their incidental labours) written and published fourteen grammars and nine dictionaries, mostly of languages which previously had no such elementary works. The Churches in Jamaica, formed under the care of agents sent out by the society, contain about 34,000 members. The number of ministers in Jamaica in 1847, and of members connected with the Churches, was double the number connected with the mission in 1837. In the Bahamas the society has 3 missionaries, 10 native teachers, and there are in the churches about 2,800 members, and in the day-schools 750 scholars. This progress has been made since 1832, when the mission there was begun. Within the last seven years, missions have been commenced in Africa, in Haiti, in Trinidad, in France, in Madras, and in Canada. In Africa many thousand people have been clothed; and parts of the New Testament printed in the Isubu, Fernandian, and Dewalla tongues. In Canada, ten ministers are aided by the society, and preach the Gospel in extensive destitute districts. In France, the New Testament in Breton has been completed and printed. In 1837, the society had one general printing establishment; since then, three others have been established in Africa and Trinidad.

"The number of institutions for training native agents, connected with the society, has increased in nearly an equal degree. Besides those in India, the society has one in Jamaica and another at Montreal. The missionaries and native teachers, more or less dependent upon the society, have increased, within the last ten years, from about 85 to about 225, not including (in this latter number) Jamaica; an increase

twofold of European missionaries, and threefold of native teachers. For the support of these agents the society has not more than £16,000 a-year available. Nine hundred churches collected for the society in Great Britain and Ireland last year; but upwards of 200 of these have given a collection only every other year. Nearly 150 of them seem to make no other systematic effort. If all would form auxiliaries, and if *all* would collect *every* year, the society would be relieved of its difficulties.

"The society has not as yet 3,000 subscribers of 10s. and upwards. The total income of the society for the year ending April, 1848, was under £23,000—a sum inadequate to support the present number of missionaries, carry on the schools, and provide for the expense of the large numbers of volumes of the Scriptures printed. Increased contributions are required even for our present work.

"In India—Delhi, with a population of 180,000, has but one missionary; Patna, with 300,000, but one; Ceylon, two-thirds as large as Ireland, has but three missionaries. All India, with 150 millions of people, has fewer Christian teachers than many English counties. Haiti needs help, and has but one missionary; Trinidad has but two; some old stations of the society in India are vacant and need help; as do Barisal and Calcutta. The total number of the society's missionaries all over the world, is not larger than the number of the agents of the London City Mission. Very many of these wants would be supplied (so far as funds can supply them) if the income of the society for ordinary purposes averaged one penny a-week from each of the members of our Churches. A penny a-month collected by each scholar connected with our Sunday-schools would raise £7,500 a year. Will the friends of missions remember that their gifts are to be divided among upwards of 200 stations, and that they are spent in four continents, for the support of more than 200 labourers, each of whom is deserving of and needs liberal aid? 'He which soweth bountifully shall reap also bountifully.' Matt. ix. 28; Gal. vi. 9.

"The committee respectfully solicit the aid of the friends of missions in supplying the deficiency in the income of last year, and the liquidation of the present debt of the society.

Agents supported in 1837 ..	85
Agents supported in 1847 ..	225
Income in 1837 .....	£15,000
Income in 1847 .....	24,500

Deficiency in March, 1846..	£5,003
Surplus of income over Expenditure to March 1847	1,292
Deficiency on April 1, 1847	£3,711
Diminution of Income from ordinary sources to March, 1848, Auxiliaries & Translations .....	£2,480
Diminution of Expenditure	957
Addition to Debt in the year ..	£1,523
Deficiency in March, 1848 ..	£5,234

The Rev. NATHANIEL HAYCROFT, of Bristol, moved the first resolution, to the following effect.—

“That this meeting fully recognizes the duty and privilege of Christians to employ all Scriptural means for the diffusion of the Gospel of Jesus Christ throughout the world; and hails, with thankfulness to the God of all grace, the labours and success of the Baptist Missionary Society and of kindred institutions.”

The Baptist Missionary Society had so long occupied the attention of the religious world, and the Church of Christ was so well aware of its claims, that no advocacy was now needed to augment the interest of Christians of all denominations in this association, or its present or past operations. It was now sixty years since it was first ushered into the world—it had passed through the dangerous stages of infancy and childhood, and, by the unremitting attention of its ancient fathers and mothers, it had passed onward to a thriving and vigorous youth—and, watched in the same way by equally careful friends, it had gradually reached the state of manhood, and year after year advancing to fresh experience, and fresh usefulness. It had now attained the good ripe age of fifty-five or sixty; and, showing no signs of feebleness or decay, it promised to go on increasing in health, strength, and power—diffusing its blessings around it on all sides, until it should have attained the years of a Methuselah. Since this society was first established, many others had been ushered into existence, and though these might have succeeded in attracting a greater number of the followers of Christ around them, and a greater amount of support, it had not been their fortune to surpass the present society in the wisdom of its enterprise, or the energy of its action. The spirit of philanthropy by which the originators, the fathers of the society, had been animated, had descended on her children; and in proportion as the field of enterprise was large, and fresh stimu-

lus was given she had passed from city to city, from continent to continent, and was not content until she grasped the whole world—like the far-famed banyan tree, spreading forth its boughs, which, drooping down and dipping into the soil, take root, and grow up to be other trees, which, in like manner, spreading forth their branches, on the right hand and on the left, become a forest under the shadow of which whole armies might encamp. He thought this society resembled that tree. First planted in India, it took root there—a tree of life amidst regions of desolation and death. Rapidly it spread over continental India and Ceylon, Africa, and others of our English colonies; there were stations in all these places—there was one also in France; and thus the tree first planted in India, had diffused its usefulness amongst the nations of the earth, and so it would go on, until ultimately it encircled the whole world with its light, and blessed all mankind with its brightness. It was yet painful to hear what they had been that day told about the deficiency of the income of the society, and that there was no immediate appearance that that income would attain to the amount of the expenditure. It seemed that, during the past year, the expenditure of the society had exceeded by £3,800 its income, and that there was a previous debt, still unpaid, of about £1,100, leaving a balance of £4,900. This was a circumstance that demanded a careful and attentive regard, as to the causes which they might conceive had contributed to so painful and lamentable a result. It could not be that there was anything in their objects or operations which indicated approaching feebleness or old age, or that such a work was likely ever to die. He had heard it said by physicians, that when a man had continued in robust health until he arrived at 50 or 60 years of age, about that period he might expect a rap—a memento that he was mortal; but this could not be the case with their society. The cause of Christianity was unchanging and undying. It had remained the same amid revolutions of literature, of science, of arts, and amid the destruction of the strongest governments of the most powerful nations of the world: he could not, therefore, for a moment conceive but that this society, based as it was on Christian principle, must go on to the end conquering and to conquer. Christianity might not be in course of advancement for a time; but if so, it would be like the mighty flood, which, though impeded for a brief space, would ere long force down all barriers, and spread forth with

force irresistible, spite of all impediments. He believed that although a dark cloud might rest upon their society, yet the obstacles with which they were met would only be temporary, they would soon be dissipated—the cloud would disperse, and the society would prosper, so that they would have two missionaries where they had now only one, who would go among the people preaching the unsearchable love of Christ. That society, originated by their now sainted fathers and friends, whose memory was ever fragrant, and who were now looking down from Heaven, watching the manner in which they were promoting its object—that society must never be permitted to stop in its onward progress. Many of the best and choicest spirits in their Church, had gone to a labour of love among the heathen. Many of them had only gone out to find a speedy grave. Many had spent their early youth, and the strength of their manhood, in a far country, and had been permitted to return to their native home with shattered health. Yates slept beneath the deep, and Knibb was lamented by ten thousand of the Africans in the West Indies. There was not a mission where some of their fathers or their brothers had not been interred. Women—kind and gentle women, too, had gone forth with their husbands to minister in heathen places. Many of them had expected to find a home, where they and their husbands had only found a grave. Others had been permitted to return to their native land, but it was as widows, with many fatherless children claiming and obtaining the sympathies of all Christians. Were those holy men, and those kind and gentle women, to be withdrawn from their labours in God's holy cause? No. If their society were to fail, it never could be in London, whose merchants were as princes in the earth. It could not be that their society had failed to interest the public mind from their want of success. Hitherto every report had been a triumph. The seed had been scattered abroad, it had germinated, and was now growing up, and would soon produce goodly fruit, to the praise and glory of God. In Jamaica 30,000 members testified to the faithfulness of their missionaries—in Central India they had 2,000 out of the millions of that country, who testified to the truth as it is in Jesus. In all countries, wherever their missionaries went, they had their thousands of Christians—sixty thousand of the heathen had been converted and added to the various Churches of the society. Now, if that alone were the

result of their labours, still it proved that the public interest was not withdrawn from the society for want of success: Want of success? Look at the circulation of the blessed Word of God which had taken place—upwards of one million copies of the Blessed Book had been circulated under the auspices of the society—schools had been established in all lands—the practice of the Suttie had been abolished. There could be no cause assigned for the apparent want of confidence in the society founded on the want of success. While considering the subject; he had been naturally led to consider and examine the remedies which had been proposed for that state of things which existed. Some said the society must diminish its working expenses and reduce the salaries and allowances of the missionaries to the lowest possible amount. Why, that had been the practice of the committee for many years past. Others, again, urged for reformation; they said the system of management must be altered—must be popularised. Well, that had been done. The system of management had been altered—it had been popularised; still the difficulty remained—still the society was in want of funds. In order to remedy this material defect, some counselled that the society should give up some of their fields of labour. Now, would those who gave such advice be good enough to point out which of their fields of labour they would be content to give up—which was to be the one resigned? Should they give up India—the scene of their first missionary labours? No, it was impossible; the eldest born of the society could never be resigned. Should they, then, give up Africa—Africa, to which Great Britain stood more indebted than to any other country in the world? Were they to give up their youngest-born, the very Benjamin of the society's missions?—oh, never! Were they to withdraw from the West India Islands? Thirty thousand converts to Jesus told them they must not. Was it to be Canada, where the ancestors of those now forming the society had established the Word? No! no!—they could not afford to give up one of their missionary stations. The thought was not from Heaven—it did not emanate from the mind of man—he need not more particularly allude to whence it originated; he left that to be solved by the judgment of the meeting. What, a Christian community turning back from a field of labour in God's vineyard? At such a scene infidelity itself would cry shame, and the whole Church

would stand appalled. It was said that there was a decline in the religious feeling of the people—that the number of conversions was diminishing. He questioned whether the decline in missionary effort was not the cause of the declination of religion. The missionary spirit, when it burned brightly, reacted upon the Church. That spirit had given rise to Bible Societies, to associations for promoting Christian knowledge, to missions, and all the other agencies which were now so beneficially at work. Again, there were other circumstances at work, at the present day, which ought to animate the hearts and strengthen the minds of the friends of the society. Their society, like many of a kindred nature, had been threatened with peculiar obstacles. The brethren would recollect that only a short time ago, the London Missionary Society was groaning under the oppressions which had been inflicted upon them in Tahiti. Well, Providence had taken the retribution in its own hands. At Fernando Po, the great enemy which the Church had to encounter was Popery. Wherever their missionaries went, there they found Popery. But, marvellous to relate, not long since a revolution broke out in Rome itself and the Pope himself became a fugitive. All this was very encouraging, and if they humbly trusted in the goodness and the grace of God they would progress; every obstacle would be removed. The meeting could not relish the appalling fact that the society was so much in debt. Did it not excite their surprise to hear that the society owed no less a sum than £4,900? Let it not be thought for a moment that the ministers and the deacons of the Church were willing to allow the society to remain under such a cloud. Let them stir up the Church to a lively sense of the pure love of God, and then come to a resolution, that this should be the last year of debt. He had no fears for the society; he should yet see it progress, until their brethren were in all the places of the earth, and then, and not till then, would their Christian Church have realised the object of the society—then would the Supreme Majesty in Heaven look down on them with benignity, and say, "It is very good; my will is done, on earth, even as it is in heaven."

The CHAIRMAN said, it gave him much pleasure to introduce to their notice a friend, whose presence upon such an occasion, proved the value of the loving principle of the Holy Alliance. The Rev. J. Jordan, the Vicar of Eastone, would second the resolution.

The Rev J. JORDAN stated that as a Christian and a patriot he felt constrained to take his stand among the friends of the Society.

After highly praising the noble exertions of the society in the missionary field, he seconded the resolution with much pleasure.

The resolution was then put and agreed to.

The Rev. Mr. Dowson, of Bradford, had been entrusted with the following resolution:—

"That the state of the various missions maintained by this society, as exhibited in the report, should impress upon the minds of all its friends a more lively sense of our dependence on God, should lead to fervent prayer for the promised help of the Holy Spirit, to more constant watchfulness over the motives which influence our services, and to more systematic and self-denying liberality to promote this sacred cause."

This resolution he had much pleasure in proposing for the adoption of the meeting, agreeing, as he did, in every word which it contained.

At this stage of the proceedings a hymn was sung by the assembly, and a prayer, invoking the blessing of the Almighty, was offered up by the Rev. Mortlock Daniel, of Birmingham; after which the Chairman read the balance-sheet for the past year.

The CHAIRMAN then introduced to the meeting the Rev. Thomas Boaz, formerly missionary at Calcutta, and representing, said the hon. gentleman, "our beloved brethren, the London Missionary Society."

The Rev. Mr. Boaz said,—Sir, in rising to address you on the present occasion, I find myself subject to those feelings which have been expressed by one of our sweetest poets, Henry Kirke White, who says, in listening to the bells of the evening,

I'm pleas'd, and yet I'm sad.

I have that two-fold class of feeling, that "I'm pleased, and yet I'm sad,"—pleased to think that there are so many hearts that beat with high and holy expectation, in reference to the conversion of the world to Jesus; and sad to think that, after the labour of 1800 years, so large a portion of the human family should yet be held under the dominion of the "prince of the power of the air." I feel particular pleasure this morning in coming to the Baptist Missionary meeting, especially because I am here as the representative of the London Missionary Society, and in some measure the representa-

tive of the continent of India. In coming to the Baptist Missionary Society in connexion with India, it is like a traveller tracing the stream to its spring. One comes to see the place where the bubbles first blew up, and where the stream first shed itself to the east, and to the west, and to the north, and to the south; and I feel particular pleasure in coming here this morning, because the note has been a note of sorrow. We have been, according to the various speakers, in the clouds; at any rate, we have heard a great deal about clouds. Now, I do not believe in clouds, in reference to missions. I believe in the promises; and I am quite certain, if we rest in the promises, we shall soon live beyond the clouds. I am quite pleased that you feel yourselves as Baptists, and a society, in great difficulties, because men always act like men when they have difficulties to meet; and I remember, when I was a boy, a member of the Society of Friends once standing by my side in my native town, upon its dark and stormy shore, and saying to me, whilst I looked upon the dense cloud that seemed to encircle us, "My boy, do you think that those clouds are as dark as they appear to be?" "I am not sure," was my reply. "I tell you," said he, "that if you had a telescope long enough to penetrate right through the cloud, you would see that it is as bright beyond, and brighter, than it is below." Now, I think, sir, that you want the telescope of faith to look right through these clouds, and to see far beyond them into the bright and glorious future. We never feel so much as we ought to feel, as Christians, as when we get into the bright, clear, lucid, healthy atmosphere of faith. Let us scatter our doubts to the winds, rest upon the promises, and do our work like Christians and like men. I feel this morning particularly pleased at being here, just because I think that I am in the right place. I am among those who were the pioneers of missions to the East. I am not unmindful of the fact that the Danish King, or rather his predecessor, was the first sovereign that sent Christian missionaries to the East; and I would not be unmindful of this fact, that the Church of England, through the agency of the Propagation Society, was the second that sent a few solitary missions to Oriental climes. Let us give them all the credit that is due to them; then we can take a firmer stand upon the basis that we have for ourselves. Your missionaries were the pioneers to the East of Christian missions; and when the beloved Carey, and his associates, first

arrived in that country, what was the kind of reception that they met with from the Government of the day? They were, in substance, told, "The vessel that bore you from Europe must bear you back again." Then came that striking and singular interposition of the Divine Providence in reference to Serampore. God turned the heart of the Governor of Serampore, as the streams of water in the south; and that governor said to your brethren, "If you will come to Serampore, I will give you a place to live in, and a place in which to worship God." When those brethren first reached India, the mind of the Government was directly opposed to their landing and labouring there. So strikingly was that the case, that it is stated that one of their members of Council said concerning them—"If these men had belonged to the English Church or to any of the more respectable sects of the Dissenters, they might have been borne with. But to think of tolerating Baptists, the smallest of the sects, and the strictest; that is not to be borne." It is a remarkable thing that the son of that very member of Council, was brought to the knowledge of the truth, in one of the hill stations in India, by a newspaper edited by a Dissenter, and printed at your press, containing an extract from the writings either of Baxter or of Doddridge, and that, descending from his solitary hill station to the plains, to seek godly and ministerial advice, the first station that he came to was the station of the Baptist Mission. I need not tell you, sir, that the Baptist minister at that station, soon convinced this neophyte that it was his special duty to follow his Lord through the water; and that that gentleman is a Baptist. He is a Christian. (A voice, "That is better still.") Yes, it is better still. He is now on his way to this country, and you will have fellowship with him. But one cannot help seeing that the ways of God are not as our ways, and that the thoughts of God are not as our thoughts; for if that gentleman's father had had his will, humanly speaking, his son had never been brought to the knowledge of the truth. When your brethren first reached India, the mind of the native community was diametrically opposed to their continuance and to their labour. In substance, the native gentlemen, and especially the native priesthood of Calcutta, said, "If those Christian priests be permitted to live, and to preach their Gospel in India, we cannot answer for the stability of our religion; and if our religion fail, we cannot answer for the stability of the Government." A great change has since come over the masses of

the priesthood and the intelligent gentry of India upon the subject of Christianity. A singular illustration of this occurred in the course of my journey from India to this country. Passing the island of Ceylon—and who can speak of Ceylon without thinking of your faithful and devoted Daniel?—a man, whose memory has not yet been justified in your Churches—passing that Island, a gentleman travelling with me told me a singular fact. Ceylon is the Oxford of the Buddhists, and the high seat of orthodoxy; and my friend stated that in the city of Kandy, the central city of Ceylon, there was a very sacred relic, a tooth of the celebrated Buddha. The British Government for many years patronised that tooth.—They collected the revenues of the temple. They paid the priests. But owing to the “pressure from without”—that Church and State connexion between the tooth and the Government was obliged to be dissolved. The Government convened an assembly, of the priests, and said to them, “Gentlemen, our connexion with this tooth is about to be dissolved, we wish you to take care of the relic yourselves.” Now, the priests of the East are very ingenious, and, like most priests, very clever when their craft is in danger; and they said, “No, we would rather not take it. It is a very oppressive thing. When our own Government possessed the island, they had this tooth, and it ruined them. The Dutch next took possession of it, and it crushed them; and now you English people think that you are going to lose your grasp upon the Island, and you want to have done with it too. No,” they said, “we would rather that you should pay our salaries as usual, and take care of the temple.” Now that is an illustration, in some degree of the state of things in reference to the priesthood of the East. They feel, and must feel that their system is tottering to its base.

When our brethren first arrived in the East, there was not a single page of the inspired volume translated for the millions of India. Now, for large sections of the great Indian family, the Sacred Scriptures have been translated, either in whole or in part; so that for 90 millions perhaps, out of the 150 millions, there are the means to allure to brighter worlds and lead the way. So that in dealing with the Hindus, and Muhammadans, and Papists, and Infidels, and Buddhists, we can at the very beginning of things say, “to the law and to the testimony.”—When your brethren

first reached India, there were in that country large numbers of slaves. There is not a slave in India now. By one stroke of the pen one of the governors of India made all men in India free. It is a fact in which you and all Christians should rejoice. When your brethren first reached India, there were no such things as schools, in which Christian truth was taught. Now, within a circle of six miles, in Calcutta alone, there are 6,000 young men receiving an enlightened Christian education. When your brethren first arrived in India, there had been no preaching of the Gospel among the people. Now, it is everywhere common. And through her length and breadth, India is perfectly open to the preaching of Christ's Gospel. More free than Britain! I had to come to England to witness that marvellous anomaly, of one professing Christian priest shutting up another in his prison-house. Now that could not happen in India. Then there is one more subject, to which I will advert, that since the residence of missionaries in British India, infanticide and Suttee are in that country, what they are in this, murder. Moreover, the iniquitous connexion between the idolatries of the land and the Government is nearly extinct. But there is still something to be done for India. You must not relax your efforts. More men, more native agents, more prayers, more buoyancy in your efforts. Don't let your secretary be down-cast, and come to you with a funeral oration next year. Let him come with a psalm of triumph, and begin it to-day. Wipe off the debt! Don't disgrace the name of this great society by leaving this hall with a paltry £4,000 in debt. Pay it off! Four thousand persons at a sovereign a-piece, and it is done! I have very great pleasure in offering my testimony to the efficiency of your Missions in the East, to the high character of the men who sustain them, to their disinterestedness and zeal, and to the success with which God has crowned their labours in our great dominions in the East.

The resolution, was then agreed to.

The meeting was afterwards addressed by the Chairman, and by Mr. Cowan, M. P. The collection was then made, and after speeches by the Rev. A. Sutton, of Orissa, and the Rev. W. Barton, a deputation from the Wesleyan Missionary Society,—the proceedings terminated.

# THE ORIENTAL BAPTIST.

SEPTEMBER, 1849.

## Theology.

### MEDITATIONS ON COLOSSIANS III. 2.

NO. II.

"SET your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in (i. e. by) God."

SETTING the affections on a thing, implies much thinking about that thing, and a strong desire to obtain it. If a man sets his affections on wealth, he is always thinking of money. He thinks how he can make money; how much he can acquire in a given time; how much others have acquired; in how short a time they acquired it; and by what means they enriched themselves so speedily. He thinks of the happiness which they enjoy, who have succeeded in amassing wealth; and he thinks how much happiness he shall enjoy, if he can become as rich as they are. There is enkindled in his mind, an earnest desire to be rich; these meditations form the flame, and excite him to apply all his energies for the attainment of his object. Why should I not be like this man? Why should I not set my affections on things above, just as he sets his affections on riches. Let me then be always thinking of the things above. Let me think how I can secure the things above, how I can make them mine. Let me think of the value of the things above, and how happy I should be, when surrounded with all the enjoyments of Heaven. Others have secured this prize; Heaven will undoubtedly be their portion at last; they will wear crowns of life; they will sit down with Jesus on his throne; they will obtain that inheritance, which is incorruptible, undefiled, and fadeth not away. And how did they secure the prize? Was it not by faith in Jesus? Was it not by perseverance in holiness? Could I enter paradise, and ask the spirits of the just made perfect which are there, how they secured the heavenly prize; they would assure me,

that they secured it by faith in Christ, and by seeking after that holiness, without which no man can see the Lord. Follow our course; tread in our steps, they would say, and thou wilt succeed as we have done. And wilt thou not, my soul, earnestly desire the things above? Shall not the success of others rouse thee up to watch, and pray, and strive; to belief and mortify sin, that thou too mayest obtain a crown of life? O think of the things above! think how blessed they will make thee! Think what it will be to be owned by Christ, at the last day, to have a place at his right hand; to dwell with him in Heaven for ever! Check not thy desires; give them full scope: thy God says, "Open thy mouth wide, and I will fill it." Thou canst not desire too much, thou canst not desire too intensely; thou canst not desire too perseveringly. The indulgence of the desire, brings happiness; yes, the pleasure felt in desiring these things, is far superior to any pleasure which earth can yield; and when thou obtainest the objects of thy desire, the pleasures felt will be unspeakable.

Then, my soul, set thy affections on the things above; and do not desire the things of earth, do not think of them. They are transient and unsatisfying. Do not think the rich man happy; do not think the man of pleasure happy. He who can gratify all his desires relative to earthly things is not happy. He feels that all things are but vanity and vexation of spirit. Desire not the portion of the worldly man; for if thou hast a proper desire, after the things above, thou art far happier than he is. Thou hast a rich, enduring portion in reserve,

while he has nothing in reserve; he has his portion now, and there is nothing for him in the world to come. He may sink at death into the world of torments, but thou hopest to enjoy the blessedness of those that die in the Lord. Do not then set thy affections on the things of earth.

Let me observe Paul's reason for exhorting men to set their affections on the things above, and not on the things on the earth. "For ye are dead, and your life is hid with Christ by God." We are all doomed to death, all dead in law, the sentence is passed, and it will soon be executed. And what has a dead man to do with earthly things? What are riches, and honours, and pleasures to him! What are coffers full of gold to him, that lies in the grave? May I ever think of this truth, and may my desires after earthly things be always checked and restrained by the consideration that I am dead! But though we are all dead, though this life must be forfeited by sin, yet there is a new life in reserve for the christian, a life which is hid with Christ by God. That is the christian's future life, his eternal life in Heaven. That life will begin at the resurrection. It is now hid with Christ, it is committed to his care; God has put it in his keeping. Eternal life then is in the gift of the great Saviour, and he will confer it on his people at the last day. Yes, blessed Saviour, thou art the resurrection and the life, and thou hast promised to raise up at the last day every one that believes on thee. I cannot tell what that life is. It doth not yet appear what we shall be, but this we know and that is enough for the present, that when thou shalt appear, we shall be like thee, for we shall see thee as thou art.

R. D.

### SCRIPTURE PROMISES.

THE sacred promises of God's Word are like a life-boat amid the waves of destruction, now tossed to the summit of some lofty billow, and anon dashed between the swelling surges of the ocean. As the life-boat still braves the storm preserving its invaluable cargo, so "the exceeding great and precious promises" of the gospel being adapted by Christ to the necessities of his people, support them amid the storms of life.

The defender of his country recklessly encounters both elements and enemies, assured of a reward, though but a fading one, from the hand of his sovereign:

but the believer counts such glory as less than nothing and vanity, because a greater than an earthly monarch has secured for him a reward eternal in the heavens. As far therefore as the anxieties of the believer outweigh the cares of the worldling, as far as the regal character of Jehovah eclipses all the pomp of earthly powers, and the future reward of the Christian outstrips in both continuance and glory the loftiest expectations of the soldier, so far do the promises afforded the Christian exceed the encouragements of the soldier: nay, they are "exceeding great and precious." Is the believer encompassed by the turmoils and dangers of life? the precious promises of that God who is always near at hand, and not afar off, furnish subjects for sweet and soul-refreshing contemplation. Are his future prospects gloomy? Does the sombre cloud of adversity darken his sky, or, is the charmer hope about to take to herself wings and fly away? the still small voice of encouragement whispers: "Fear not, stand still and see the salvation of the Lord."

1. The divine promise to *hear and answer prayer*, is one of the main supports of the believer. That God has thus pledged himself, was felt by the sweet singer of Israel when in the uplifting of his soul he cried: "In my distress I called upon the Lord." And it was when inspired with the same assurance that he added, "The righteous cry and the Lord heareth." He felt satisfied that "the Lord would fulfil the desires of them that fear Him, and would hear their cry and save them."

Jehovah desires man to recognize his hand in every afflictive circumstance of life. "Call upon me in the day of trouble." O that the reply of faith from the lips of every soul were, "In the day of my trouble I will call upon thee, for thou wilt answer me." Did not Christ in his public as well as private ministrations continually exhort men to pray and not faint? "Ask, and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." Does not the spirit of inspiration indiscriminately assert, "Whosoever shall call upon the name of the Lord shall be saved?" And does not the same spirit, anxious to create and strengthen a confidence in the divine promises, exhort all men to "seek the Lord while he may be found and call upon him while he is near."

All the "blessings of divine grace are pledged to the believer in answer to prayer. Upon this simple condition, he

is put in possession of the Spirit's influences. "For if ye being evil know how to give good gifts unto your children, how much more shall your Father who is in heaven give his Holy Spirit to them that ask him?" Pray then, unceasingly pray, because Jehovah's most exalted blessings are attendant on the duty. As a sinner seeking the way to Zion, pray to him who will receive you graciously, love you freely and in no wise cast you out. As a believer in perplexity pray, knowing that God will deliver you. Nor yet be discouraged because you do not speedily realize the blessings you supplicate. They will come, though for a season they tarry.

2. A second source of comfort to the Christian is the promise of *persevering grace*. "We are not of them," says the word of inspiration, "who draw back unto perdition, but of them that believe to the saving of the soul." Christians "having once passed from death unto life," the power that has commenced will likewise continue until it has consummated the work of grace in the unclouded vision of the heavenly world. For, Jesus is not only "the author of faith; but He is the finisher of it too." The unfettered sway of Satan being once and forever destroyed, he has no longer aught wherewith to "draw back the believer unto perdition." "Who" then now, "shall lay any thing to the charge of God's elect? God that justifieth? Who is he that condemneth? Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us? Who shall separate us from the love of Christ?" Hath not Jesus himself said, "All that the Father giveth me shall come unto me?" Is it not the especial will of the Father that, "of all which he hath given Christ, He should lose nothing?" "Wherefore dost thou doubt, O thou of little faith?" "Commit the keeping of thy soul unto him as unto a faithful Creator," because "faithful is he that calleth thee who also will do it." "The Lord is faithful who shall establish you and keep you from evil." Dispel thy groundless fears, relying on the unerring guidance of him "who is able to keep thee from falling and to present thee faultless before the presence of his glory with exceeding joy."

"He is able, He is willing,  
Doubt no more."

Let both the language and the confidence of thy soul be: "The Lord shall

deliver me from every evil work, and preserve me unto his heavenly kingdom to whom be glory for ever and ever, Amen."

"Determined to save, he watched o'er thy path,  
When Satan's blind slave, thou sportedst with death;  
And can he have taught thee to trust in his name,  
And thus far have brought thee to put thee to shame?"

3. The Bible holds out promises of *help under temptation and trouble*.

Believer, groanest thou under the weight of spiritual distress or temporal adversity? "The Lord also will be a refuge for the oppressed, a refuge in times of trouble." "Let them that suffer according to the will of God, commit the keeping of their souls to him, in well-doing, as unto a faithful Creator." "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee: when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee." Thus it is, that "the righteous cry and the Lord heareth and delivereth them out of all their troubles," because Jehovah has pledged himself "to redeem the soul of his servants; so that none of them that trust in him should be desolate." Yea, and "though many be the afflictions of the righteous, the Lord delivereth him out of them all," and rendereth his grace sufficient for them. Could the faithful attachment of thy Redeemer be expressed in stronger language:—"No, I will never leave thee: no, I will never forsake thee?"

4. The Gospel promises *great blessings in a future life*. It brings before the believer the eternal joys of heaven bestowed on him as a gift of free grace. It elevates his mind to the contemplation of the rich streams that flow from the throne of God and of the Lamb. It affords a delightful foretaste of the pleasures that are at the right hand of the Invisible. It animates him with the enrapturing strains of those arrayed in white, who are unremittingly engaged in sounding the praises of redeeming love. It represents Jehovah's faithful ones as enjoying rest eternal from the pangs and sorrows of life, and being entire

\* Upon reference to the original of this passage, which occurs in Heb. xiii. 5, the reader will perceive the peculiar strength of the asseveration in which no less than *six* distinct negatives are employed.

strangers to grief, as having "their mouth filled with laughter and their tongue with singing." "Write, Blessed are the dead," cried the voice to the inspired Apostle, "which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them." "I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also." And: "Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me; for thou lovest me before the foundation of the world." There remaineth therefore a rest for the people of God.

These then, Christian, are some of the exceeding great and precious promises of the volume of Inspiration. Cling to them, as clings the drowning mariner to the rope thrown out for his rescue "This is the promise that he hath promised us, even eternal life." Let the divine promise to hear prayer encourage thee to pray; let the promise of salvation urge thee to believe: the assurance of support animate thee to maintain the contest, and the hope of heavenly blessings counterbalance the troubles of time.

R. R.

## THE BAPTIZED HOUSEHOLDS.

### THE HOUSEHOLD OF LYDIA.

At the time when the apostles went forth to preach the Gospel of the Lord Jesus, Jews were found in almost every city of the Roman empire. Though disliked on religious grounds, their commercial importance gained them State favour, and they were permitted to erect their "prayer-houses" in every place,—by river-sides and other quiet spots. To one of these houses near Philippi, situated by the still shore of the river, some devout women resorted to pray, and hither the Great Apostle of the Gentiles humbly directs his steps, to open his commission for the first time, on this side the water, in our quarter of the globe.

What a pleasing spectacle of Christ-like humility and simplicity! The greatest preacher of Christ whom the world has yet seen, comes by divine orders to the then important city of Philippi. He stays there certain days, it appears, before he opens his commission. He

surveys his work, in a large city devoted to idolatry. The thronged streets, the forum, the gay amphitheatre, the governor's palace,—no, he cannot begin in any of these places; he cannot "strive nor cry in the streets;" he follows to the peaceful river-side, a small, and no doubt despised, company of women, and there and to them he unfolds infinitely the most important, glorious, and happy tidings which Europe or the world ever heard! How like his Master in the cottage at Bethany, with Mary listening at his feet.

That Master was present now. He was working there; many heard, some were no doubt surprised, some might even smile, some mistrusted, some almost believed, but "the Lord opened the heart of Lydia and she believed." Do the preachers, do the churches, of the present day adequately believe that it is not the eloquence of the preacher, but the "hand of the Lord" which opens hearts? Does our preaching sound as if it relied on the power of Christ for its efficacy? Does the attendance and the wrestling with God at our prayer-meetings seem like it?

Lydia was a woman of Thyatira, a city whose chief trade was dyeing, on the Asiatic side of the Archipelago. A stranger at Philippi shall be the first born of Philippi. When she left her home doubtless she had painfully felt, perhaps murmured at, the badness of the times, which compelled her to seek support in foreign lands. But she was led, or rather driven, to Philippi, to hear words "whereby she and all her house should be saved."

She knew Jehovah already, she only needed to know Christ; but those who love the Father, soon learn to love the Son. An obedient disposition quickly comprehends the Doctrine of Christ. "If any one will do His will, he shall know of the doctrine." She came, she heard, she believed, she was baptized the same day, it would seem at the same service.

Her household with her. What a lesson, and an encouragement, too, to pious mistresses. Her servants, probably her slaves, her factory people, all are affected like their mistress. She had so ordered her conduct that they loved as well as feared her, so persevered in her instructions that they as readily as herself understood and yielded to the Doctrine of the Cross. Let pious servants count a truly christian mistress a treasure indeed. Let pious mistresses not forget

the spiritual power of love and instruction from a superior.

But to return to the *river-side*. Having preached to her faith in Christ, Paul had added, "that he who believeth and is baptized shall be saved." The stream, never before made use of to its Maker's glory, is flowing by. "See here is water," says the new convert, "what doth hinder me to be baptized?" the apostle gladly assents, the ceremony is happily concluded, and with it the interesting engagements of this delightful day.

They are returning home to the city. Lydia recollects that the apostle is a stranger in the place; she longs to invite him to her home. "How much pleasanter will our house be for him than the inn; how happy shall we be to wait on such a servant of Christ; how blessed shall I and my domestics be to enjoy his leisure instructions and his prayers." She must venture to speak. "You have baptized me, and shewn thereby that you deem me faithful to the Lord?" "Yes." "Well, then, allow me to acknowledge my obligations to the Lord by giving a cup of cold water in the name of a disciple; come into my house and abide there. Make it your home in Philippi." But Paul and his companion had not preached to her for this; they "sought not her's, but her." "No, we cannot be chargeable to you; we feel your kindness, it is well that it was in your heart, the Lord will accept your intentions; we have all things and abound, for we have learned in whatever state we are therewith to be content." But Lydia will take no denial. "I can well afford it. The Lord has prospered my industry in this city of my banishment; we shall be so thankful for your prayers and instructions in the family; you must not deny us;" in a word, "she constrained them."

Lydia now deemed it a fatherly mercy which had taken her *against her will* to Philippi, to seek the bread which perisheth, and to find, contrary to all she had thought of, the bread of eternal life. How often have the Lord's people had to regret their anxieties, and murmurings, and unbelief. How often to say, with invigorated faith,—

"Judge not the Lord by feeble sense,  
But trust him for his grace;  
Behind a frowning providence  
He hides a smiling face."

And Paul, too, eventually learned afresh at Philippi to have no will of his own, but to follow confidently the lead-

ings of the Divine Spirit. He meant to have gone elsewhere; he had assayed to go into Bythynia (an important province to human judgment); but the Spirit suffered him not. "They passed by Mysia," no work there: "they came to Troas," none there; at last a vision from the Lord guides them to Macedonia, but to what city? they land at Neapolis, nothing to do there; they go to the capital, even there they must tarry "certain days;" at last the Spirit says, "Go and speak to those praying women," and the work begins in Greece! But, mark, God had guided him aright. The Philippian christians were genuine followers of Lydia and of the Lord. They delighted to support and encourage the evangelists of Christ. The Philippian church became a missionary church, and Lydia a mother in Christ. Remembering the scene of the women (not infants) by the *river-side*, let none be offended if we name it a *Baptist Missionary Society*, with the heathens of ancient Europe for its field. Yes, Paul found that God led him there to form a Christian Society, which ever after tenderly watched over his comfort in his journeys. "No other church communicated with him as concerning *giving and receiving* but they only." "They had sent when he was in Thessalonica once and again to his necessity." Sometimes they would have sent, "but lacked opportunity," there were no railways and post-offices then; and now "at the last," while he is in prison (though not sick) their care of him *flourishes* again and they send over a messenger, the excellent Epaphroditus, with a full supply to all his wants! There is not a more beautiful record of mutual christian love and interest than that contained in the last chapter to the Philippians. Well might Paul encourage them from his own experience in being guided to them, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ, Jesus."

We just mention in conclusion, how Lydia's request, and Paul's acceptance of it, suggest the *indispensable* ground of christian fellowship. If you have deemed me "*faithful to the Lord*," Christ ordered his apostles to enquire who was worthy, and to *abide* with such. It was of material consequence that the associates selected by his servants should

not dishonour their message. The *only* basis for church union, comfort, and usefulness, is mutual confidence that, notwithstanding our individual and common defects, such defects as Jesus patiently bore and kindly rebuked in his disciples, we are severally *faithful* to the

Lord himself. To all such there is a safe and sure ground of appeal if offences do spring up,—if contributions are needed,—if work is to be done,—if trials are to be borne. Let us be such as our brethren can deem *faithful* to the Lord.—*Church*.

## SINS AND DUTIES OF CHURCH MEMBERS.

(Extracted from FLAVEL)

### SINS.

1. The first, and more general sin of church members, is a defect in their care and circumspection to prevent all just offences to them that are without. Col. iv. 5.—“Walk in wisdom towards them that are without.” By a careless disregard of this rule, we harden the wicked in their sins, being guilty upon ourselves, and reproach upon the name and ways of God.

2. The second, and more particular sin of some church members, is idleness and neglect of their civil callings, against the express rule. 2 Thess. iii. 11, 12.—“There are some which walk among you disorderly, working not at all,” &c. This brings poverty on themselves, and scandal on religion.

3. Their third sin is tale-bearing, and revealing the secrets of families and persons : whence many strifes arise to the quenching of mutual love : expressly forbidden. Lev. xix. 16.—“Thou shalt not go up and down as a tale-bearer among the people ;” and 1 Tim. v. 13.—“Not only idle, but tattlers also and busy bodies, speaking things which they ought not.”

4. Their fourth sin is the easy crediting of private whispers, and rash censures thereupon. This we ought not to do against the meanest member. 2 Cor. xii. 20.—“Let there not be debates, envyings, wraths, strifes, backbitings, whisperings,” &c. ; much less against church officers. 1 Tim. v. 19.—“Against an elder receive not an accusation, but before two or three witnesses.” This strikes at the bond of peace.

5. Their fifth sin is in their neglect of God’s ordinances, upon slight occasions, when they are neither disabled by works of necessity nor mercy ; contrary to Heb. x. 25.—“Not forsaking the assembling of ourselves together,

### DUTIES.

1. Their first duty is to be often together in acts of christian communion. Mal. iii. 16.—“Then they that feared the Lord spake often one to another,” &c. ; such meetings for prayer, repetition of sermons, and christian conference, greatly conduce to mutual edification, which is the principal intention of christian fellowship. Eph. iv. 16.

2. Their second duty is to follow and back the great design of the gospel in the world. Phil. iv. 3.—“Help those women that laboured with me in the gospel.” “For the Lord Jesus Christ’s sake, and for the love of the Spirit, strive together with me.” Rom. xv. 30.

3. Their third duty is humble condescension to the infirmities of their weaker brethren, and denying themselves in what they can, without sin, that they give them no offence. Rom. xv. 1.—“We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.” And “Let every one of us please his neighbour for his good to edification.”

4. Their fourth duty is to be exceeding tender of the church, both in judgment, love, and practice, avoiding, as much as may be, and as far as the gospel rule allows, all calls and occasions of division and separation. Rom. xvi. 17.—“Mark them which cause divisions and offences, contrary to the doctrine which ye have learned ; and avoid them.” “If there be any consolation in Christ, &c. be ye like-minded.”

5. Their fifth duty is a respectful carriage towards the meanest Christian : and to have higher esteem of others than of themselves—external things make no difference with Christ. Rom. xii. 10.—“In honour preferring one

## SINS.

as the manner of some is." Trivial occasions should divert no christian from attending upon God's ordinances.

6. Their sixth sin is a defect in zeal for God's ordinances, manifested in their dilatory attendance, contrary to Ps. cxxii. 1.—"I was glad when they said unto me, Let us go into the house of the Lord." And unsuitable to their first practice, Gal. iv. 5.—"Where is then the blessedness," &c.

7. Their seventh sin is irreverence and want of seriousness under ordinances, contrary to Ps. lxxxix. 7.—"God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." And this is manifest in vain attires. 1 Cor. xi. 10.—"The woman ought to have power on her head because of the angels," and unseemly postures and gestures. Eccle. v. 1.—"Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools."

8. Their eighth sin is the neglect of giving and taking due reproof from each other, contrary to Lev. xix. 17. "Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him." And Christ's own rule, Matt. xviii. 15.—"Go and tell him his fault between thee and him alone." So for taking reproof, see Psalm cxlii. 5.—"Let the righteous smite me," &c.

9. Their ninth sin is mutual strife and animosities, not seasonably and prudently composed among themselves, but scandalously exposed to the view of the world, contrary to the Apostle's rule. 1 Cor. vi. 5, 6.—"Is it so, that there is not a wise man among you? But brother goeth to law with brother, and that before the unbelievers," &c.

10. Their tenth sin is the selfishness of their spirits, venturing too much in their own concerns, expressly condemned. Phil. ii. 21.—"All seek their own, not the things that are Jesus Christ's." "Who is weak and I am not weak, who is offended and I burn not?"

## DUTIES.

another," Gal. iii. 28.—"Ye are all one in Christ Jesus." Yet a decorum is to be kept suitable to civil difference, Eph. v. 21.

6. Their sixth duty is meekly to receive reproofs from each other for sin, especially when the matter is just, and the manner of delivering it regular. Ps. cxli. 5.—"Let the righteous smite me, it shall be an excellent oil," &c.

7. Their seventh duty is to communicate their spiritual stock of gifts and graces, not interfering with public officers, nor by sinful partiality including some and excluding others from the benefit thereof. 1 Pet. iv. 10.—"As every man hath received the gift, even so minister the same one to another." 1 Tim. v. 21.—"Observe these things, without preferring one before another, doing nothing by partiality."

8. Their eighth duty is cheerfully to communicate of their good things for the relief of their brethren. Heb. xiii. 16.—"To do good and to communicate forget not." And the better to enable them to be diligent in their calling. Eph. iv. 28.—"Working with his hands the thing which is good, that he may have to give to him that needeth," not by way of courtesy, but by duty. 1 Cor. ix. 14.

9. Their ninth duty is not only to relieve the distressed members of Christ, but to seek out and visit them, to know their spiritual and temporal wants, in order to fully discharge their duty. James i. 27.—"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widow in their affliction," &c.

10. Their tenth duty is to put charitable constructions upon doubtful words and actions, and if either will admit a double sense, always to take the fairest, according to the law of charity. 1 Cor. xii. 7, and such a charity will defend and maintain church peace, and unity.

FRAGMENTS.—We may cast our care on the Lord, but not our work.

If the best man's faults were written on his forehead, it would make him pull his hat over his eyes.

SCARCELY any time is spent with less thought than a great part of what is spent in reading.

WHAT must be the fruit of the tree whose very leaves heal the nations!

## ARMOUR FOR USE.

THE Christian armour is not to be hung up as the antique trophies of former victories, that sometimes adorn the ancestral halls of the nobles of our land. It is all for use and not for ornament. It must be taken down and put to use; this very point to which our arch-opponent aims, is either to strip us of this military investment, or surprise us when he finds that we are undefended and unprepared. There must be contact between every portion of this suit and the person of the warrior. The expressions "take unto you," "girt about," "having on," "shod," "taking," and "take," employed to each and every item in the description, marks the necessity of their all being nigh to us in the way of close and convenient adaptation.—*Pounden*.

## MARKS OF SAVING GRACE.

ONE mark of a true convert is, that he *continues to repent* of his sins, after he hopes that they are pardoned. All that the hypocrite desires is salvation *from punishment*; and when he thinks this end secured, he feels no concern respecting his sins. But the true Christian desires to be saved *from sin*; and his hatred of sin, and repentance for it, increase in proportion as his assurance of heaven increases. Another mark is, that all disposition *to make excuses* is taken away. The repentant sinner feels willing to lie at God's feet and confess his sins, without even wishing to excuse them.

YOUNG zeal, and old knowledge, make that Christian both happy and useful in whom they meet.

## Original Poetry.

## LORD REMEMBER ME.

WHEN tempests rise and billows roll,  
And overwhelm my fainting soul;  
When darkness on my spirit steals,  
And bitter pangs my bosom feels:  
Then in that hour of agony,  
My gracious Lord, remember me.

When much-loved friends from me depart,  
And sorrow fills my bleeding heart;  
And when I mourn that they are gone,  
And that they've left me sad and lone:  
Then in that hour of agony,  
My gracious Lord, remember me.

When friends who loved in sunny hours,  
When life was strewed with glowing flowers,  
Do leave me when my sky grows dark;  
And billows toss my trembling bark:  
Then in that hour of agony,  
My gracious Lord, remember me.

When the dread river comes in view,  
And I'm afraid to venture through,  
And fearful thoughts rush o'er my soul,  
Lest the dark waves should o'er me roll:  
Then in that hour of agony,  
My gracious Lord, remember me.

Then when I've reached the heavenly shore,  
And met with friends to part no more,  
What rapturous strains of thanks I'll raise

Thus for guiding all my ways,  
And in the hour of agony,  
Thus tenderly remembering me.

M. E. L.

## MOURN NOT.

If thine earthly rose is fading,  
Mourn not!  
If a cloud its bosom's shading,  
Mourn not!  
But lift thine eyes to purer skies,  
Thy flowret fair, so cherished here,  
Will bloom in brighter beauty there.

If earthly promises deceive thee,  
Mourn not!  
If friends thine heart hath trusted leave thee,  
Mourn not!  
But patient bear the heavy care,  
And let a smile each woe beguile:  
We're here but for a little while.

If death from thee the loved doth sever,  
Mourn not!  
The good are parted not forever,  
Mourn not!  
But dry the tear, the loved, the dear,  
They are not dead, but thee precede,  
That they thy thoughts to heaven may lead.

In the love and strength of Jesus,  
Onward go!  
Humbly take what He decrees us,  
Weal or woe!  
And bear the cross, tho' gain or loss;  
The truly meek and Christ forgiven,  
Will find at last a home in heaven.

## Narratives and Anecdotes.

## THE RECLAIMED INFIDEL.

WRITTEN BY HIMSELF.

I WAS blessed with a religious education. My parents endeavoured to bring me up "in the nurture and admonition of the Lord." At nine years of age I lost my invaluable mother, and in my fourteenth year I commenced my apprenticeship.

Hitherto I had regularly attended the public worship of God; was frequently catechised; and, in seasons of peculiar distress, was wont to pray to God for deliverance; promising that if he would bring me through the present trouble, I would forsake my evil ways and serve him alone; but no sooner was deliverance granted, than I forgot my promise and my Deliverer,—the common case with self-sufficient mortals! When freed from the control of my father, and surrounded by persons who made no pretensions to seriousness, I became indifferent, and, before I was eighteen, began to wear the profession of religion very loosely. I despised the idea of being led by the nose on this subject, either by my parent or any other person, and rashly determined to think for myself.

In this presumptuous course I first stumbled at the doctrine of the Trinity, and then at the other peculiar doctrines of revealed religion. I was now on the high road to infidelity; for in my professedly religious enquiries, I never opened my bible, nor sought to have my understanding directed by God. I listened only to the wild suggestions of my own depraved mind, or the noisy cavils of those who were as graceless as myself. My companions often urged me to go to the theatre; for a while I refused. At length I dismissed my fears; I thrust myself into that place of wicked resort; and neither the warnings which I had often received, nor the chidings of a disturbed conscience, could reclaim me. Before this, my conduct had been bad; now I cast off all regard to religion, and became openly profane. Plays and play-books engrossed all my thoughts, were the only theme of my conversation, and the source of my guilty delights.

I had long felt it disagreeable to attend public worship, now it was much more so. I never appeared in the chapel, except when compelled, and then irreverence or profane and impious scoffing marked my conduct. As the service ended, waiting with contemptuous impatience for the concluding blessing, I rushed from the house of God into the world, as my proper element.

I shook off the slender remains of parental authority, absented myself entirely from public worship, and not having received the word of truth, I was given up to strong de-

lusions, so that I believed a lie, and worshipped the creature more than the Creator. I thirsted for vain philosophy, embraced the principles of Deism, and openly denied the existence of sin, Satan, a divine revelation, and Jesus Christ. Sometimes I questioned the immortality of the soul, the reality of a future state, and, for a while, I doubted even the being of God himself. Ah, there is but a slight remove from one stage of free-thinking to another. Paine led me again to acknowledge a Divine Being; but I continued in the blackness of deistical darkness, and had a head full of notions, and a mouth full of profane arguments, ready on every occasion.

In these days of aggravated guilt I advocated the principles of pagan morality, the specious notions of honour and virtue, which many professors of a philosophy, rather heathen than christian, inculcate; whilst the habit of backbiting, lying, and swearing, gave sad proof of the extreme depravity of my whole nature. Licentious poetry and false politics were among the snares by which I was led captive; every new pursuit was to me as a new idol, and I was not "afraid to speak evil of dignities." Was I happy in this course? No. I found only disappointment. My Sabbaths were miserable, my life hateful, and death, when reflected upon, was terrible. I became a romantic lover; was married at the time when peace was expected to bring extensive commerce and overflowing plenty. Great were my expectations, and as great was my disappointment. Want of work increased my poverty. I became abandoned, miserable, and almost helpless. A child was born unto me! the hardships which he had to undergo increased his father's wretchedness. In less than two years we had to leave our dwelling ten times. At length we were favoured with three months' employment; but the necessities which we then scraped together, were again scattered by a fever, which seized my wife, and confined her thirteen weeks. Part of this time, my child likewise was ill. Too poor to provide a nurse for my afflicted partner, I attended her myself; and many a dreary night I watched the progress of the disease, and sometimes hourly expected her to be snatched from me for ever. We were so wretched, that we wished we might all three die together. My feelings were beyond description.

During this affliction, we had no one to remind us that we were guilty creatures,—that we must soon be called to give an account of the deeds done in the body. We had no bible; its threatenings and precious promises were alike unknown to us. How awful our condition! The recollection of it makes me shudder. At length my wife

slowly recovered; and my fears, which were slight indeed compared with our dangers, soon subsided. In this state, a person prevailed with me, one evening, to go to a public-house. There I met with two strangers; freethinkers like myself. I joined them in conversation; and, in answering to a question of theirs, denied revelation in so hot-headed a manner, that they seized my hand, and heaped guilty praises upon me, saying that they had never seen one so young, dispute these points so freely. After much talk of a very foul nature, they invited me to a tavern next Sabbath evening, where a whole gang of such profane wretches met, for discussing deistical principles and other matters. One of them, with a presumptuous grin, said, "As clearly as a watchmaker could describe to you the works of a stop-watch, so clearly will I discover to you the great First Cause, and the Cause of that Cause." Whilst he uttered this contradictory and horrible expression, I fixed my eyes on his guilty countenance, which reminded me of one whose existence I had long disbelieved—I mean Satan. Oh, there appeared, even to me, something so alarming in the expression, that I was shocked, and hastily said to my fellow, "Ah, a man may go too far!" I parted from the company, and I thank God that he has delivered me from their snare.

From this time, though my principles remained the same, my presumption received a check. My life had been hitherto almost one continued scene of suffering. Still short of employ, I wanted food and raiment; I was involved in debt. Another source of misery arose from discord in my little family. We were often jarring, and thus aggravating our woes. One Saturday, we had been without food a great part of the day. This prevented my poor wife from finishing her part of our work, which having been received late in the week, we could not complete in time for payment. Knowing what this would expose us to, I flew into a violent passion, which discharged itself in dreadful oaths and curses. But never did I reflect on the sin of swearing with such abhorrence as now. I was ashamed of myself, and determined never to be guilty of the like again. My eyes were in a measure opened; I saw that I had proceeded in a very wrong course of life, and believed that I was cursed in my basket and in my store, in my going out and my coming in, in my lying down and my rising up. I thought, that the whole artillery of heaven was pointed against me, and that it would soon destroy me, if divine mercy prevented not. Feeling the fearful idea of being under the displeasure of an offended God, I went to pray for mercy. I earnestly begged God that he would enlighten my mind, teach me what to believe, and how to serve him. Though I knew

that I had lived in wickedness, yet I had not hitherto felt "the exceeding sinfulness of sin;" but that night Jehovah "gave me to drink of the wine of astonishment, and the mixture thereof made me to cry out." Being ignorant of God, and the way of access to him, I spent the night in tears, and sighs, and groans. I cried, "What shall I do to be saved?" "How shall I escape the wrath to come?" I saw and acknowledged that I was "wretched, and miserable, and poor, and blind, and naked." Thus God humbled one of the most hardened and impenitent of sinners!

The next day being the Sabbath, I was under the same impressions; but I could not, on account of my clothing, presume to appear at any place of worship. Having no bible, I took Cowper's Poems, which I regarded as the best book I had. In reading the preface, written by the late Rev. John Newton, I met with a remark concerning the natural or carnal man, that "he would be glad to exchange his life for that of a dog." This arrested my attention; for it was an exchange which I had often wished. But I was still more deeply impressed by another remark—"that he and his friend had often wondered why it was that they were so unhappy; till they discovered that they had lived without God in the world." These words, "*without God in the world,*" were applied with a divine power; they entered my very soul; every feeling within me bore testimony to the fact, and obliged me to confess it in reference to myself. On this memorable day, the sacred name of Jesus Christ kept passing through my mind for several hours together. "Ah," I exclaimed, "why should I think of that name which I have so long despised?" I had not remembered it for five years, except for the purpose of deriding it! Still it dwelt upon my mind, and melted my very soul—"Jesus Christ! Jesus Christ!" And for ever blessed be that holy name, for it then shed a cheering influence on my heart, which yet remains.

Arrested by the arrows of divine conviction, I could no longer maintain my objections to revealed religion, as I was conscious that they had arisen from a judgment perverted by vicious inclinations. I therefore became earnestly desirous of a bible; but, unable to purchase one, I knew not how to obtain it. On the following Tuesday, this blessed book was sent to me; and, as it came from a very unexpected quarter, I received it with eagerness and gratitude, as the gift of divine providence. Being reduced to the simplicity of a little child, I thought, as I held the book in my hand, "Whatever God may be pleased to teach me by this book I will obediently embrace." I proceeded through the Evangelists, and then read the other books of the New Testament, every part of which served to enlighten, to

strengthen, and to comfort my mind. I was astonished to think I could ever have been an unbeliever. The truth was, God had in some measure "opened mine understanding to understand the scriptures." O my soul, and all that is within me, give to him the glory! The sacred volume became daily more precious to my soul. I began to pray to God in the name of Jesus, entreating that he would enlighten my understanding, convince me of my guilt, and forgive mine iniquities. I drew near unto God through Him who is "the way, the truth, and the life." "The stone," which I had so long rejected, now became to me "the head-stone of the corner." It was the Lord's doing!

I felt a longing to attend public worship, but from the meanness of my dress, remaining pride prevented me. Besides, I was afraid lest I should prove false to my profession. I continued, however, in prayer, and in reading the scriptures; and one Sabbath evening I resolved to go as I was to a chapel where I thought I might attend unnoticed. I stood a while in the porch. The congregation were singing

"Come, Holy Spirit, heavenly Dove," &c.

I longed to unite with them; but was about to retire, when a noise in the street brought out one of the hearers. He invited me, and a gentleman standing at the door with me, to come into the chapel. He refused, but I gladly accepted the invitation, feeling, as I entered, that it was "no other than the house of God." I was overwhelmed with shame not on account of my rags, but of my guilt; for I recollected that I had been absent from public worship for nearly five years. If the circumstances which had brought me to the house of God were calculated to fill my mind with holy admiration, much more so was the text which the minister gave out. It was, "Will ye also be his disciples?" My feelings were beyond description, while I uttered within myself, "O blessed Lord, fain would I be thy disciple!" The text did me more good than the sermon. I retired to prayer and thanksgiving for being restored to the means of grace.

Soon after this my little son had the measles. I expected his death; this awakened within me a most earnest concern for his soul; for I was persuaded that, according to the scriptures, he was "conceived in sin and shapen in iniquity." He lived but ten days from the first of his illness, during which I was under very serious impressions on my own account, and offered strong cries with tears unto God for mercy to us both, beseeching him, day and night, to grant us an interest in "the precious blood of Christ," for then it was precious. I burned all my wicked books and papers. On the Sabbath, having read that "the prayer of a righteous man availeth much," I requested the sup-

plications of the faithful in their religious assemblies, and it was a day of prayer with myself. Next day his plaintive cries pierced the air and his father's heart, but God calmed and supported my spirit. The Sabbath evening I witnessed the solemn scene of his departure. I had ever been, even to weakness, fond of my child; I had shed over him many tears; but now when he lay before me in the agonies of death, clasping his hands, and beholding him with as much fondness as ever, I could not help exclaiming, "My dear son, thou art leaving this world for a better. I do not wish thee a single pang less than thy Heavenly Father sees fit to inflict." After a painful struggle, he gave up the spirit; and such was the support of divine grace, that I was enabled to maintain calm composure under this stroke.

I now attended public worship regularly. For several Lord's days, I was astonished to find that what I heard preached, agreed so exactly with what God had taught me in private by his holy word. Several discourses, some of an alarming, and some of an encouraging nature, were very profitable to my soul. But the most delightful sermon that I heard, was one which described the character and experience of a soul under the influence of the gospel. I had hitherto looked more to the threatenings of the law than to the gracious tidings of the gospel. Hence I was, in general, distracted by doubts and fears; but now these were removed,—my feet were established upon a rock, even upon "Christ, who is the end of the law for righteousness to every one that believeth." I will not attempt to describe the joy which I felt in these first truly happy moments of my life. Oh, who among the sons of men can truly rejoice, save he who has received a sense of the forgiveness of his sins? Happy is the man who is in such a case!

On many a Sabbath morning God has been graciously pleased to free my mind from all the anxious cares of life, and I have been "in the spirit on the Lord's-day." Entering into the house of God, my soul has been filled with holy awe, in reflecting on the threatenings denounced against sinners. At such seasons, how painful has it been to me to see some sitting around me indifferent, and others perhaps asleep! Oh, how have I felt for the spiritual interest of my relatives and friends! At other times, the Holy Spirit has suggested the gracious invitations and promises of God to my mind; and then, had it been possible, I would not have exchanged five minutes of the happy time for a whole eternity of what the world calls joy. Since I believed in Jesus, though my portion has been scanty, "my bread has been given me, and my water has been sure." I have found a sacred pleasure in observing the hand of

Providence on my behalf. My mercies have been new every morning; and, on receiving them from the hand of God as unmerited favours, they have filled my heart with gratitude and thanksgiving. Many are my remaining imperfections, and changeable my religious experience, but, "forgetting those things which are behind, and reaching forth to those things which are before, I press towards the mark, for the prize of the high calling of God in Christ Jesus." Trials I find, and trials I expect in the present state. "The bitter must come before the sweet, to make the sweet the sweeter." But when my troubles are so sanctified as to excite me to prayer, I consider this as a token for good, knowing that "we have not a High Priest who cannot be touched with the feeling of our infirmities."

My past experience affords me encouragement under every distress; for my greatest sufferings have ever been the forerunners of some special mercy. When was it that I felt the persuasion that Christ would mercifully save my dear child? It was when unable to procure food for my sick starving family. When was it that I felt most christian resignation? When my child lay before me in the agonies of death. When was it that I was enabled to believe my interest in the salvation of Christ? At a time when I was trembling on the borders of despair. Indeed, I never found that I had a friend in heaven until deprived of all earthly friends.

May I but know more of Christ and of myself; may I love him more and serve him better; may I "put off the old man which is corrupt according to the deceitful lusts," and, being renewed in the spirit of my mind, may I follow the Lord Jesus through evil report as well as good report, esteeming it my highest privilege and ambition to walk humbly, closely, and steadfastly with him; and thus, having saved my soul from death, may he do with me as seemeth good in his sight!—*Church.*

### "IS YOUR FAITH AS STRONG AS THAT, MOTHER?"

In a small cottage on the southern shores of the Baltic lived a pious widow named Bartha Schmidt, and a pretty picture in summer was that little dwelling peering out from the embowering vines and flowers. While looking upon it, a stranger would admire the perfect tranquillity reigning there, and the grace, too, with which humble poverty could invest itself. Now and then it happened one could get a glimpse of the good old dame herself sitting in the open door—in her high-backed chair and her Bible in her lap—so neat, so primitive in her attire, with such a saintly calmness in her withered face—the whole picture was one

of quiet happiness. But it was not the aged widow herself who had gathered all the pleasant things about her cottage home. This was the work of Karl, her only son and child, who lived with her and supported her by working at the trade of a carpenter. Karl was a noble fellow, and he had a heart as tender as it was strong, yet he was now twenty-eight and he was not married. He was indeed, a good son. He had long been engaged to a worthy maiden, but he would not marry until he felt that he could do so without lessening the comforts which the infirmities of his mother made necessary. But Karl had prospered under the blessing of heaven, and he was about to add a third person to their cottage home. It was now winter, and the widow's house did not look very picturesque divested of its summer drapery. But all was bright within; the narrow windows were full of Karl's choice flowers transferred to neat boxes of his own handiwork. The Russian stove sent forth its genial glow, and the aged widow sat in her old-fashioned chair, waiting, with a placid smile, the entrance of her children. And now, the merry bridal group return from church, and the evening passes joyfully away. A kind heart must have felt warm sympathy while looking upon that happy circle. But fearful was the change which morning brought. A hostile army was approaching the city of Stralsnad, and might be looked for at any hour. In every house there was gloom—in every heart fear and trembling. The day passed away in dreadful suspense, and night closed in over the still watching, praying, fasting city. As night deepened there came on a terrific storm of snow and wind, which made the scene still more desolate and fearful. But how is it within the widow's cottage? Karl had for a while busied himself with barricading the doors and windows, so as to offer at least some obstruction to the rude soldiery, and had done the best he could to defend his mother and his bride. Then he sank down into gloomy silence, while his young wife sat by him pale and trembling; but the aged widow sat with her eyes fastened on her book, and seemed lost to all around her. At length she raised her eyes, and a bright smile beamed upon her countenance as she repeated these lines:—

'Round us a wall our God shall rear,  
And our proud foes shall quail with fear.'

"What! dear mother," replied Karl, is your faith as strong as that? Do you really expect God will build a wall round our poor but strong and high enough to keep out an army? I wish I could believe it till the hour comes; it is terrible to wait in this state of mind."

"Has not my son read?" replied the mother, "that not a sparrow falls to the

ground without our Father? that faith has stopped the mouths of lions, and turned aside the edge of the sword." Karl made no reply, and the little family sank again into a sad silence. Just at midnight there was a lull in the storm, and they heard the great clock striking the hour of twelve. At the same moment the faint sound of martial music caught their watchful ears in the opposite direction; the fatal time had come. The little family drew closer together, and as the aged mother returned the pressure of her son's hand she again repeated:—

'Round us a wall our God shall rear,  
And our proud foes shall quail with fear.'

The music drew nearer, mingled with a confused sound of trampling and shouting. Soon shrieks were heard; the crackling of flames and the crash of fallen houses told them that the work of plunder and destruction was going on. But no hostile foot invaded the widow's dwelling, it stood quiet and unharmed amid the uproar, as if angels were encamping round it. At length the tumult died away; the storm ceased, and a deathlike silence fell upon the scene. After waiting several hours, Karl ventured to uncloset a shutter, but the light came dimly through the snow which was heaped to the very top of the windows. He cautiously opened the door, but here again a wall of snow met his view, and he was obliged to cut his way into the open air.

When he had done this, he stood silent with astonishment and awe at the sight before him. Huge drifts of snow had completely encircled the cottage, and made it in appearance a mere mound of snow, with no sign that a human habitation lay hid beneath it. Not even the steep roof or chimney had betrayed the secret. They had indeed been hidden by a "wall" and had dwelt safely in the pavillion of the Most High. Karl led his aged mother out to behold her "wall of faith." The pious widow wept as she looked up to heaven and softly exclaimed, "Faithful is He who hath promised; He also hath done it." Mothers! have you such faith as this when danger is near?—*Mother's Friend*.

### THE FIFTY CHAPTERS.

A little Roman Catholic girl in Ireland, had committed to memory fifty chapters. It pleased God to bring her to the bed of death. Her comfort in that hour was the reading of the Scriptures; but her parents, being Roman Catholics, wished her to confess to the priest, and receive anointing from him. The priest refused to give the absolution, unless the bible was given up to him. The child stated that she did not want the absolution, and would not surrender the bible. Her parents interfered, and the

mother, thinking her child was lost to eternity unless she complied with the priest's wishes, entreated compliance, but in vain, and the child still refused. At last the poor ignorant mother stripped down the bed-clothes, and took from her the bible which she had held on her little breast. The child, on finding her bible gone, simply exclaimed, "Well, I thank God, he cannot take away the fifty chapters!"

### PRICE OF BURNING A MARTYR.

When Strype wrote his "Memoirs of Archbishop Cranmer," in the year 1693, he found the book in which the expenses of the martyrs, during their residence in Oxford, were entered by the bailiffs of the city, was in existence, and it is probably still preserved among the manuscripts of that university. The sum paid for the burning of Archbishop Cranmer, and his two fellow-sufferers, Ridley and Latimer, appear in the book as follows:—For one hundred of wood faggots, 6s.; for one hundred and a half of furze faggots, 3s. 4d.; to the carriage of them, 8d.; to two labourers, 1s. 4d.; to three loads of wood faggots, to burn Ridley and Latimer, 12s.; item, one load of furze faggots, 3s. 4d.; for carriage of these four loads, 2s.; item, a post 1s. 4d.; item, for chains, 3s. 4d.; item, for staples, 6d.; item, for labourers, 4d.—The above are exact transcripts from the bills, by the person who had charge of the funeral piles. .

### ANDREW FULLER, AND THE LATE EARL GREY.

THE late Rev. Andrew Fuller of Kettering, is well known to have been a man of powerful intellect, sterling uprightness, and of a somewhat uncourtly address; and the late Earl Grey is equally well known as a popular declaimer on the subject of liberty, but never very friendly to spiritual religion, or to its zealous advocates and promoters. On the occasion of the renewal of the East India Company's charter in the year 1813, a deputation of Baptist Ministers waited on that nobleman, to solicit his exertions in Parliament on behalf of the Baptist Missionaries. Mr. Fuller was one of the deputation. Their object was explained by another member to his Lordship, who received them with much politeness, and listened attentively to their statements and explanations. In the course of the conversation, the Earl stated that his views perhaps might not entirely coincide with those of the deputation; but that he wished every man to have liberty to think. Fuller, who was sitting in a corner of the room, at some distance, and who had not yet opened his mouth, immediately exclaimed, in a loud

and rather harsh tone of voice, "Liberty to THINK, is no liberty at all! The greatest despot cannot deprive the meanest slave of liberty to THINK. What we want is liberty to every man to DISSEMINATE his thoughts!" Earl Grey started from his seat, and seemed astonished both at the remarks, and at the authoritative tone in which they were delivered; but quickly regaining his composure, he made a reply, intimating that, *with certain limitations*, he acquiesced in Mr. Fuller's views.—*Memoir of Dr. Balmer.*

### A BRIEF REPORT.

A Committee on the state of religion in

one of the New England Associations, deviating from the usually prolix style of documents on that subject, presented the following:

"That the state of religion in the churches composing this association is lamentably low, needs no argument to prove; but to prescribe a remedy is a task more difficult—yet your committee make an attempt. Therefore, Resolved—that the shepherds of the several flocks repent of their lukewarmness, humble themselves at the foot of the cross, seek forgiveness of God, and return wholly to his service. Resolved—that the flocks do follow the shepherds.

## Correspondence.

### THE INFINITY OF SIN.

To the Editor of the *Oriental Baptist*.

YOUR correspondent INQUIRER has demurred to the doctrine of the infinity of sin, and has attempted to prove the contrary, by alleging that infants and adults who obey God are saved; there is, therefore, in their case a termination to sin. The final remarks of "INQUIRER," respecting the power and the goodness of God to root out sin, are so ambiguous, that they may be classed among any one of the following systems. The old Zende doctrine of two primary principles of good and evil, and the ultimate triumph of the former. The doctrine of emanation, transmigration of souls, and re-absorption into the Deity. The Aristotelic notion of a *motive* power pervading all nature, mind and matter, working, transforming, and advancing the whole to some indefinite point of perfection. The Unitarian notion of the ultimate restoration of damned souls to eternal beatitude.

2. The propositions of your correspondent are characterized by particularity embracing only two classes, excluding others, involved in the consequences of sin, such as evil spirits, and the incorrigibly impenitent. Neither does he consider sin in reference to the great principles which constitute the stability of the moral government of God and which cannot be compromised. He also proceeds to the proofs of his propositions on the assumption that an atonement has been made. The object of the article, propitiation, was to show that sin involved the guilty parties in consequences from which they never could extricate themselves without the interposition of an *infinite* being, this universal proposition

leads the mind to the idea of the infinity of sin.

3. I will now endeavour to show *why* and *how* infinity has been attached to sin. Infinity in the strict and proper sense of the word can be predicated only of that infinite Being who gave existence to all finite beings. In a secondary sense, the term is applied to that which had a beginning, but will never have an end; as angels and the souls of men. In this latter sense infinity is applied to sin. It is asked how can the finite action of a finite being be invested with infinity? The solution of this difficulty is easy, if a line of distinction be drawn between an action, and the *consequences of an action*. The action may be the work of a moment; the consequences may extend far and wide. For instance, a man on a thieving excursion falls down from a wall, breaks his leg, it is amputated, and he bears the consequence of that action during his life-time. A gambler by a single turn of the dice, alienates his property, and involves his family and descendants in penury for ages. Two other examples describing a wider circle will make the subject more clear still. The materialism of Aristotle and the idealism of Plato came in contact with Christianity, in the early stage of its existence, involved the Fathers in fierce controversies, and a modified portion of those two systems became incorporated with the doctrines of the church. The writings of Aristotle exerted a greater influence still upon the schoolmen of the *Middle* ages, and have been resuscitated in modern time under the name of Puseyism. Much of the technical nomenclature of the theology of Protestantism, viz. perseverance, grace operating and co-operating, can be traced to the scholasticism of the middle

ages, and thence to the writings of Aristotle. In this instance we see the mental actions of a heathen man exercising an influence upon the mind of men after a lapse of two thousand years. Take again the conception, the development, the spread, and the influence of Muhammadism upon millions of men in the east, and in the west. Hence it is evident that a single conception of one mind may exercise an influence beyond the grasp of the most gigantic mind.

If the consequences of actions run parallel with the existence of man on this globe, and even survive him, then I ask, what is it that limits the consequences of actions in reference to the agent himself and their influence upon others, to this world? If man is an immortal being, and amenable at the bar of his Maker, the consequences of his actions must follow him there, otherwise there can be no judgment, and judgment at the bar of God supposes reward and punishment. I know of nothing to limit either the one or the other, except annihilation; but man is destined for endless existence; therefore, his punishment will be endless; in this sense we may safely affirm there is an infinity connected with sin.

4. The atonement is a *fact*. The wonder and the admiration of angels. One sweep of the telescope brings eighty millions of worlds before the eye; and they afford evidence that a greater number still exists beyond the ken of man. Yet *one fiat* of the divine will gave existence to them all. For accomplishing the redemption of man, the eternal God descends to this world, takes the form of a servant, passes through scenes of agony and suffering unparalleled in the history of our race. Whence the necessity? God is a being of infinite wisdom, and in the accomplishment of his purposes he uses means necessary, and the best adapted to the end. If sin were not an evil beyond the grasp of a finite mind, however exalted and pure, we cannot perceive the necessity of such an extraordinary apparatus of means for the emancipation of men from the consequences of his sins. To this I may add, that in the development of the doctrine of the atonement, it proceeds on the assumption that without the intervention of an *infinite* being, man would be forever involved in the consequences of his sins. This fact also proves the infinity of sin.

5. Through the atonement of Christ all men are placed in a salvable position,

but some men through unbelief are not saved, "condemned already." They are, therefore, in that position as though Christ never died for men. They enter another world with the elements of guilt, enmity, and impurity. The justice of God being eternal and immutable, must treat the sinner as such. There is nothing in the man to change the aspect of divine justice in reference to him; there is nothing in justice to change the condition or the position of man; therefore, as long as man continues a sinful and guilty being, so long will the justice of God regard and treat him as such. But justice cannot change his position; therefore, he must continue for ever, the object of the punitive justice of God. Take the converse of this proposition and the subject will be more clear. Can the justice of God make a just man an unjust man? can it treat, and regard a just man, as an unjust man? No, that would be gross injustice. On the same ground we affirm that the justice of God can never make, treat, or regard an unjust man, as a just man.

*Inquirer* may feel a difficulty about the subject, but the difficulty in this, as well as other revealed subjects is limited to the mind. The subjects themselves are clear enough. There is a limit to the researches of the human mind; we can follow a subject to a certain point, we arrive at the verge of an interminable abyss, and the subject eludes our grasp.

August 1849.

BRYTHON.

## THE HEBREW SCRIPTURES.

THE consideration of the original words translated God, Jehovah, Lord, &c. must necessarily be attended with interest, as they lead our thoughts to that supreme, eternal, infinite and incomprehensible Being, our Creator, Preserver, and Saviour; in whom we live, move, and have our being; and who is the one and only object of worship and adoration.

The words rendered God are אֱלֹהִים *elohim* or אֱלֹהֵי *elohi*—אלהים *elohim*—אלה *elohi* or אֱלֹהֵי *elohi*. The two latter are Chaldaic.

These words do not always apply to the true God, but sometimes to the heathen deities, angels, princes, and magistrates. I will point out some passages, where they are so used.

אֱלֹהִים *elohi* or אֱלֹהֵי *elohi*—the mighty, the powerful—primarily applied to God. "And

he was the priest of the most high God" Gen. xiv. 18. "A just God and a Saviour." "I am God and there is none else." Isaiah xlv. 21, 22.—II. To idols. "They have no knowledge, that set up the wood of their graven image, and pray unto a god that cannot save." Isaiah xlv. 20. "And the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it and saith, deliver me; for thou art my God." Isai. xlv. 17.—III. To angels. "Who is like unto JEHOVAH among the gods?" or as the margin reads, "the mighty ones," or the mighty angels who excel in strength. Exod. xv. 11.—IV. To men. "Who among the sons of the mighty can be likened unto JEHOVAH?" Psal. lxxxix. 6. "He hath taken the mighty of the land." Ezek. xvii. 13. "The strong among the mighty shall speak to him out of the midst of the invisible world." Ezek. xxxii. 21.

**אלוה** *eloah*. A name of dignity.

The derivation of this word is disputed. Some say that it has the same with *ayl* and denotes mighty, powerful. Others, that it corresponds with the verb **אלה** *alah*, which in Arabic denotes to fear, reverence. While others again slight the mappik in the **ל** together with the **י** before it, and say that this noun is mostly **אלהים** *elohim*, which has a plural termination, and which they say, signifies the persons engaged in an oath to perform a covenant; and have chosen to derive it from **אלה** *aloh*, the import of which is to swear with a curse or to execrate conditionally. As my object is not discussion I shall forbear entering further on the subject. In the first instance *eloah* is applied to God. "Then he forsook God which made him, and lightly esteemed the rock of his salvation." "They sacrificed to devils not to God." Deut. xxxii. 15, 17. "How much less shall your God deliver you out of mine hand." 2 Chron. xxxii. 15. "For who is God save JEHOVAH? or who is a rock, save our God?" Psal. xlviii. 31. "Now consider this, ye that forget God." Psal. l. 23.—II. To idols. "Yea when they made them a molten calf, and said, this is thy God that brought thee up out of Egypt." Neh. ix. 18. "Neither shall he regard the God, of his fathers, nor regard any god. But in his estate shall he honor the god of

Mahuzzim; and a god whom his fathers knew not. Thus shall he do in the most strongholds with a strange god," Dan. xi. 37—39.

**אלהים** *elohim*. The plural of *eloah*.

It is most frequently used throughout the scriptures for the true and living triune God;—and is generally found joined with an adjective or verb singular, especially when the true God is spoken of. Sometimes, however, it is put in opposition with an adjective plural or joined with a verb plural, as .

**אלהים חיים**

*elohim chayyim*, "The living God." 1 Sam. xvii. 26.

**אלהים קדוש** *elohim kedoshim*

*hoo*, "He is a holy God." Josh. xxiv. 19. *Elohim* being a noun of dignity is frequently also (like **בעל** *baal* and **אדוני** *adonay*) used in the singular sense, whether applied to God, or to such as either are to represent him, or are said to do so,—as idols, angels, princes, magistrates and judges. I. Angels. "For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." Psal. viii. 5.—II. Princes, magistrates, and judges. "God standeth in the congregation of the mighty; he judgeth among the gods," (i. e. judges.) "I have said, ye are gods, and all of you children of the most high." Psal. lxxxii. 1, 6. "Then shall his master bring him unto the judges." Exod. xxi. 6. "Thou shalt not revile the gods, nor curse the ruler of thy people." Exod. xxii. 28. III. Idols. "He that sacrificeth unto any god, save unto JEHOVAH only, he shall be utterly destroyed." Exod. xxii. 20. "They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt." Exod. xxxii. 8; see also 1 Kings xi. 28. "And Joash said unto all that stood against him, will ye plead for Baal? Will ye save him? He that will plead for him let him be put to death, whilst it is yet morning: if he be a god let him plead for himself, because one hath cast down his altar." Judg. vi. 31. "Wilt thou possess that which Chemosh thy god giveth thee to possess?" Judg. xi. 24.

ELEAZAR.

## Essays and Extracts.

## LAYARD'S NINEVEH.\*

Two remarkable volumes have been published in London during the present year under the title of "*Nineveh and its Remains*." The writer, AUSTEN HENRY LAYARD (whose father formerly held a civil appointment at Ceylon), is an enterprising traveller, who spent some years in Asia Minor and Syria, where he adopted the costume and led the life of an Arab of the desert.

"I had traversed," he says, "Asia Minor and Syria, visiting the ancient seats of civilisation, and the spots which religion had made holy. I now felt an irresistible desire to penetrate to the regions beyond the Euphrates, to which history and tradition point as the birth-place of the wisdom of the west." . . . "Those huge mounds of Assyria made a deeper impression upon me, gave rise to more serious thought and more earnest reflection, than the temples of Balbec, or the theatres of Iconia."

These impressions and thoughts were soon followed by action, and our traveller having surveyed the traditional site of the great Assyrian capital, commenced his laborious excavations of the "huge mounds" which had excited so much interest.

Nineveh, or the dwelling of Ninus, is first met with in sacred history, where we read that one of the sons of Shem, "Asshur, went forth, and builded Nineveh," (Gen. x. 11.) In the book of Jonah, Nineveh is described as an "exceeding great city of three days' journey," containing "more than six-score thousand persons that could not discern between their right hand and their left hand." Heathen historians relate that its walls were a hundred feet in height, sixty miles in circumference, and defended by fifteen hundred towers, two hundred feet in height. The men of Nineveh repented at the preaching of Jonah, but they again rebelled, and through their iniquities brought down upon their exceeding great city the divine denunciations by the prophet Nahum. These prophetic intimations of the overthrow of the city

were literally fulfilled, and so complete was its destruction, that a writer of the second century remarks that not a vestige of it remained, and that no one could point out the place which it had occupied. Since that time Nineveh was known only in its name. Thirty centuries have slumbered over its undiscovered ruins. The huge mounds, scattered over the sterile plains of Assyria and Babylonia, have for a long period arrested the attention of travellers, and the masses of what appeared to be earth and rubbish were conjectured to be the remains of their magnificent capitals.

One of these mounds at Khorsabad, was opened by M. Botta, the French Consul, in 1842, and from the discoveries then made, Mr. Layard concluded that the remains of the ancient Assyrian capital would be found nearer the seat of government, on the banks of the Tigris. Tradition marked an enormous mound, named Nimroud, opposite the modern city of Mosul, as the site of Nineveh, on the top of which was said to be located the tomb of Jonah. Sir Stratford Canning having signified his willingness to bear for a time the expenses of the excavations in Assyria, Mr. Layard started for Mosul in the middle of October 1845, and immediately entered upon the task of laying open the treasures of Nimroud. The results are thus described:—

"We will descend into the principal trench by a flight of steps rudely cut into the earth, near the western face of the mound. As we approach it, we find a party of Arabs bending on their knees, and intently gazing at something beneath them. Each holds his long spear, tufted with ostrich feathers, in one hand; and in the other, the halter of his mare, which stands patiently behind him. The party consists of a Bedouin sheikh from the desert, and his followers; who, having heard strange reports of the wonders of Nimroud, have made several days' journey to remove their doubts and satisfy their curiosity. He rises as he hears us approach; and if we wish to escape the embrace of a very dirty stranger, we had better at once hurry into the trenches. We descend about twenty feet, and suddenly find ourselves between a pair of colossal lions, winged and human-headed, forming a portal. I have already described my feelings when gazing for the first time on these majestic figures.

\* "*Nineveh and its remains: with an account of a visit to the Chaldean Christians of Kurdistan, and the Yezidis, or Devil-worshippers; and an inquiry into the manners and arts of the Ancient Assyrians*. By AUSTEN HENRY LAYARD, Esq., D. C. L." London, 1849.

Those of the reader would probably be the same, particularly if caused by the reflection, that before those wonderful forms Ezekiel, Jonah, and others of the prophets, stood, and Sennacherib bowed; and that even the patriarch Abraham himself may possibly have looked upon them. In the subterraneous labyrinth which we have reached, all is bustle and confusion. Leaving behind us a small chamber, in which the sculptures are distinguished by a want of finish in the execution, and considerable rudeness in the design of the ornaments, we issue from between the winged lions, and enter the remains of the principal hall. On both sides of us are sculptured gigantic winged figures; some with the heads of eagles, others entirely human, and carrying mysterious symbols in their hands. To the left is another portal, also formed by winged lions. One of them has, however, fallen across the entrance, and there is just room to creep beneath it. Beyond this portal is a winged figure, and two slabs with bas-reliefs; but they have been so much injured that we can scarcely trace the subject upon them. Further on, there are no traces of wall, although a deep trench has been opened. The opposite side of the hall has also disappeared, and we only see a high wall of earth. On examining it attentively, we can detect the marks of masonry; and we soon find that it is a solid structure, built of bricks of unbaked clay, now of the same colour as the surrounding soil. The slabs of alabaster, fallen from their original position, have, however been raised; and we tread in the midst of a maze of small bas-reliefs, representing chariots, horsemen, battles, and sieges. Having walked about one hundred feet amongst those scattered monuments of ancient history and art, we reach another doorway, formed by gigantic winged bulls in limestone. One is still entire; but its companion has fallen, and is broken into several pieces—the great human head is at our feet. We pass on without turning into the part of the building to which this portal leads. Beyond it we see another winged figure, holding a graceful flower in its hand, and apparently presenting it as an offering to the winged bull. Adjoining this sculpture, we find eight bas-reliefs. There is the king hunting and triumphing over the lion and wild bull; and the siege of the castle with the battering ram. We have now reached the end of the hall, and find before us an elaborate and beautiful sculpture, representing two kings standing beneath the emblem of the Supreme Deity, and attended by winged figures. Between them is the sacred tree. In front of this bas-relief is the great stone platform upon which, in days of old, may have been placed the throne of the Assyrian monarch when he received his captive enemies or his courtiers. To the left of us is a fourth outlet from the hall, formed by another pair of

lions. We issue from between them, and find ourselves on the edge of a deep ravine, to the north of which rises high above us, the lofty pyramid. Figures of captives bearing objects of tribute—ear-rings, bracelets, and monkeys—may be seen on walls near this ravine; and two enormous bulls and two winged figures, above fourteen feet high, are lying on its very edge. As the ravine bounds the ruins on this side, we must return to the yellow, bulls. Passing through the entrance formed by them, we enter a large chamber, surrounded by eagle-headed figures; at one end of it is a doorway guarded by two priests, or divinities, and in the centre another portal with winged bulls. Whichever way we turn, we find ourselves in the midst of a nest of rooms, and without an acquaintance with the intricacies of the place, we should lose ourselves in the labyrinth. The accumulated rubbish being generally left in the centre of the chambers, the whole excavation consists of a number of narrow passages, panelled on one side with slabs of alabaster; and shut in on the other by a high wall of earth, half buried in which may here and there be seen a broken vase, or a brick painted with brilliant colours. We may wander through these galleries for an hour or two, examining the marvellous structures, or the numerous inscriptions that surround us. Here we meet long rows of kings, attended by their eunuchs and priests—there, lines of winged figures, carrying fir-cones and religious emblems, and seemingly in adoration before the mystic tree; other entrances, formed by winged lions and bulls, lead us into new chambers. In every one of them are fresh objects of curiosity and surprise. At length wearied, we issue from the buried edifice by a trench on the opposite side to that by which we entered, and find ourselves again upon the naked platform. We look around in vain for any traces of the wonderful remains we have just seen, and are half inclined to believe that we have dreamed a dream, or have been listening to some tale of Eastern romance.

The most important objects discovered were subsequently transmitted to London, and form a valuable collection of Assyrian Antiquities in the British Museum. The ruins are declared to have for their latest date the sixth century before Christ,\* and run back to the earliest ages. The effect of these revelations upon the inhabitants of the desert may be gathered from the following remarks of an Arab Sheikh, expressed to Mr. Layard:—

'In the name of the Most High, tell me, O Bey, what are you going to do, with these stones? So many thousands of purses spent on such things! Can it be, as you say, that your people learn wisdom from them? Or

is it, as his reverence the Cadi declares, that they are to go to the palace of your Queen, who, with the rest of the unbelievers, worships these idols? As for wisdom, these figures will not teach you to make better knives, scissors, or chintzes; and it is in the making of them that the English show their wisdom. But God is great! God is great! Here are stones which have been buried ever since the time of the Holy Noah—peace be with him! Perhaps they were under ground before the Deluge. I have lived on these lands for years. My father, and the father of my father, pitched their tents here before me; but they never heard of these figures. For twelve hundred years have the true believers (and praise be to God! all true wisdom is with them alone) been settled in this country, and none of them ever heard of a palace under ground. Neither did they who went before them. But lo! here comes a Frank from many days' journey off, and he walks up to the very place, and he takes a stick and makes a line here and a line there. Here, says he, is the palace; there, says he, is the gate; and he shows us what has been all our lives beneath our feet without our having ever known anything about it. Wonderful! wonderful! Is it by books, is it by magic, is it by your prophets, that you have learnt these things? Speak, O Bey; tell me the secret of wisdom.'

In these discoveries the mere antiquarian and the scholar have found a subject singularly attractive; but to the Christian, these striking revelations of antiquity are doubly interesting in consequence of the light that they receive from, and reflect back upon, the Old Testament Scriptures. The integrity and reality of the historical references of the prophets Nahum, Ezekiel, and others, are supported down to the most minute particular by the silent witnesses that have been raised, as it were, from the dead. We cite the following as an illustration:—

*Nahum* ii. 3.—“The shield of his mighty men is made red, the valiant men are in scarlet; the chariots shall be with flaming torches in the day of his preparation, and the fir-trees shall be terribly shaken.”

*Ezekiel* xxiii. 14, 15.—“She [Jerusalem] doted upon the Assyrians her neighbours, captains and rulers clothed most gorgeously;” . . . . “for when she saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermillion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity,” &c.

The identical WALLS have risen, after the lapse of thousands of years, to confirm the correctness of these descriptions. Thus writes Mr. Layard:—

‘The bas-reliefs and sculptures of the Assyrians were either partly or entirely painted. At Khorsabad the remains of paint were general, being found on the draperies, the mitre of the king, the flowers carried by the winged figures, the harness of the horses, the chariots, and the trees. In the bas-reliefs representing a siege, the flames issuing from the houses, and the torches carried by the assailants, were invariably coloured red. The Assyrian red exceeds in brilliancy that of Egypt. It nearly approaches to vermillion on the sculptures of Khorsabad, and has a bright crimson or lake tint on those of Nimroud. The passage in Ezekiel, describing the interior of the Assyrian palaces, completely corresponds with and illustrates the monuments of Nimroud and Khorsabad. Ezekiel prophesied on the banks of the Chibar, in the immediate vicinity of Nineveh. He had seen the objects which he describes—the figures sculptured upon the wall and painted. The prevalence of a red colour, shown by the Khorsabad remains, and the elaborate and highly ornamented head-dress of the Khorsabad and Kouyanjik kings, are evidently indicated.’

Another valuable purpose that these disinterred records serve, is to annihilate the speculations of the semi-infidel rationalists, who have presumptuously denied that such a thing as the early Assyrian monarchy ever existed, and, by a process peculiar to themselves, have resolved the Biblical narratives into a series of *myths*, or allegories. These daring assumptions have been scattered to the winds, for the very stones of Assyria and Babylonia proclaim their absurdity. The name NINUS, has been decyphered on ten thousand bricks found at Nimroud.

Why have these stupendous monuments of antiquity been hidden for ages, and why are they now revealed to the dwellers on the earth, are questions that naturally occur to the inquiring mind. Have they been intentionally stored up for an age when, and a people by whom, their value as records of the past, and as memorials of a nation's crime and of Jehovah's retributive justice, is fully appreciated?—Is it that they are brought forth in these latter days to stop the mouths of gainsayers, and to confirm the faith of God's people?—One thing is certain, that the enemies of our holy faith have now before their eyes additional evidence of the antiquity and

integrity of the Old Testament Scriptures, and such evidence as they can neither gainsay nor resist. These proofs are carefully preserved both in England and France, and a host yet remain undisturbed on the site of Nipeveh, perpetual and palpable evidences of the truth of the Bible. They who have been divinely taught have the witness in themselves, and need not the cumulative testimony of ages to convince them of the truthfulness of God's word; but

to them it is a high and holy satisfaction to see that glorious revelation vindicated, and the insolent boastings of an infidel philosophy silenced, by evidence that even unbelievers are compelled to pronounce irrefragable. Doubtless the successful researches of Mr. Layard will be followed up, and ere long, great Babylon may add her illustrative testimony to the wondrous faithfulness of the inspired record.

## THE BAPTISM.

BY MRS. L. H. SIGOURNEY.

'Twas near the close of that hest day, when with melodious swell,  
To crowded town and lonely shade had spoke the Sabbath bell,  
And on a broad, unruffled stream, with bordering verdure bright,  
The western sunbeam richly shed a tinge of crimson light ;—

When, lo ! a solemn train appear'd by their lov'd pastor led,  
And sweetly rose the holy hymn as towards that stream they sped ;  
And he, its clearing, crystal breast, with graceful movements trod,  
His steadfast eye upraised, to seek communion with his God.

Then, bending on his staff, approached the willow-fringed shore,  
A man of many, many years, with temples furrowed o'er ;  
And faintly breath'd his trembling lip, " Behold, I fain would be  
Buried in baptism with my Lord, e'er death shall summon me."

With brow benign, like Him whose hand did wavering Peter guide,  
The pastor bore his tottering frame through that translucent tide,  
And plung'd him 'neath the shrouding wave, and spake the Triune name,  
And joy upon that withered brow in wondering radiance came.

And then advanced a lordly form, in manhood's towering pride,  
Who from the gilded snares of earth had wisely turned aside,  
Following His steps who meekly bowed to Jordan's startled wave,  
In deep humility of soul, this faithful witness gave.

Who next ? A fair and fragile form in snowy robe doth come,  
The tender beauty in her eye,—her cheek in youthful bloom :  
Yea come, thou gentle one, and clothe thyself with might divine ;  
This stern world has a thousand darts to vex a soul like thine.

Beneath its smiles a traitor's kiss is oft in darkness bound ;  
Cling to that Comforter who holds a balm for every wound :  
Trust in that kind Protector's care who never will forsake,  
And thou shalt strike the harp of praise e'en when the heart-strings break.

Then with a firm, unshrinking step, the watery path she trod,  
And gave, with woman's deathless trust, her being to her God ;  
And when all dripping from the flood, she rose like lily stem,  
I thought, that spotless brow might wear an angel's diadem.

Yet more ! yet more ! How meek they bow to their Redeemer's rite,  
Then pass with music on their way, like joyous sons of light !  
But lingering on these shores I stay'd till every sound was hush'd,  
For hallowed musings o'er my soul like spring-swollen rivers rush'd.

'Tis better, said the voice within, to bear a christian's cross  
Than sell this fleeting life for gold, which death shall prove but dross ;  
Far better, when yon shrivell'd skies are like a banner furl'd,  
To share in Christ's reproach than gain the glory of the world.

## DODSON'S REASONS FOR SECESSION.

REASON I.—My first reason is, *I cannot maintain my subscriptions*. Continuance in the Established ministry would be, in me, a continual falsehood. In becoming a clergyman, and on various occasions since, I have been required to make certain subscriptions; to sign with my hand, and affirm with my lips, and, in some instances, to confirm with an oath, certain propositions, which I did not then perceive to be, but which I do now perceive to be, indefensible and untenable. It was only through making those subscriptions that I obtained admission into the orders and benefices of the Established Church. And it is only through my continued adherence to those subscriptions, through the daily affirmation of their truth, (implied by, and justly inferred from, my continuance in the Established ministry,) that I am allowed to retain my orders and emoluments. Now the subscriptions referred to, and the propositions involved in them, I believe to be false.

REASON II.—*My views and convictions are increasingly at variance with the system of the Establishment*: a reason which applies to continuance not merely in its ministry, but in its communion. Whether in the officers or the private members of any society, loyalty to the system and constitution of that society is demanded. But I cannot be loyal to the Established system. I dislike it. The more I see of it and reflect upon it, the more I find myself ill affected to many of its main parts. Of its prelatical episcopacy, of its State-supremacy and government, of its patronage, of its surrender of all pretensions to any exercise of a scriptural discipline over its members, of its tyrannical discipline over its ministers, I can truly say that, in my heart, I renounce them all. I believe those and other principles of the Establishment to be essentially unscriptural and anti-christian; and, as such, necessarily most hurtful to the life and spirituality of the Christians connected with them, and a fatal obstruction to the success of religion in the world. I do not vindicate these views at present, but I ask any honest man, how, entertaining them, be they right or wrong, can I belong to the Established system? Can I maintain a position in which my actions and my feelings must ever be at variance? Can I outwardly approve and sanction what I inwardly condemn? Shall I renounce my own judgment? or shall I retain my judgment and still outwardly cleave to the Establishment, whilst inwardly reprobating it? No! a dutiful Dissenter, with my views, I may be; but a dutiful Churchman, I can never be. We cannot act dutifully to a system that we condemn, except by quitting and openly denouncing it. We may wear its livery and eat its bread, but we must

needs be betraying it. We cannot defend it against its assailants. We must abandon it at the first assault. And so, from time to time, we shall be giving most just occasion, to conforming Tractarians and others, to hold us up as being, like themselves, insincere hypocrites, in allying ourselves with a system, only to wound and betray it. But further, as I cannot defend the system, so neither can I *work in harmony with it*. I have often been made to feel this painfully.

REASON III.—My third reason for secession is, that *I believe many of the fundamental principles of the Establishment to be unscriptural and mischievous*. Some will maintain that this, even if true, is no reason for secession. They will say that nothing but *doctrinal corruption* can justify secession? But why not? What is the great harm of secessions? *Secession is not schism*. THE ESTABLISHMENT IS NOT THE CHURCH. In leaving the Establishment we do not leave the Church. The Church in England is the body of Christ's people in England. But, in quitting the Establishment, I do not separate from them, but rather am throwing down some barriers which separate me from many of them, and drawing closer the bonds which unite me to them. Nor do I even separate, in heart and spirit, from that portion of the Church which is in the Establishment. I still love that section of my fellow-Christians. I do indeed leave them in one point; I take, as I conceive, a step in advance of them, in renouncing certain practical evils, to which they adhere. And, undoubtedly, I may lament and condemn their conduct in this, if they persevere in it. But will love therefore be lost? Shall I not still feel at one with them? Undoubtedly. I leave the Establishment; but I have still the same Lord, the same faith, the same spiritual baptism, the same God, as many who remain in the Establishment.

The episcopacy, as it is called, of the Establishment, is not merely an episcopacy or oversight, which might be scriptural; but a *prelacy*, which is unscriptural. In the Old Testament it is needless to seek for it. The appeal to the Levitical hierarchy, which was a *sacrificial* institution, and consequently has its counterpart, not in the officers of the Church of Christ, but in *Christ himself*, is altogether, unmeaning. In the New Testament we do indeed find a considerable variety of church officers, ordinary and extraordinary; but where bishops, in the sense of prelates, are to be found, we have yet to learn.

Its *patronage*, the method of appointing its ministers to the cure of souls, treating the cure of souls as property, allowing the right of appointing to it to be transferred as a marketable commodity from one party to another, and to be exercised by the most worldly and ungodly; whilst the parties, whose eternal interests are at stake, are

compelled to be as passive during the transaction as negroes in a slave-market; this is another principle of the Establishment, universally allowed and recognized, which I hesitate not to denounce, as utterly unscriptural and mischievous. No one can pretend to vindicate it as scriptural; whilst few who have at all studied the true character of the Christian pastorate will be disposed to consider it otherwise than as a most deadly evil in the Church.

The principle of *compulsory maintenance of ministers* will not be so readily abandoned; but it is one which I cannot but regard as most pernicious to the well understood interest alike of the Church (ministers as well as people) and of the world; tending, as it does, to introduce ministers into a position for which they are utterly unsuited, and to maintain them in it, whilst its duties are wholly neglected, and souls are starving and perishing around by hundreds and thousands; tending too, as it does, to the oblivion of Christian responsibilities, and the stagnation of Christian feeling in the Churches themselves, and to the vast augmentation of distrust, alienation, and open hostility in the multitudes without.

But I must now glance at one or two of the principles of the Establishment, *in its relation to the State*.

And first, I would notice the principle of *State Supremacy*. This is one of the recognized and daily-working principles of the English Establishment. The Established Church is essentially a *State Church*. It is subjected to the State's absolute control and rule. The power of the State, that is, of Parliament, and those whom it entrusts with its authority, to appoint the chief ministers of the Establishment, and to make the laws which regulate not only its internal government and discipline, but its very standards of doctrine and forms of worship; the power of the State to do all this is undeniable. It is in daily and hourly exercise.

The bishops have all been appointed by the State, and hold their office, not by the free choice of the Church, but by the authority of Parliament.

And so all matters of discipline are decided, not by the laws of Christ, and the judgment of Christian men, but by State-made laws and State-appointed judges. And the very standards and formularies of the Establishment are what they are, simply and solely, because Parliament wills them to be so. Parliament made them binding, and Parliament keeps them binding.

In a word, Parliament is the supreme head of the Establishment. Men of every religion, and men of no religion, are the avowed and allowed arbiters of every matter, whether in doctrine, government, or discipline, connected with the national Establishment. Men who, under a wholesome state of things, would not be allowed as *members*

of the Church, are submitted to as its *rulers*.

And, to make way for their rule, Christ is practically dethroned. To Christ's word, Christ's laws, Christ's people, no deference whatever is paid, in deciding ecclesiastical causes, if they contravene the laws of Parliament, or the maxims, canons, and traditions of Ecclesiastical Courts, derived, as these chiefly are, from the Papacy itself.

Now, all this is absurdly impious. It is a truly heathenish state of things. In fact, the principle of State-supremacy is not only essentially, but actually, heathen. It was taken by the popes from the heathen emperors, who held the office of Pontifex Maximus (or high-priest of heathenism). The Pope borrowed the idea from his pagan predecessors, and constituted himself the Pontifex Maximus of Popery, as the emperors had been of heathenism. And Henry VIII. took the office from the Pope, becoming, in England, the Pontifex Maximus of Established Protestantism. And now the course of affairs has transferred the office from the Crown of England to the Parliament.

But Christ is the only rightful Head of the Church. Christians *may* have no other. In all *civil* matters every Christian owes a full and undivided submission to the Queen and Parliament; but in *spiritual* matters, in matters of faith and worship, and the administration of the internal government and discipline of the Church, *he owes the Queen and Parliament no submission*. These matters belong, *not to Cæsar but to Christ*. Christ is the sole head of Christians in these matters.

*State payment* is another unscriptural principle of the Establishment; and which, therefore, condemns the Establishment, and renders secession a duty.

The evil of the ministers of religion being the stipendiaries of Parliament is fully admitted by the advocates of the Established system, when they indignantly deny the fact, and resent the allegation, as a deliberate untruth, a Dissenting clap-trap, and the like.

It is, however, the truth. The clergyman's stipend is State wages, and nothing else. It is said that the State no more pays the Established minister his rent-charge than it pays the landowner his rent, or the Dissenting minister his endowment, or his pew-rents; inasmuch as it equally protects them all in the enjoyment of their property, and nothing more. But is this a true statement of the case? I would ask, is there not a difference in the respective *terms* on which this protection is accorded? What interference is there by the State with the creed of the landowner or of the Dissenting minister (who only meets the terms of his trust-deed)? The state imposes no restrictions of its own, in regard either to their belief or teaching, on either the landlord or Dissenting minister.—*Dodson's Pamphlet*.

## THE SABBATH.

COLERIDGE looked forward with great delight to the return of the Sabbath, the sacredness of which produced a wonderful effect on the temperament of that Christian poet. To a friend he said, one Sunday morning, "I feel as if God had, by giving the Sabbath, given fifty-two springs in every year."

## INFIDELITY—THE REPUDIATION OF DARKNESS.

THERE is an infidelity which is the result of the *repudiation of darkness*, and there is an infidelity which is the result of the repudiation of light. The former is guiltless in comparison with the latter. It is the child of ignorance rather than of obstinacy; its cause is negative rather than positive. Now the poor Italians, and to some extent the French, are sceptics because they have recoiled from a foul caricature of Christianity, without having the pure original on which to recoil: their guilt therefore is light when weighed against that of our Anglican infidels. Infidelity with us must generally arise from the rejection of light; for we have Christianity, not as caricatured by priestcraft and popery, but simple and unsullied as delineated by the Spirit of God in the pages of his own word.—*Stowell*.

## THE SHADOW OF A SHADE.

BAPTISMAL regeneration is altogether a very odd thing indeed. It is something like the figure of a figure—and that is something like "the shadow of a shade;" which must come as near to nothing as anything well can do. And as it is nothing to those who fancy themselves the subjects of it, so it will come to nothing soon in men's judgment; and would have done so long ago, being clearly Popish in its origin, and in its nature and consequences, very harmful to souls, but that certain things and persons—

ancient errors and vested interests—and foolish fears and fond prejudices are closely bound up with it. As it is, however, all that partake of real Divine light, in the smallest degree, see that it is a regeneration that renews nobody—a sanctification that never destroyed one sin—a cheap and commendous method of becoming a Christian in name, whilst it leaves the recipient just where it found him—in a state of nature! However it cannot be always thus; the very working of error so actively will elicit truth.—*Joseph Herrick*.

## HOW TO SEE CLEARLY.

DURING the first year, one of our congregation signified his willingness to join the church, but said he could not see clearly that baptism was by immersion. An active member, hearing this, called upon him and asked him for his Bible, and marking a number of passages of scripture, told him to read them, think about them, and pray about them. The result was, that in a few days afterwards he was quite convinced, and was baptized on the last Sabbath in 1848. This plan of our friend is easy of adoption by all. There are many who try to evade duty by the trite excuse, "I cannot see."—Cannot you? Get eyesalve, man. You will find it in the word of God, (Rev. iii. 18.) Cannot see! Well, then, you want light, and will find that too in the word of God, (Is. xix. and cxix.) But is this excuse true—honest?—Is it not you do not feel?—that is, you do not yet feel willing to take up your cross and follow Christ into his watery grave?—This may not be your case—but is it?—*Homo in Reporter*.

## PROSPERITY.

PROSPERITY too often has the same effect on the Christian that a calm at sea hath on a Dutch Mariner, who frequently, it is said, in those circumstances, ties up the rudder, and goes to sleep.—*Bishop Horne*.

## Religious Intelligence.

## Home Record.

## RECENT BAPTISMS.

*Jessore*.—The Rev. Mr. Parry writes that he had the pleasure of baptizing two converts on the second Sabbath in July, and four more on the first Sabbath in August; of the latter three were for-

merly Muhammadans. We trust the good work will go on, and that our esteemed brother will often have to report accessions to one or other of the churches under his pastoral charge.

## Foreign Record.

### GREAT BRITAIN.

**THE BAPTIST UNION.**—We record with grateful satisfaction the pleasing fact that the returns of the Union for 1848, exhibit a clear average increase of nearly four per cent. in the Baptist churches of Britain. For seven previous years, the comparative increase had, by an uninterrupted yearly retrogression, fallen from ten per cent. to little more than one. We shall be glad to learn that a similar result has been reported by every Evangelical body of Christians for the past year. The following resolution was unanimously adopted at the Annual Meeting of the Union :—

“That the pastors and churches in the denomination be affectionately invited to appoint services on Lord’s-day, the 10th of June, and in the week following, for seeking the increased out-pouring of the Holy Spirit, and the extension of godliness among them.”

**THE HANSERD KNOLLYS SOCIETY.**—The Annual Meeting of the Hanserd Knollys Society was held on Thursday evening, April 26th, at the Hall of Commerce, Treadneedle-Street. Jas. Lowe, Esq. occupied the chair, and the Meeting was addressed by the Rev. Messrs. Green, Newman, J. J. Brown, Trestrail, and Black; and by Messrs. C. Jones, Pewtress, and Underhill. The report stated that the expectations with which the Society was formed had been fully realised; that during the year the number of subscribers had risen from 1007 to 1300; and that the balance in favour of the Society amounted to £40.

**ANTI-STATE CHURCH ASSOCIATION.**—The Meeting of the Council of this Association was held at Radley’s Hotel, Blackfrairs, on Wednesday, May 3rd. The Rev. J. Burnet occupied the chair. The Report of the Executive Committee presented a full and interesting statement of the operations of the Association, and expressed great gratification and thankfulness at the success which had attended their labours. The Treasurer’s account presented a balance of £188 in favour of the Society. Resolutions were passed condemnatory of the *Regium Donum*, and of Mr. Shore’s imprisonment, also recommending more active and direct efforts for carrying out the objects

of the Association. On the evening of the same day, the Annual Meeting was held in Finsbury Chapel; Dr. Thomas Price occupied the chair, and the meeting was ably and eloquently addressed by the Revs. W. Brock, J. Burnet, Thomas Spencer of Bath, G. H. Stoddart of London, and by Edward Miall, R. Harris, and L. Hayworth, Esqs. The meeting was very large and enthusiastic, the interest being increased by the presence and advocacy of Messrs. Speneer and Stoddart, both clergymen of the Church of England.

**THE BAPTISTS.**—The following has recently been published in the *British Banner* as the numerical strength of Baptist Church Members throughout the world :—

North America,.....	1,039,612
Europe,.....	150,649
Asia,.....	9,840
Africa,.....	1,127

Total, 1,201,228

**MR. SHORE’S RELEASE.**—The committee in London having transmitted the costs of the prosecution and appeal of Mr. Shore, that gentleman has been released from Exeter gaol. Mr. Shore has determined to resume his ministerial duties, and again to preach the gospel in the scene of his former labours. His preaching like that of the Apostles, will be a contempt of Court, and it remains to be seen whether the semi-popish Bishop, or the ecclesiastical courts, will dare to repeat their intolerant proceedings.

**BISHOP BLOMFIELD AND THE LONDON MISSIONARY SOCIETY.**—During the last fifty-four years, it has been customary for an annual sermon to be preached in one of the London churches connected with the Establishment on behalf of this Society. The sermon has this year been prohibited by the Bishop of London.

**REV. J. SHORE—WHY WAS HE DISTURBED?**—His evangelical sentiments were the grand cause of offence. Had he been a Tractarian—had he rejoiced in a surplice—inculcated baptismal regeneration—talked loftily of apostolical succession—worshipped a crucifix, and sneered at the Reforma-

tion—had he done these things, it is not uncharitable to affirm that he would have been protected if not petted and caressed, even though a booby in capacity and perhaps somewhat rakish in his morals. His Evangelism was plainly the head and front of his offending. It was this that made him an object of dislike, and that originated the plot, in which the Bishop took so leading a part, to deprive him of his incumbency.—Disguise it as the Bishop may, it is, the old story—persecution on account of the offence of the cross.—*Banner*.

**THE LONDON CITY MISSION.**—Arrangements having been made for the Annual Meeting in a public room of a Ragged School, connected with the City Mission, at which the Lord Mayor had engaged to preside, the rector of the parish, wrote to the Mayor protesting against the Meeting, and supported his protest by quoting the written opinion of the Bishop of London that the operations of the London City Mission have a tendency to encourage dissent and impede the exertions of the parochial clergy.—What next? The Society in question was established to make known the way of salvation to those who from their destitution and degradation were beyond the reach of the parochial clergy, and for whose benefit they had not even moved a finger. It is satisfactory to know that the impertinence of the rector, and the cruel intolerance of the Bishop were treated with the contempt which they deserved, and that the Lord Mayor did preside, and was supported by Lord Ashley and other gentlemen of influence.

**CHURCH REFORM.**—Meetings have been held in London by certain ministers and members of the Established Church for the formation of a "*Church Reformation Society*," the purpose of which is stated to be to uphold whatever is really good in the English Episcopal church, and to remove whatever is wrong and unscriptural. The objects of the projected Society embrace the cessation of state control—the retirement of the Bishops from the House of Lords,—the restoration of the primitive custom of congregations electing their own ministers, &c. The discussion of these scriptural points within the pale of the Establishment

will doubtless be attended with beneficial results; but the probabilities of success are on a par with those of the advocates for the abolition of the Army and Navy. The *British Banner* recommends to the projectors the adoption, as a last resort, of Swift's beatitude—"Blessed is the man who expecteth nothing, for he shall not be disappointed."

**REVIVALS.**—**HATHERLEIGH, North Devon.**—I am happy to inform you that the revival here is still progressing. Since the last account in the *Reporter* was written, about eighty persons living in this town and neighbourhood have been hopefully converted to God, and this in the midst of as great persecution as we ever witnessed; indeed we have cause to thank God for the protection afforded us by the laws of our country, as we are fully satisfied that without this even our lives would be in danger. But the Lord makes the wrath of man to praise him; this we have proved; the very steps taken by the enemies of the truth to ruin our cause, have, like Paul's imprisonment, "fallen out rather unto the furtherance of the gospel." But it must not be supposed that all the opposition and persecution which we have to endure is from "the wicked,"—by no means: men whose names are "Reverend," and whose persons as well as calling are believed to be peculiarly sacred, have made, and are still making, the most strenuous efforts to put down the strange proceedings of the Baptists. But the work is evidently of God, and therefore cannot be overturned. We desire to follow the example of our blessed Lord, by praying for our persecutors; and with gratitude to God, to whom all the praise and glory is due, we point our adversaries to large numbers, who, a few weeks ago, were enemies to God by wicked works, but are now walking in the way to heaven, and adorning the doctrine of God our Saviour in all things, and this is "our answer to those that examine us."—*Baptist Reporter*.

**THE ARCHBISHOP OF CANTERBURY AND TRACTARIAN VIEWS.**—The present Archbishop of Canterbury published, in a work entitled "*Apostolical Preaching considered*," a strenuous defence of *Baptismal Regeneration*. That part is now reprinted, we presume under his auspices, under the title, "*Regeneration in Baptism an Apostolical Doctrine*." We have seen his arguments. He assumes that Infant Baptism is right,—shews that the Apostles always address the baptized as regenerated,—and hence draws the irresistible conclusion, that all baptized persons are to be viewed as regenerate—ergo, infants having been born unregenerate, must have been regenerated in baptism. When will our Pædobaptist bre-

thren awoken to perceive the *tendency* of their practice? Unless they can refute the sentence above in italics, the Archbishop and the Tractarians are right. Nothing would be such a death-blow to Puseyism, and Popery too, as the renunciation of Infant Baptism by *evangelical* Pædobaptists.—*The Church.*

A COMPLETE FONT OF TYPES, representing the Assyrian variety of the arrow-headed characters used in the inscriptions at Nineveh, Persepolis, and other Asiatic cities, has been cast in London.—*Reporter.*

### ITALY.

THE BIBLE IN ROME.—It is stated in the English journals that no less than *seventy thousand* copies of the Bible have been sold in Rome since the flight of the Pope.

### UNITED STATES.

THE BAPTIST PASTORS' CONFERENCE OF NEW YORK, met in that city in January. We have received a copy of a fraternal epistle, signed by twenty-nine ministers, addressed to the "Strict Baptist Convention" in England in which are the following passages: "Shades of difference in doctrinal sentiments may probably exist among the members of this conference whose signatures are affixed to this letter, as they do among yourselves; yet we are all agreed—as indeed are the great body of our ministers and membership throughout the United States,—in the twelfth article of the confession of faith you have adopted, 'The necessity of immersion on a profession of faith in order to church fellowship and admission at the Lord's-table.' We believe, with you, that in the time of the apostles, the only baptism known was immersion, and the only churches in existence were composed of baptized believers; that the only communion practised at the Lord's-table was between members of such churches; and that the only models for the churches of the present day are the churches of whose condition and history we read in the Scriptures of the New Testament." After lamenting the practice of open communion in the British churches, they proceed, "Happily for the cause of truth in this land, the Baptists of the United States have but little, if any, experience of the sad consequences of this departure from apostolic precedent. In the United States of America four seven-hundred thousand Baptist brethren are united in the practice of strict or primitive communion." After explaining that by strict, they mean scriptural communion, they add:—"Upon comparing the increase with which God has favoured our churches in America with that of the Baptist churches of Great Britain, we cannot but believe that God has blessed us in maintaining these principles of apostolic, primi-

tive communion. Half a century ago, the Baptist churches of this country were about 900, and the members about 70,000. Now the churches are upwards of 9000, and the members about 700,000. Here, then, is an increase of at least ten-fold, under the universal and consistent practice of primitive communion; while, as we learn from your own publications, the increase in Great Britain in the corresponding period, during which open communion has been extensively introduced, is only about three and a-half, or, at the most, four-fold. Surely this must be regarded as a sufficient answer to those who so confidently maintain that the practice of open communion is the most effectual way to extend the influence of Baptist sentiments, and to increase the number of Baptist churches and members." After pointing out what they conceive to be the evils of the mixed system, they exhort their brethren here, to be steadfast and valiant for the truth—quoting:—

"Truth, crushed to earth, will rise again,  
The eternal years of God are hers;  
While Error, wounded, writhes in pain,  
And dies amid her worshippers."

ILLINOIS.—At Big-neck Association, protracted meetings were held for ten days. Eighteen were baptized. "Three successive days we went down into the water."—*New York County.*—At De Panville, and Three-mile-bay, there have been extensive revivals among the Regular Baptists. Upwards of 130 have been baptized, and the good work is progressing. At Sherburne, nine were thus buried with Christ.—*Ohio.*—At Chagrin Falls, twenty-one have thus put on Christ. At Jay, ten; at Wilton, eighteen; at North Leeds, several; at Cowsville, seven; at Bath, ten; at Wolf-lake, nineteen; at East Hallowell, twenty-eight; at Lagrange, twenty. "Crowds thronged the banks of our American Jordan, and gazed with intense interest upon the solemn scene."—*Philadelphia. Tenth Church.*—Our baptisms have been attended with surprising interest; after filling our house (which you know is not small) to its utmost capacity, hundreds have been unable to get within the doors during the administration of the ordinance. The countenances of the people have been full of solemn concern, and tears have flown from many eyes. Of the number converted, I cannot speak with certainty. I have conversed with more than sixty, concerning whom I have hope. At our last three baptisms thirty-one have been added to the church, and we have a number now waiting to go forward. The first day of this year was our eleventh anniversary, during which time four churches have gone out from us, and our present number is one thousand. Help me, dear brother, to give God the glory of this increase. "O Lord! not unto us, but unto thy name give glory, for thy mercy and truth's sake."—*Ibid.*

# THE CALCUTTA MISSIONARY HERALD.

DELHI.

FROM REV. J. T. THOMPSON.

*August 1st, 1849.*—Our rains commenced rather favourably, but a sudden stop was put to them, and for 17 long days and nights, (the dry, hot, and parching west winds blowing unintermittingly for 15 days of that time,) the whole population suffered very much, and man and beast were panting, restless, and uncomfortable, to a degree never known to have been experienced in former years. Bráhmans were consulted: their calculations failed; offerings were made, but to no purpose. The first half of the (otherwise) rainy month of Shrâban was passing away without a drop of rain. Muhammadans went out of the city to their Eedgá every morning in clusters of from 10 to 20 to pray. Trains of poor families came in great numbers every morning from Márwár and countries where no rain had fallen at the ploughing season, and their hopes of a harvest were gone. The picture altogether of universal suffering was dismal; and the worst anticipations of all, that to such a season of unexampled drought, a famine would succeed, were, by a kind of wish not to know the worst, concealed. In this state of general feeling, zamindárs and cultivators came flowing in every morning to learn something of the opinion of the learned astrologers of Delhi, as to whether there would be any rain, and when. Seeing me surrounded by attentive numbers, listening to something, they have stopped, and in the midst of the reading asked me in a half frantic manner, "Is there to be rain? We are dying: we and our families, and young children must perish." I have stopped and reasoned with them on the Lord God of the gospel being the ruler of the universe; his having the day of one's birth and death, which he reveals to no one, in his hands; and the time when it shall, and when it shall not, rain. That he is Sovereign in all he does, and does not impart his counsels to men. That his mercy however may be implored by us,

pleading what his love and mercy have done for our souls, in giving his Son to shed his blood for our guilt, and beseeching him to have mercy upon our suffering bodies; and leaving to his wise and gracious will when to shew that mercy. This was done from morning to morning regularly for a number of days; and partaking of the general feeling of distress and anxiety, I had copied out and handed to the people (who eagerly and with joy on their countenances accepted them,) a paper containing three hymns; in the first, stating the misery and universal suffering of man and beast from the want of rain, and beseeching God for Christ's sake to bestow the anxiously-looked-for blessing: in the second, the promise in Genesis is pleaded that as long as the earth lasts, seed time and harvest shall not cease; and deploring that our sins and unworthiness had caused the rain to be withheld, intreating for the Redeemer's sake, the blessing might now be granted: in the third, blessing God for the gift of his Son for the salvation of a guilty world, trusting that no minor good would be withheld, and praying that He who had not withheld his Son for man's salvation would be pleased to vouchsafe the blessing of rain for man's bodily or temporal wants. These hymns and suitable addresses, appeared greatly to impress the minds of the people, both of the city and the country, and led a great many of them to hear statedly what I read or said to them, and to desire the hymns might be given them to read at home. The reading of the ten commandments with application to the circumstances of all, produces a quickening effect, and under its salutary effect an aged Hindu, who could not read, begged he might have a copy which he would get another to read to him, "as," he added, "it makes me inwardly fear when I hear that tract." The reply to the frequently asked question, What is sin? excites

fixed attention, and 50 to 80 every morning stand in silence to hear it. One man, on going away, said, "of the many stripes laid upon the mind, a single one may some day take effect." The above two tracts, and that, For all classes, now for the first time fix the attention of Muhammadans also, and they appear equally attentive with the Hindus; one man however, yesterday morning went away murmuring, "Is there no other Saviour?" This arose from the frequent mention of the Lord Jesus Christ as the only Saviour, to whom every individual addressed by occupation or caste, is referred, and called upon to believe in, and implore salvation from. The season of drought was thus happily improved by a great accession of hearers and a more fixed attention. At length, on the 17th day,

the rain fell, and most heavily, and through much mercy, dissipated every fear, and made every face to smile. The hymn, thanking for rain, now, sounded most grateful to every ear, and gave an appropriate close to the feeling of the season.\*

I should add about the blessing of the rain, that for six days consecutively we had most copious showers, and after two days' recess, clouds are still hanging over us, day and night. Bless the Lord O my soul, and forget not all his benefits!

\* Amidst the general feeling of distress, one Bidhi, a draper, laid out a large sum of money in the purchase of 500 mds. of wheat. Those who had a latent hope of rain advised him to sell it off early. He refused, and said he would sell it at 20 aers per rupee. In two days the rain fell copiously, and the roof of his godown fell and injured all his wheat, and he is a considerable loser.

## SÁGAR.

FROM THE REV. J. MAKEPEACE.

July 4th, 1849.—It is my pleasing duty again to communicate to you intelligence of baptisms at Ságar. On the 1st Sabbath of the present month I baptized two young men, who are under instruction in our Sabbath School. Their awakening and conversion however must I believe, be attributed, under God, to the instrumentality of one of our brethren in the church. Fourteen individuals have thus, through the abounding goodness of our God, been admitted to the fellowship of the church; and others I am thankful to add, are standing at the threshold. One of our number has recently been removed by death—an aged brother who was formerly connected with Mr. Williams' church at Agra.—His end was peace. Though one has fallen, yet our ranks again appear unbroken and entire, for the place of the veteran has been more than filled up by the stepping forth of others with the dew of their youth fresh upon them. The church triumphant in heaven has received an accession to its glorified legions, but the church militant upon earth has in point of numbers, been doubly compensated for her loss.

The attendance at the Sabbath School has lately been more numerous than usual, and the teachers have been meeting together to deliberate on measures whereby to secure more effective and systematic operation. Into details I

need not enter. Suffice it to say that among the objects proposed and in the carrying out of which a commencement has been made, is the establishment of a Library for the benefit of the elder scholars and of those parents who may be disposed to avail themselves of the advantages it will undoubtedly afford.

You will naturally suppose that our operations here must be telling upon the character of the residents. I mention it with gratitude to God, that I have been told on unquestionable authority that since my arrival, a great change has come over a certain portion of the community. There is less of unbecoming comment upon the character of others, and a manifest improvement in respect of religious conduct and feeling. The doctrine and precepts of the gospel have been freely discussed, the claims of religion have been enforced and felt, the theatre has been denounced as a place of evil, and the Bible has been made the companion of the pillow. Prejudices likewise have been rapidly on the wane; expressions of goodwill toward us have been uttered in the higher circles of society; whilst amongst the various members of the church an unbroken harmony prevails. In our congregation, ay, and at our communion table, you will see not only Baptists, but also friends belonging to the Wesleyan, Independent and Episcopalian bodies,

and yet there has been no clashing of parties. These various shades of religious belief appear to have harmoniously blended like the diverse colours in the rainbow. Remember us now and again in your prayers, that the operations thus auspiciously commenced may be vigorously prosecuted and sustained—that our infant community may be augmented rapidly in numbers, and be beautified with every heavenly grace—and that our “peace may flow like a river and our righteousness as the waves of the sea.”

It remains for me to write a few lines regarding our native service on Lord’s-day, and in reference to which I desire to make an appeal for aid to the friends of missions in India. The average attendance at the service has, in favorable weather, been encouraging. About 80 natives have assembled—but I wish to make it known that for their accommodation we have nothing more than the open verandah of a private dwelling.

Efforts have been made to procure assistance towards the erection of a chapel, and in a few cases the call has been handsomely responded to. About Rs. 1200 will be required, of which amount about Rs. 300 only have been realized. Our venerable brother from Tehri told a friend the other day in private conversation that if he could recover the sum due to him from Tehri he would give Rs. 500 in aid of the building. It was of course a noble resolve—and eminently worthy of that Christianity for which he has, to a great extent, “suffered the loss of all things.” He is debarred the privilege of helping in a manner commensurate with his wishes, but if *each* reader of the *Herald* would kindly forward the small sum of Rs 2 in furtherance of the object, the work would be done and the claim abundantly satisfied. And who can draw back and say the set time to favor Sagar has not yet come?

## JESSORE.

FROM THE REV. J. PARRY.

*Sátberiyá, July 3d, 1849.*—Last Lord’s-day I baptized eighteen disciples who had been seeking the Lord for some months previously. We have had good evidence of the sincerity of their faith in the Gospel, and hope that they will continue steadfast in their profession of Christianity. Most of them were zealous Muhammadans before they paid any attention to the Gospel, and some even evinced a hatred and opposition towards it. But by the grace of God they began about six months ago to attend upon the public means of grace, and requested the two Native preachers of this place to visit them in their respective houses for the purpose of instructing them. By the above means the Holy Spirit enlightened the said converts, and the good seed sown in their hearts began to yield fruit in their faith and repentance. The following circumstances relative to some of the converts, being interesting, I hope will prove acceptable to those who are seeking for the extension of our Lord’s kingdom in India.

Kuriyá and his wife heard the Gospel when I first visited this village some eight years ago. About three years ago, Wáris, one of the Native preachers,

visited them, and having retired to pray in secret, Kuriyá, his brother-in-law, noticed it, and when he had concluded his devotion, asked Wáris to pray with his voice; he did so, and through the Lord’s blessing it made such an impression upon him, that he declared that henceforth he would give up his numáz and would begin to pray as Wáris did. Ever since he has conscientiously prayed in secret, and endeavoured to convince his Muhammadan neighbours, that the religion of the Qurán was invented by Muhammad, a false prophet, and that Christianity was a Divine religion, and the followers of it would obtain salvation through Jesus Christ the Son of God. But his fear of man, and the sacrifice he would have to make of the friendship of the world, hindered him for some years from coming to the decision of making a public profession of his faith in the Gospel. He is a weaver, and in comfortable circumstances, and can read the Scriptures in Bengálí.

Kodai heard the Gospel about five or six years ago from me, when I was preaching in the Sátberiyá market, and he felt a desire to follow the true way. When his relatives and friends, and

his zamindár heard of his intention, they did their best by persuasion and threats to hinder him from embracing Christianity. His fear got the better of his conviction, and he for some time gave up the good resolution he had formed of becoming a follower of Jesus Christ; notwithstanding he continued to entertain the hope of making a public profession of the Gospel at some future time. About eight months ago he commenced attending on the public means of grace, and began to observe the Lord's-day, and to pray in secret. Ever since he has been walking consistently without wavering. We hope he has been truly converted by the Holy Spirit, and will never turn back.

Par, his brother Jámir, and mother, about eight months ago, began to be concerned about their salvation, and finding that the Qurán revealed no way of deliverance from the punishment of sin, and that in the Gospel God had provided for the redemption of sinners through the sacrifice of His beloved and only Son, Par, who is the head of the family, resolved to embrace Christianity, and visited Ali Muhammad, the Native preacher, who is a relative, and requested to be instructed, and commenced attending worship. He and the two others, members of his family, met with much opposition from their relatives and friends in their endeavours to follow the Lord, but they persevered in the good course in which the Lord had led them, until, to the praise and glory of His name, they dedicated themselves to Him in baptism.

About a year ago, a Native Christian chaukidár used to visit Amir frequently and endeavour to teach him the way of salvation; at first he did not pay any serious attention to his message, but after a short time he was awakened by the grace of God to seek for the salvation of his soul, and about six or seven months ago he gave up Rozá and Numáz, and began attending worship, and observing the Lord's-day.

Kánái Fakír and his wife.—The former became a professional beggar about eight years ago and was much respected by the Muhammadans. He often had opportunities of hearing the Gospel, but did not think it worth his while to listen to it. About a year ago he felt a desire to attend to the Gospel message and availed himself of every opportunity of listening to it, and about six months ago he relinquished the ob-

servance of all the Muhammadan rites and ceremonies, and began to attend the public means of grace, to pray in secret and to keep the Lord's-day in a holy manner. He instructed his wife, and she also attended worship with him. Before his conversion he was hostile to the Gospel and Native Christians. Behold the grace of God displayed towards a blind, hardened, bigoted and old sinner, who now loves Jesus, his worship and his people. I visited him yesterday, and had worship in his little hut. Both of the converts above alluded to appear to be sincere and happy believers.

Please God I hope to baptize four converts on the approaching Lord's-day. Two of them underwent a searching examination last Saturday, and we were glad to find that they possessed a good knowledge of the Gospel plan of salvation. A large number of Muhammadans of this place and the adjacent villages are favourably disposed towards the Gospel, and would come forward to express their desire to embrace Christianity, but are afraid to take up their cross and follow the Lord. We hope and pray that the grace of God will effect their deliverance, and that ere long we shall find many seeking after salvation.

The Chapel which I commenced building some months ago, has not been finished, but I hope in the course of a month it will be so, and the congregation of the Sáteriyá Church will have a comfortable place of worship. I am at present living in the Chapel, but the mud walls and kachchá floor are rather damp, which will prevent my remaining so long as I intended. Travelling is very inconvenient in these parts in the rainy season, owing to the bad state of the kachchá roads. I am obliged to keep a set of páiki bearers to go about the villages.

Three or four Tántis and Káyasthas are desirous of embracing christianity, but the fear of losing caste keeps them back. It is remarkable that not a single Hindu has been converted in these parts. There are at present nearly sixty members in full communion belonging to the Sáteriyá Church, who were previously Muhammadans. It appears that God will glorify Himself chiefly in these parts by displaying his grace towards Muhammadans, who are considered I believe generally to be more averse to the Gospel than Hindus. The latter are bound with a much stronger chain of caste than the former, which makes it more difficult for a Hindu to

attend on the public means of grace. If a poor idolater is found frequenting the place of God's worship, his friends threaten immediately to put him out of caste. Such is not the case with Muhammadans, and therefore they enjoy the privilege of receiving religious instruction, of which the poor Hindu is destitute, owing to the strong prejudice of caste.

*August 2nd, 1849.*—On the second Sabbath of July last I had the pleasure of baptizing two converts from Muhammadanism in the village of Hálampur, which is situated to the east of Sátberiyá, and nearly a mile distant from it. I was glad to find a large number of Hindus and Muhammadans collected near the waterside to witness the ceremony. Many of them had never seen the administration of the ordinance of baptism, and their curiosity was gratified, but I hope the sight of it made some serious impression on many of the spectators. I addressed them for nearly an hour before leading the converts into the water. I was much pleased to observe my auditors seriously attentive, and I hope that some of them ere long will turn to the Lord. An European gentleman from the Trimony Sugar Factory attended on the occasion, and he seemed to take an interest in the

matter, as he holds Baptist principles.

With regard to the converts, suffice to say, that we hope that they are sincere, and by the grace of God will honor their profession. Several months previously their walk and conversation had been consistent, which affords us an evidence that they will continue to do so, and to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. I expect to baptize four believers in this place, D. V. on the ensuing Sabbath. Thus we are encouraged by the success the Lord is graciously granting us. Of late I have had constant applications at my house for the scriptures, and I have liberally supplied the applicants with the word of God, with my prayer that its contents may be blessed to the conversion of the recipients. On such occasions I have availed myself of the opportunity of addressing a few words for the good of the souls of those who have sought for the scriptures. All the applicants confessed that their shástras were erroneous and delusive. The Puráns, &c., are fast falling into disrepute amongst the Hindus. The time is coming when all who can read will seek for the Bible, and I fear we shall not be able to supply the demand. Let us hope however that the Lord will provide.

## DACCA.

FROM THE REV. W. ROBINSON.

*July 3d, 1849.*—I sent Jaynáráyan and Golakbáout in a new direction, and they visited some places at the distance of two or three days' journey from Dacca, which we had not visited before. They found a market to preach in, almost every day; and, in a place called Dhemray, they found a large assembly convened for the Rath pújá; as large almost as that which is seen at Serampore on the same occasion. This trip afforded pleasing proof, that the Scriptures are read in places unknown to us; for they had preceded us, even to this almost unknown part of the country. A man was found in a place far from Dacca, a very secluded spot, who had read the Scriptures to some advantage, for he had obtained much knowledge from them, and was much pleased with them. It seems he is one of the many from the country, who had taken books from my window. He talks of coming to Dacca;

I wish he may. He is a man of the writer caste. Jaynáráyan and Golak were absent, on this trip, twenty days.

Chánd remained at home, and was employed in preaching in Dacca and the adjacent villages. Our other two brethren, Rámjiban and Bishwanáth, have been absent more than a month. They left with the intention of going direct to Tipperah, to visit the Satya guru's people, but, finding it dangerous to cross the Megna, on account of the stormy weather, they turned off to Biktámpur, where they preached several days. They sent us a verbal message from thence, giving this information, and saying that on leaving Biktámpur, they would go to Tipperah, and this is all the intelligence I have received of them since they left Dacca. I am a little thoughtful about them, and wish to see them return in safety.

## CHITTAGONG.

FROM THE REV. J. JOHANNES.

July 30th, 1849.—We have lost a very valuable and pious member in the Mag Chaudhuri, of whom I have often made mention. He was suddenly carried off by the small-pox. He visited the town a month ago and gave me a most fearful account of the ravages caused by the small-pox in his village; a thing never known before; he begged of me to send some person who understood how to vaccinate. I immediately wrote to the Civil Surgeon, Dr. Bedford, who with his accustomed humanity responded to my appeal. The native doctor and two of our brethren accompanied him to his village. The vaccination seemed to arrest the progress of the distemper, and I cannot describe with what gratitude our dear brother mentioned the circumstance to me when he returned to town. On his returning to his village again he fell a victim to what he dreaded so much, the small-pox. This was the only member we had in this village, and grace was bestowed on him from above to do much good among his countrymen in this village near the Rānguniyā hills. He

often told me how anxiously he was waiting to see all his tenants turn to Christ, and that with this view he was unceasingly labouring amongst them and that he had hopes of some. Not having received any information, I had not the happiness of being present near his dying couch. All he said to his heathen friends and relatives when dying was, "Use no superstitious ceremony over my remains. I am a Christian." "Had there been a Christian present he would no doubt have said much. He was indeed a good man, and loved the Saviour and adorned his profession by a consistent walk and conversation, and I trust he is happy now with Jesus, having washed his robes and made them white in the blood of the Lamb.

Another weaver from Chāndgāu, who came to own Christ publicly by baptism, has also departed this life. He was happy in the knowledge of Christ and his blessed Gospel, and hoped to obtain salvation through his death and mediation.

## A CASE OF DISTRESS.

The Native Christian community at Khāri is at the present time in circumstances of great destitution and distress, and are likely to remain so till at least the end of the year, unless the bounty of the Christian public afford them relief. During the severe gale, which occurred in October last year, the sea inundated their fields and destroyed three-fourths of their crops with its salt water, and at present they have but a very faint prospect of a harvest for the present year, even if their poverty did not prevent many families from cultivating their lands—for hitherto, all husbandry has been suspended through want of rain. The consequence is, that there is no employment for the poor, and they are reduced thereby to the greatest exigence. The following is an extract of a letter from the Native pastor of the Church at Khāri, setting forth the condition of his flock, and imploring help. Its truthfulness may be fully relied on:—

"In consequence of the want of rain in this district, the cultivation of the land is not yet even begun, and the young plant that had been raised for replanting is dying away through the scorching heat of the sun; hence the people are in great consternation in respect to the next harvest. The larger por-

portion of our people too, are suffering greatly for want of food; some families do not get one meal a day. They cannot borrow corn as at other times, for those who have a little in store are unwilling to part with it, on account of the bad prospects of the season. To applicants they say, "How can we lend out corn, the seed for the next crop is not yet in the ground, and the season is half over." Under these circumstances the distress of the people is getting beyond endurance, and they are continually coming to me with their troubles. Being afflicted much myself, I am unable to bear up amidst it all, nor can I sit still and quietly behold their affliction."

Under similar impressions with those expressed in the last paragraph of this extract, this distressful case is presented to the Christian public in the confident hope that it will meet with a ready and adequate response. The number of families at the station is fifty and upwards, out of which forty families at the least stand in urgent need of assistance. Contributions towards this object may be sent to the Rev. J. THOMAS, *Baptist Mission Press*, on to Rev. G. PEARCE, at Intally.

Intally, July 27th, 1849.

(See Cover.)

# THE ORIENTAL BAPTIST.

OCTOBER, 1849.

## Theology.

### MEDITATIONS ON COLOSSIANS III. 4.

NO. III.

"WHEN Christ who is our life, shall appear, then shall ye also appear with him in glory."

WHY is Christ here called our life? Because he is the giver of that life which God has committed to his care, to be conferred upon us at the last day. He is our life in the same sense as he is our resurrection. "I am," says he, "the resurrection and the life." This he said because he will raise the dead. The resurrection is to come from him, as our life, which we are to receive at the last day, is to come from him.

And what kind of life will Jesus then bestow? It will not be a mortal life, like the present life, a life which will end after a few years. No, for "this mortal shall put on immortality." It will then be an immortal or eternal life, which can never be affected by disease or death. "Neither can they die any more," said our Saviour of those whom he will raise from the dead. Sin brought death into the world; sin rendered the human body liable to disease; sin made it mortal; but when we possess that life which Jesus will give, we shall not be sinners; we shall then be strangers to inward depravity; strangers to a guilty conscience; strangers to all fear of death: to all fear of future evil. As holy as the angels, we shall be as immortal as they are, as happy as they are, as powerful as they are, for we shall be equal to them. What a glorious life will that be! While we are immortal, all our fellow saints, all our friends, all our companions will be immortal too; all in that blessed world will be immortal. No more death-bed scenes; no more graves, no more bereavements; we shall be where death cannot reach us; where we shall never more shed a tear, never more lose a friend. Now our spirits

only are immortal; then our bodies will be as immortal as our spirits.

But when will Jesus bestow this life, this eternal life? At his appearing. "When Christ who is our life shall appear then shall we also appear with him in glory." It is well said, that Christians love his appearing. Can we wonder at this, wonder that Christians should love an event, should desire an event which is to bring them a blessed immortality? Can we tell how many millions are waiting for that day, are anticipating that glorious event, and thinking how happy they will then be made? These happy anticipations are not limited to saints on earth; no! there are saints in another world, who are looking forward to that great day when Christ who is our life, shall appear. If that event is future to saints on earth, it must also be future to saints in a better world. They have not received the eternal life which is to be given at the last day any more than we have. Departed saints have not, as some say they have, done with faith and hope. Their faith may in some respects, on some points, have been turned to sight, but not in all respects; for the resurrection, and the immortal body are necessarily objects of faith and hope with them, as well as with us. Faith and hope exist then beyond the grave; yes, and they must exist till those things which are the objects of faith and hope, shall have been fully realized. Have then departed saints no advantage over us, who are still on earth? They have a great advantage over us. Our faith and hope are often mixed with fear; our prospects are sometimes clouded, but they are

strangers to fear; no clouds intervene between them and the bright prospects before them. We may believe in the appearance of the Saviour, as firmly as they do; but there is still a difference, a great difference between us and them, which is wholly in their favour, for they have assurance and we have not. Every one of them says: "I am *sure* eternal life will be mine;" but a Christian on earth says, "I *hope* that eternal life will be mine." O how desirable to be thus assured! We may hereafter rise to that happy state of assurance. Those who are now assured, could once only hope, as we now do, and some of them feebly hoped, and doubtfully hoped; but as those who are now assured did at one time only hope, so those who now can only hope, may at length triumph in the full assurance of eternal life.

When Christ appears, we shall appear with him in glory. He will raise his people in glorious bodies fashioned like to his own glorious body. He will place them at his right hand. He will be glorious in his appearance, and they too will be glorious; they will thus appear with him in glory. He will take them to heaven; and there, while he appears before all his angels in his glorious body, they will appear before them, in their glorious bodies; thus will they for ever appear with him in glory.

R D.

## THE SERVICE WHICH CHRIST APPROVES.

ILLUSTRATED BY THE NARRATIVE  
IN LUKE VII. 36—50.

OUR Lord has condescended to set forth his worth, and the excellencies of his character, under the similitude of "ointment poured forth," (Sol. Song i. 3), and from the whole tenor of this narrative it is very evident that he regarded the sincere service of this humble, penitent woman, as being far more fragrant and pleasing to him, than the perfumed ointment which she poured upon his feet. At the former of these similitudes we cannot feel surprised, for the choicest, sweetest, most costly things, which the world can produce, are all too mean, too small to set forth adequately the Saviour's worth. Our surprise should rather be that an object so worthy, represented to us by similitudes so expressive, should affect our dull, cold

hearts so little. But we may well be amazed, on the other hand, at the kind estimate, which, as it is here hinted, our condescending Lord forms of our sincere attempts to serve and glorify him, seeing that we ourselves are moved to shame and grief by a sense of their imperfection, and great shortcoming, and the stains and blotches of sin which disfigure even the best of them. Oh! to have our services approved, as that of this poor penitent was, should be the highest mark of our ambition. It should be a light thing to us to be judged of man's judgment, but our first, and constant, and anxious concern should be, to approve ourselves to the judgment of God. Yes, it were worth ten thousand worlds and could impart more solid happiness than the possession of them all, to have the Saviour smile upon us, and dismiss our poor acts of humble obedience with the same kind words of approbation, which he addressed to the woman, in the narrative before us, "Go in peace." Let us endeavour to gather from these verses a knowledge of that kind of service which the Lord Jesus will thus approve. It is,

1. *A service of faith.*—So in the 50th verse, the Saviour says, "Thy faith hath saved thee." Faith is mentioned last, but it is of the first importance. It was that which imparted all its value to the services which this humble penitent rendered. It was indeed, that which was the moving spring of all. "She well knew her own character, and the character, too, of the proud Pharisee, with whom Jesus had kindly consented to be a guest. The former would have led her, from bashfulness and shame, to shrink into concealment: the latter would assure her that she was likely to meet with nothing but scorn and rebuke from those then around Jesus. What, then, brought her to the Saviour's feet? What but faith could have induced her to come with such deep penitence, such ardent love, such hopeful expectation? She knew that Christ had come to save sinners, and manifested on every occasion a tender compassion for their miserable state, and sinner as she was, she did not hesitate to come to his feet, even in a place so little congenial to her feelings, with full, strong confidence in his pardoning mercy, humbly, yet assuredly, hoping that his grace would be extended even to her. And this her "faith was counted to her for righteousness," and on its account she was assured, by the voice that will pronounce

the decisions of the last great day, that her sins were forgiven her, and she might "go in peace."

This is the faith that Jesus requires from us: not such an one as would put out of sight the real character, and the hideous enormity of our guilt: but such an one as, recognizing all that, ventures, nevertheless, with humble boldness on the merits of his death, and the redemption he has wrought, requiring no other warrant for the trust it reposes in him than his own word. Such a faith honours Christ, by recognizing the perfections of his character, and the completeness of his atoning work, and such faith Christ will honour, as he honoured that of this woman, by proclaiming, but in a larger assembly, even in the vast concourse of the judgment-day, "Thy faith saved thee."

2. *A service of true contrition.*—Whence the flowing tears of which our narrative speaks? Whence the low prostration of this woman, distinguished once for sin, but now for grace? Whence her humble position at the Redeemer's feet? Are these the manifestations of a true repentance? She utters no words, she makes no confessions, she discloses no secret, hidden faults. Her tears, and attitude, and actions only speak. But they tell us very satisfactorily why her voice was silent. It was that her heart was too full to speak. Such was her deep regret and shame on account of her sins, that she could only speak in her heart to the searcher of hearts. And such was He, at whose feet she knelt weeping. He "needed not that any should testify of man: for he knew what was in man." And he knew what was in the heart of this true penitent, where no doubt, between the omniscient heart of Christ and herself, every sin she could remember was fully confessed, and bitterly lamented. And as it was confessed and bewailed, was it blotted out from the book of God's remembrance, and cast behind his back, to be as irrevocably banished from sight as a stone cast into the depths of the sea, until, at length, the whole long list of black and crimson crimes was cancelled, and the contrite soul refreshed with the gracious words, "Thy sins are forgiven."

Such is the contrition God requires in us, and is divinely pleased to see; such as is too big for utterance, and can only be wept and groaned out in secret before "our Father, who seeth in secret." True, those sins, which have been committed

against man, must be confessed to man; but, besides them, there is a long catalogue of crimes, heinous and abominable in the sight of God, known to none but Him and ourselves, which we might be justly unwilling and ashamed to detail to any human being. These must be freely, honestly, and unreservedly confessed to God. A sin not confessed is a sin not loathed. An evil concealed is an evil cherished. To vaunt and publish our inward crimes, as, in some instances, is done, is far from seemly, and savours more of pride, than humility or penitance. True repentance will, itself, dictate to us when to be silent, and when to speak of our sins with humble sorrow and unfeigned regret: but what is indispensably necessary is, like this dear penitent, with broken-hearted sorrow, to open our inmost hearts before our Saviour's searching eyes, and there to lament and renounce all that we know to be displeasing to his infinite purity and holiness. And with such will the Lord himself abide, as are humble and contrite, and tremble at His word.

3. *A service of ardent love.*—Love was a very conspicuous, if not the most conspicuous, feature of this poor penitent woman's conduct. The Saviour himself bore a remarkable testimony to the sincerity and intensity of her love, in but three words, but they were such words, that it were a rich recompense for not one, but three, whole lives of suffering and self-denial, and for not one, but three, martyrs' deaths of most agonizing torture, to have them applied to ourselves, namely, "She loved much." What a glowing contrast does her conduct present to that of the proud Pharisee! He had, indeed, invited the Saviour to eat with him. What his motive was for so doing we are not informed. Perhaps he was desirous to make a display of his sumptuous entertainment; or, perhaps, he wished to gratify his curiosity; or, perhaps, he thought he ought to shew some respect and civility to so renowned and eminent a teacher, as Jesus was. For, that he had any believing regard to Jesus as a divine messenger, seems to be contradicted by the doubt he expressed on seeing the penitent embracing his feet. "This man, if he were a prophet, would have known who this is." Whatever motive, however, induced him to give Christ the invitation, it is certain that he scarcely treated him with civility. The manners of that age and country required that he should welcome his

guest with a kiss, that a servant should bring water for him to wash his feet, and, if he wished, his hands and face, and that he should have had a little perfumed oil put on his head, which were very refreshing in a hot and sultry climate; yet, as we find, the Pharisee did neither. But "seest thou this woman?" How different was the ardour of her affection from the cold, stiff formality of the Pharisee! To say she kissed the Redeemer's feet is only to tell a part of the truth. The Redeemer himself says, "since the time I came in, she hath not ceased to kiss my feet." With fervent embraces of heartfelt affection, she held his feet, and let fall on them her briny tears of penitence, and then wiped them off with her hair, and thus she kissed, and wept, and wiped, and kissed again, as if she would, then and there, pour out her heart and soul and life, in seeking the favour of Him, whom she honoured as the only being, by whom she could be rescued from guilt and perdition. And still as she wept and kissed, she clung to the dear, dear feet, which had conveyed to her distressed soul the glad news of pardon and reconciliation, and though she spoke not, her tears and embraces declared, more emphatically than any words could describe, in how close and indissoluble a bond she was united to Christ; such a bond as no glittering enticements of sin or the world should ever induce her to snap asunder. And how did the Saviour regard this conduct? Was he displeased that she, a notorious sinner, should so openly express such warm, yet humble, attachment to him? Far, far from this. We may safely say that if all the spices of Arabia had been lavished on his person, they would not have emitted a savour so pleasing to him as the piety and penitence of this repentant sinner, and the love she manifested to him for snatching her from destruction. The gold and treasures of the wise men, nay, the accumulated riches of the whole earth, would not have been so valuable in his estimation, as this humble tribute of a heart, respecting which he could testify, "She loved much."

But all this suggests to us a solemn and important question, namely, What kind of regard do we for our own parts, feel and express for Christ? Does it resemble the stiff formality, and ostentatious respect of the Pharisee, or the fervent, heartfelt love of this dear penitent? Surely the Lord knows whether all the respect we shew him is that

which we express in our outward, decorous attendance on the means of grace, and other methods, which are "seen of men," or whether, in the privacy of the closet, where the heart speaks out to God, we tell him our love in those fervent, heartfelt strains, to which only sincerity and a sense of pardoning love can give utterance. Let us, however, most seriously consider this unerring scale, which will be brought into use in the great day of decision, "Her sins, which are many, are forgiven; (this is evident) for she loved much: but to whom little is forgiven, the same loveth little." And hence we must infer that where there is no love, there has been no forgiveness.

4. *A service of deep humility*—It was a public and open testimony that this dear penitent was called to make to the Redeemer's love and worth. This was, perhaps, the only feature in it that was painful to her: or, perhaps, we should rather say that her love was so ardent, that she could rejoice in suffering personal inconvenience and self-denial, in order that her great benefactor might be openly exalted. But though she thus came forward into notice, how far was her conduct from the least appearance of display or ostentation! How evident it is that the only cares which occupied her mind, were those of securing forgiveness and the divine favour, and pouring forth her warm tribute of gratitude on the feet of Him, through whom she hoped to secure these blessings! And her mind was so engrossed with these all-important subjects that all the company around her were to her as if they were not. As she had dared their scowls and frowns in coming to her beloved Deliverer's feet, so she was perfectly regardless of securing their approbation by any act of pious devotion which she could pay there. And when her object was secured, and she had been assured by that voice, which she regarded as divinely authoritative, that her sins were forgiven; when, during the discussion which followed this announcement, she had poured a fresh flood of tears upon the Saviour's feet, tears, flowing now more freely from love, joy, and grateful adoration, than before from grief; and when, afterwards, the Saviour dismissed her with his loving kindness, in the words "Go in peace," she retired from sight, in the spirit of genuine lowliness, feeling now no call and no desire to intrude herself further upon any one's notice.

And here is a picture of true humility, that which arises from our being all taken up with our own sins and the Saviour's love, leaving us no time and no disposition to inquire after human approbation. And while pride is not precluded by privacy, humility is not impracticable in the most public services and situations. It is not true humility to shrink from duty because it compels us to show ourselves: it consists in having a single eye directed to God, whether in private or public exercises, that so the blaze of his perfections may maintain in us a humble sense of our own unworthiness.

5. *A service of entire self-consecration.*—True, we do not know any thing with certainty of the subsequent history of this pious penitent, but what is here recorded indicates, with sufficient clearness, her sincere and earnest desire to devote herself entirely to the much loved Author of her peace. We might wonder, indeed, what a poor woman could have to offer to Christ who was just reclaimed from such an abandoned course, that her very acquaintance was accounted a disgrace, and her very touch polluting, by those who pretended a zeal for religion. And yet we find that she could and did offer something far more acceptable than the rich viands, and showy hospitality of the self-exalting Pharisee. What had she? She had a heart broken but not divided; a heart once usurped by Satan, and by him appropriated to the performance of the vilest sins, but now yielded to Christ, in as complete a consecration as faith could effect, or tears could testify. And had she more? Yes; she had her own personal service. We do not know that the Saviour required it, but the cordiality, affection, and lowliness with which she performed, and exceeded, those acts of civility, which the Pharisee had neglected, warrant us in concluding that whatever Jesus might have required from her, would have been most cheerfully acceded, to the utmost extent of her ability, either in doing or in suffering. And had she more? Probably it was very little that she possessed of this world's goods: perhaps, the box of ointment was the most costly article she owned; and that was brought, and lavishly poured upon her Saviour's feet. And what, then, if she had possessed it would she not have poured upon his sacred head? Little as it all was in the world's esteem, it was precious and fragrant in his sight who sees the heart,

and prizes the gift of that above all other gifts.

Christ requires not less from us. He may not call on us actually to render up all we have, but he does call on us to hold it all at his disposal, ready to employ all we are, and all we have, to any extent, and in any way, that he may intimate to be his will. And if such be our heart's design, though the amount of outward service we are permitted to render may be small, we still shall have his honourable testimony in our favour, that we have "loved much." O let such be our mind! Jesus has well deserved it by the depth of his humiliation, and will richly reward it, by giving us to share in the blissful glories of his exaltation. To be at his feet now, should be the act and token of our humility and love: to be at his feet then, will be the plenitude of honour and felicity.

J. P. M.

## CHRISTIAN FELLOWSHIP.

(ABBRIDGED FROM DR. OWEN.)

RULES FOR WALKING IN FELLOWSHIP WITH THE PASTOR OR MINISTER WHO WATCHES FOR OUR SOULS.

1. *The word and ordinances dispensed in virtue of his ministerial authority, are to be diligently attended, and submitted to.*—1 Cor. iv. 1; 2 Cor. v. 18, 20; iv. 7; vi. 1; Gal. iv. 14; 2 Thess. iii. 14. Heb. xiii. 7.

This obligation is founded upon the authority with which the ministry is invested, arising from Christ's institution of the office, (Eph. iv. 11;) God's providential designation of the persons, (Matt. ix. 38,) and the church's call, appointment, and submission, (Gal. iv. 14; Acts. xiv. 23; 1 Thess. v. 13; Acts. vi. 3; 2 Cor. viii. 5.) Although this authority does not give the pastor or minister dominion over the faith of believers, (2 Cor. i. 24,) nor make him a lord over God's heritage, (1 Pet. v. 3,) it invests him with a stewardly power in the house of God; (1 Cor. iv. 12,) that is, the particular flock over which he is made overseer.—Acts xx. 28.

From all this it follows, that the word dispensed by him, and others in his name, is to be received as *the truth of God*, addressed to those, in particular, who are the objects of his charge. Inattention to this lies at the bottom of all that negligence, carelessness, sloth, and wantonness in hearing which so greatly

abound among professors of religion. There is nothing but a respect to the truth and authority of God, in the administration of his word and ordinances that will establish the minds of men in a sober and profitable attendance upon them.

If other motives be wanting to the observance of this rule, they may be found in the name in which the ministry speak and administer (2 Cor. v. 20), the work in which they are employed, (1 Cor. iii. 9; 2 Cor. vi. 1; 1 Tim. iv. 16,) the return they will have to make, (Heb. xiii. 17,) the regard which the Lord has for them in their employment, (Matt. x. 40—42; Luke, x. 16,) and the account which their hearers will have to render. 2 Chr. xxxvi. 15, 16; Prov. i. 22—31; Mark iv. 24; Luke x. 16; Heb. ii. 1, 2, 3.

*2. His example is to be observed, and diligently followed, so far as he walks in the steps of Jesus Christ; 1 Cor. iv. 16; xi. 1; Phil. iii. 17; 2 Thes. iii. 7; 1 Tim. iv. 12; Heb. xiii. 7; 1 Pet. v. 3.*

One great purpose to be effected by the purity of life and conversation exhibited in the christian minister, is the conviction of those who are without, (1 Tim. iii. 7,) and the directing of the churches in the practice of God's revealed will. A pastor's life, therefore, should be vocal; his sermons must be practised as well as preached. God will not accept the service of the tongue, unless the soul be devoted to him. The life of a minister is an ordinance of God, which is designed to relieve his people under temptations, and to excite them to holiness, meekness, zeal, self-denial, and all other christian graces.

*3. Prayer and supplications should continually be made on his behalf, for divine assistance and success in the work committed to him; Acts xii. 5; Eph. vi. 18, 19; Col. iv. 3; 1 Thess. v. 25; 2 Thess. iii. 1, 2; Heb. xiii. 18.*

This duty is urged by a number of powerful considerations, in addition to the sacred injunctions given in the above cited passages; as, for example, the greatness of the work, and the insufficiency of the instrument, without divine assistance; (2 Cor. ii. 16,) the strength of the opposition by which it is assailed; (1 Cor. xvi. 9; 1 Tim. iv. 3—5,) the heavy responsibility which it involves; (Ezek. xxxiii. 6—9; Acts xx. 26—28; 1 Tim. iv. 16,) and its tendency to promote the glory of God.—Is. xliii. 21; Lxi. 3; Eph. i. 6; ii. 7; iii. 10, 11; Phil. i. 11; 1 Pet. ii. 9.

*4. He should be revered and submitted to, for his work's sake.—1 Cor. iv. 1; 1 Thess. vi. 12, 13; 1 Tim. v. 17. Heb. xiii. 17; 1 Pet. v. 5.*

This honour and reverence, which is conferred upon pastors in virtue of their office, is shewn to be due to them by the several designations which they bear; they are called angels, (Heb. xii. 22; Rev. i. 20,) bishops or overseers; (Acts xx. 28; Phil. i. 1; 1 Tim. iii. 2; Tit. i. 7,) stewards; (1 Cor. iv. 1,) rulers; (Heb. xiii. 7, 17,) fathers; (1 Cor. iv. 15.) The persons who sustain these characters are to be esteemed very highly for their work's sake. But if any of them be fallen angels, negligent bishops, lordly revelling stewards, treacherous ambassadors, tyrannical or foolish rulers, blind guides, unsavoury salt, the Lord and his people will cast them off.—Zech. xi. 8.

*5. They are to be maintained in a manner suitable to their stations, and to the condition of the churches under their care.—Gal. vi. 6, 7; 1 Cor. ix. 7—14; Matt. x. 9, 10; 1 Tim. v. 17, 18.*

In addition to the divine appointment, as expressed in these passages, this duty may be urged on the grounds of its equity and necessity. If they devote all their time and talents to the service of the churches, it is only equitable that the churches should in return make adequate provision for their support and comfort. The nature of the warfare in which they are engaged, renders it necessary that they should not be troubled and perplexed with the cares of this life.

*6. They are to be adhered to and sustained in all trials and persecutions.—2 Tim. i. 16; iv. 16.*

A common cause should be carried on by common assistance; that which concerns all should be supported by all. When persecution arises for the word's sake, it generally begins with the leaders; (1 Pet. iv. 17, 18.) The common way of scattering the sheep is by smiting the shepherds; (Zech. xiii. 7, 8.) It is for the church's sake that the minister is reviled and persecuted; (Col. i. 24; 2 Tim. ii. 10,) and it is, therefore, the church's duty to share it with him, and help to bear his burden. Should a wife forsake her husband because he is brought into trouble on her account? While a pastor lives, if he suffer for the truth, the church cannot desert him, nor cease the performance of all required duties, without condemning the ordinances of Christ.

These are some of the duties which are required of the church towards those who are set over them in the Lord. What concerns the other officers may easily be deduced from hence, by analogy and comparison.

can I do good works in order to my justification, when I can do no good works until after I am justified."—*Rowland Hill*.

### FAITH.

#### PROGRESSIVE SANCTIFICATION.

THOUGH it is not the will of God to destroy all our enemies at once, but by little and little, yet they will finally be extirpated; and He will take occasion from their existence and opposition to display his own glory, and to promote our good: so that the whole shall produce in us deeper humility, more admiring love, and more ardent gratitude for ever. Corruptions are thus driven out of the hearts of God's people; not all at once, but by little and little; the old man is crucified, and, therefore, dies slowly. God, in His Providence, often delays mercy, because we are not ready for it.—*The Student's Help*.

#### CAUSE AND EFFECT.

FAITH and repentance are the *effect* of our salvation: they cannot therefore be the *cause* of it, any more than motion, which is the *effect* of life, can be said to be the *cause* why we live or move, and so Beveridge settles the matter. "How

THAT power which supplies evidence, that power, which, at the moment when a man, advancing upon the ocean of thought, begins to lose his footing, and feels himself overwhelmed by the waves, lifts him up, sustains him, and enables him to swim through the foam of doubt to the pure and tranquil haven of certainty, is faith. It is by faith, according to the apostle (Heb. xi. 1), that what we hope for is brought nigh, and what we see not is made visible. It is faith which supplies the place of sight, the testimony of the senses, personal experience, and mathematical evidence.

While, in other religions, faith is an arbitrary work to which it has pleased the Deity to attach a merit and a recompense, a work without any other value than an accidental one, communicated to it by the promise from on high; in the Gospel, faith is represented as having an intrinsic power, a virtue of its own, a direct influence upon the life, and, by the life, upon salvation. Faith, in the Gospel, does not save, except by regenerating. It consists in receiving into the heart those things which are fitted to change it.—*Vinet*.

## Original Poetry.

### THE DAY OF JUDGMENT.

Lo! on his cloud-wrapt throne,  
The Almighty Judge descends!  
In glory all his own,  
Look! ye who are his friends.  
Angels and saints,  
Triumphant wing  
Their way to earth,  
And thus they sing;  
•  
"Our brethren now will rise  
To endless happiness;  
Beyond these burning skies,  
Lie fields of perfect bliss."  
The trumpet sounds!  
The dead awake!  
His awful voice  
The earth doth shake.

The "Day of days" hath come!  
The stars have dropped away!  
A brightness strange appears,  
'Tis neither night nor day.

The Saviour's foes  
Call on the rocks,  
To hide them from  
His incensed looks.

The sleeping saints awake  
To meet their Saviour-God;  
His arms extend to take  
Them to his bright abode.  
To mansions blest,  
Where evermore  
In glory they  
Shall him adore.

"O, haste!" they cry, we "pine,  
To meet the happy throng,  
Whose spotless robes do shine,  
Who sing the victor's song.  
The thorny path  
They trod when here,  
By us is wet,  
With many a tear.

"And long estranged we've been,  
From thy dear blissful sight  
And not a ray have seen,  
From out the 'Fount of Light.'  
In mercy haste  
To bring release,  
And give us thy  
All-perfect peace.

"Our tired feet no more,  
Shall wander from 'the Way'  
We leave this darkened shore,  
For never-ending day."  
The exile now,  
Forever blest  
Is safe at home,  
On Jesus' breast!

#### THE GOOD SHEPHERD.

Good my Shepherd is, and kind;  
Full of grace and truth combined:  
Only on his loving breast  
Can his lambs in safety rest.

Good my Shepherd is, and mild;  
Condescends to e'en a child:  
Contrite tears attract his eye,  
And he hears the sinner's sigh.

Good my Shepherd is, and strong;  
He can save, where perils throng:  
Truly all his sheep declare  
How efficient is his care.

Good my Shepherd is, and wise;  
Knows where proper pasture lies;  
In the vale, or on the hill,  
Feeds his flock with prudent skill.

Good my Shepherd is, and true,  
Holy, just, and righteous too:  
He chastises erring souls,  
Heals the sick, the sad consoles.

Gracious Shepherd! me to save,  
Once his very life he gave!  
And his love is still the same:  
Jesus—Jesus is his name.

J. P. M.

## Narratives and Anecdotes

### THE UNANSWERABLE ARGUMENT.

#### SCENE I.—THE PASTOR'S STUDY.

"HAVE you conversed with our Infidel and scoffing friend, Mr. R——, on the subject of religion, to-day?" said a venerable pastor to a neighbour who sat near him.

"I have, and at great length; but was unable to make the least impression upon his mind. You know that he is a man of extensive reading, and is a perfect master of all the ablest Infidel writers. He regards the fortress in which he has entrenched himself as impregnable. You know his ready wit; and when he finds he cannot talk you down, he will laugh you down. I can say no more to him. He made my errand the butt of ridicule for the whole company.

"Then you consider his case hopeless?"

"I do indeed. I believe him to be given over of God to believe a lie; and I expect to see him fill up his cup of iniquity to the very brim, without repentance, and to die a hardened and self-ruined man."

"Shall nothing, and can nothing more be done for him?"—and the pastor arose, and walked the floor of his study, under the influence of deep agitation; while his neighbour leaned over the table, with his face buried in both hands, lost in silent meditation.

It was now a solemn time in the parish. The preaching of the pastor for many Sabbaths had been full of earnestness and power. The church was greatly quickened. The spirit of prayer prevailed. Many were inquiring what they should do to be saved. Many, too, were rejoicing in hope, and the whole community were moved, as with one silent, but mighty impulse.

But unmoved, unconcerned, stood the Infidel, amid the many changes of heart and mind which were going on around him, proud of his position, and confident in his strength; and able, as he believed himself to be, to resist every influence, human and divine, which might be brought to bear upon him. The pastor had often approached him, and had as often been repulsed. As a last resort, he had requested his able and skilful neighbour, a lawyer of piety and talents, to visit Mr. R——, and endeavour to convince him. But it was like attempting to reason with the tempest, or still the thunder, or soothe the volcano.

#### SCENE II.—THE ELDER'S CLOSET.

There was a fire blazing upon the hearth in that little room. The wind was howling without; the snow was whirled in eddies, and was swept with violence against the casement. It was a cold night in January. In that secret and retired chamber, where none but God could hear, was poured out a

voice from a burdened soul. The elder was upon his knees. His bosom heaved with emotion. His soul was in an agony. That voice of prayer was continued at intervals through the livelong night. In that room was a wrestling like that of Jacob. There was a prevailing like that of Israel. It was a pleading with the Most High for an unwonted display of his power and grace, with the confidence that nothing was too hard for the Almighty. It was a night of prayer—of entreaty—of importunity. It was prayer, as a man would pray for the life of a friend who was on the eve of execution!

#### SCENE III.—THE PRAYER-MEETING.

The meeting was still and solemn as eternity. The house was crowded to its utmost capacity. It was a cheerful evening, and the astrals threw their mellow light over the dense assembly. Now, the song of praise resounds from all parts of the room, and there is a heart in the utterance which belongs not to other times. Now, the voice of one and another ascends in prayer; and such prayer is seldom heard except in the time of genuine revivals of religion. The silent tear steals down many a cheek. The almost inaudible sigh escapes from many a bosom. An intense interest sits on every countenance, and the voice of prayer is the voice of all. One after another arises, and tells the listening company what "the Lord has done for his soul." There stands Mr. R—, once the Infidel—now the humble believer, in Jesus. He is clothed in a new spirit. He is a new creature in Christ Jesus.

"I stand," said Mr. R—, "to tell you the story of my conversion." His lips trembled slightly as he spoke, and his bosom heaved with suppressed emotion. "I am as a brand plucked out of the burning. The change in my views and feelings is an astonishment to myself; and all brought about by the grace of God, and that *unanswerable argument*. It was a cold morning in January. The sun was just rising, and sending his dim rays through the fleecy clouds. The fire was burning, and I just begun my labour at the anvil in my shop, when I looked out, and saw elder B— approaching. He dismounted quickly, and entered. As he drew near, I saw he was agitated. His look was full of earnestness. His eyes were bedimmed with tears. He took me by the hand. His breast heaved with emotion, and with indescribable tenderness he said: 'Mr. R—, I am greatly concerned for your salvation—greatly concerned for your salvation;' and he burst into tears. He stood with my hand grasped in his. He struggled to regain self-possession. He often essayed to speak, but not a word could he utter; and finding that he could say no more, he turned, went out of

the shop, got on his horse, and rode slowly away.

"Greatly concerned for my salvation!" said I, audibly, and I stood and forgot to bring my hammer down. There I stood with it upraised—'*greatly concerned for my salvation!*' Here is a new argument for the truth of religion, which I have never heard before, and which I know not how to answer. Had the elder reasoned with me, I could have confounded him; but here is no threadbare argument for the truth of religion. Religion must be true, or this man would not feel as he does. 'Greatly concerned for my salvation!'—it rung through my ears like a thunder-clap in a clear sky. Greatly concerned I ought to be for *my own* salvation, said I—what shall I do?

"I went to my house. My poor pious wife, whom I had always ridiculed for her religion, as I called it, exclaimed: 'Why Mr. R—, what is the matter with you?' 'Matter enough,' said I, 'matter enough'—filled with agony, and overwhelmed with a sense of sin. 'Old elder B— has ridden two miles this cold morning to tell me he was greatly concerned for my salvation. What shall I do? what shall I do?'

"I do not know what you can do," said my now astonished wife; 'I do not know what better you can do, than to get on your horse and go and see the elder. He can give you better counsel than I, and tell you what you must do to be saved.'

"No sooner said than done. I mounted my horse and pursued after him. I found him alone in that same little room where he had spent the whole night in prayer for my poor soul—where he had shed many tears over such a reprobate as I, and had besought God to have mercy upon me.

"I am come," said I to him, 'to tell you that I am greatly concerned for my own salvation.'

"Praised be God!" said the elder. 'It is a faithful saying, and worthy of acceptance, that Jesus Christ came into the world to save sinners, even the chief;' and he began at that same Scripture, and preached to me Jesus. On that same floor we knelt, and together we prayed; and we did not separate that day till God spoke peace to my soul. I have often been requested to look at the evidence of the truth of religion; but, blessed be God, I have evidence for its truth *here*'—laying his hand upon his heart—"which nothing can gainsay or resist. I have often been led to look at this and that argument for the truth of Christianity, but I could overturn and, as I thought, completely demolish and annihilate them all. But I stand here to-night, thankful to acknowledge that God sent an *argument* to my conscience and heart which *could not* be answered or resisted, when the weeping elder came to tell me how

greatly concerned he was for my salvation. God taught him that *argument*, when he spent the night before him in prayer for my soul. Now I can truly say, I am a happy man. My peace flows like a river. My consistent, uncomplaining wife, who so long bore with my impiety and unbelief, now rejoices with me, that, by the grace of God, I am what I am—that whereas I was blind, now I see. And here permit me to say, if you would wish to reach the heart of such a poor sinner as I, you must get your qualifications where the good old elder did—in your closet; and, as he did, on your knees. So it shall be with me. I will endeavour to reach the hearts of my infidel friends, through the closet, and by prayer.”

He sat down overcome with emotion, amid the tears, and the suppressed sobs of the assembly. All were touched; for all knew what he once was—all saw what he had now become.

“Time, on his noiseless wing, pursues his rapid flight.” Years have gone by—and the good old elder has been numbered with the dead. But the converted infidel still lives—an earnest, honest, faithful, humble christian.—*The Church*.

## THE OLD SAILOR ANCHORED.

HAVING tarried a few days in a beautiful village in the West, I embarked in a vessel which was crossing one of the great lakes. Three other individuals had taken passage, and night coming on, found us waiting for a breeze.

About nine o'clock, as the sails were hoisted, another passenger came on board. When we had cleared the harbour he entered the cabin, and seemed to suppose that he was alone, for we had all retired to our berths. The lamp was burning dimly on the table; but it afforded sufficient light for me to see that he was young. Seating himself beside it, he drew a book from his pocket, and read a few minutes. Suddenly from on deck was heard the voice of the captain uttering oaths, terrific beyond description. The youth arose, laid his book on the chair, and kneeling beside it, in a low whisper engaged in prayer; I listened attentively, and though his soul seemed to burn within him, I could gather only an occasional word, or part of a sentence, such as “mercy,” “dying heathen,” “sinners,” &c. Presently he seemed in an agony of spirit for these swearers, and could scarcely suppress his voice while pleading with God to have mercy on them. My soul was stirred within me. There was a sacredness in this place, and I was self-condemned, knowing that I also professed the name of Jesus, and had retired with my fellow-passengers to rest, not having spoken of God, or committed myself to his care.

Early in the morning I was waked by a loud voice at the door of the companion-way: “Here, whose tracts are these?” followed by other voices, in threats and imprecations against tract distributors, bethels, temperance societies, &c.

I thought of the young stranger, and feared they would execute their threats upon him. “Those tracts, Sir, are mine, I have but a few, as you see, but they are very good, and you may take one if you wish; I brought them on board to distribute, but you were all too busy last night.” The sailor smiled and walked away, making no reply.

We were soon called to breakfast with the captain and mate. When we were seated, “Captain,” said our young companion, “as the Lord supplies all our wants, if neither you nor the passengers object, I would like to ask his blessing on our repast.”

“If you please,” replied the captain, with apparent good will. In a few minutes the cook was on deck, and informed the sailors, who were instantly in an uproar, and their mouths filled with curses. The captain attempted to apologize for the profanity of his men, saying, “It was perfectly common among sailors, and they meant no harm by it.”

“With your leave, captain,” said the stranger, “I think we can put an end to it.”

Himself a swearer, and having just apologized for his men, the captain was puzzled for an answer; but after a little hesitation, replied, “I might as well attempt to sail against a head wind as to think of such a thing.”

“But I meant all I said,” added the young man.

“Well, if you think it possible, you may try it,” said the captain.

As soon as breakfast was over, the oldest and most profane of the sailors seated himself on the quarter-deck to smoke his pipe. The young man entered into conversation with him, and soon drew from him a history of the adventures of his life. From his boyhood he had followed the ocean. He had been tossed on the billows in many a tempest,—had visited several missionary stations in different parts of the world, and gave his testimony to the good effects of missionary effort among the natives of the Sandwich islands. Proud of his nautical skill, he at length boasted that he could do anything that could be done by a sailor.

“I doubt it,” said the young man.

“I can,” answered the hardy tar, “and will not be outdone, my word for it.”

“Well, when a sailor passes his word he ought to be believed. I know a sailor who resolved that he would stop swearing, and did so.”

"Ah," said the old sailor, "you've anchored me; I'm fast, but I can do it."

"I know you can," said the young man, "and I hope you will anchor all your ship-mates' oaths with yours."

Not a word of profanity was afterwards heard on board the vessel. During the day, as opportunity presented itself, he conversed with each sailor singly on the subject of his soul's salvation, and gained the hearts of all.

After supper, he requested of the captain the privilege of attending to worship in the cabin. His wishes were complied with, and soon all on board, except the man at the helm, were assembled. The captain brought a bible, which he said was given him in early life by his father, with a request that he would never part with it. We listened as our friend read Matthew's account of Christ's crucifixion and resurrection; and then looking round upon us, he said, "He is risen; yes Jesus lives, let us worship him."

It was a melting scene. Knees that seldom bowed before, now knelt at the altar of prayer, while the solemnities of eternity seemed hanging over us. After prayer we went on deck and sang a hymn. It was a happy place, a *floating Bethel*. Instead of confusion and wrath, there was a sweet peace and solemnity. We ceased just as the setting sun was flinging upon us his last cheering rays.

The captain, affected deeply, went into the cabin, lighted his lamp, took his bible, and was engaged in reading till we had retired to rest.

After this, for three days, we regularly attended to this worship, and had much interesting conversation on various subjects, for there was nothing in the religion of the young stranger to repress the cheerfulness of social intercourse. From his familiarity with the bible, his readiness in illustrating its truths, and presenting its motives, and from his fearless, but judicious and persevering steps, we concluded that he was a minister of the gospel. From all he saw, he gathered laurels to cast at his Master's feet, and in all his movements aimed to show that eternity was not to be trifled with. A few hours before we arrived in port, we ascertained that he was a *mechanic*.

Before we reached the wharf, the captain came forward, and with much feeling bade him farewell; declared that he was resolved to live as he had done no longer; his wife, he said, was a christian, and he meant to go and live with her; and added, "I have had ministers on board my vessel on Sabbath-days and week-days, but never before have I been reminded of the family altar, where my departed parents knelt." As we left the vessel, every countenance showed that our friend had, by his decided yet mild and christian faithfulness, won the gratitude of many, and the esteem of all—*American Periodical*.

## "WE ARE ALL CHRISTIANS."

THE following beautiful story is told by a correspondent of the *Boston Courier*, to illustrate the unconquerable power of peace principles. The little town mentioned gets along very well without a military department:—"I have read of a certain regiment ordered to march into a small town (in the Tyrol, I think), and take it. It chanced that the place was settled by a colony who believed the gospel of Christ, and proved their faith by their works. A courier from a neighbouring village informed them that troops were advancing to take the town. They quietly replied, 'If they will take it, they must.' Soldiers soon came riding on with colours flying, and fifes piping sheer defiance. They looked around for an enemy, and saw the farmer at his plough, the blacksmith at his anvil, and the women at their churns and spinning-wheels. Babies crowded to hear the music, and boys ran out to see the pretty trainers with feathers and bright buttons, 'the harlequins of the nineteenth century.' Of course they were not in a proper position to be shot at. 'Where are your soldiers?' they asked. 'We have none,' was the brief reply. 'But we have come to take the town.' 'Well, friends, it lies before you.' 'But is there nobody here to fight?' 'No; we are all christians.' Here was an emergency altogether unprovided for by the military schools. This was a sort of resistance no bullet could hit; a fortress perfectly bomb-proof. The commander was perplexed. 'If there is nobody to fight with, of course we cannot fight,' said he. 'It is impossible to take such a town as this.' So he ordered the horses' heads to be turned about, and they carried the human animals out of the village as guiltless as they had entered, and perchance somewhat wiser."

## PERSIAN CRUELTY.

MR. Layard, the celebrated traveller, mentions the following infernal atrocity committed by the Mo'tammid, upon the followers of Wali Khan, the legitimate chief of the Mamosseni:—

"He built a lofty tower of living men; they were placed horizontally one above another, and closely united together with mortar and cement, their heads being left exposed. Some of these unfortunate beings lived several days, and I have been informed that a negro did not die until the tenth day. Those who could eat were supplied with bread and water by the inhabitants of Shiraz, at the gate of which this tower was built. It still exists an evidence of the utter callousness of cruelty of a Persian invested with power."

## Biblical.

## SCRIPTURE ILLUSTRATIONS.

## ECCLESIASTES XII.

This chapter contains a very striking and interesting picture of the infirmities of age under a variety of strong, but appropriate figures. It has attracted great attention, and has perhaps received a larger amount of illustration, variously applied, than any portion of Scripture of equal extent. It has often been considered to form an *allegorical* description of old age, and its final close in death. But an allegory is a representation of *one* thing, which is intended to excite the representation of another thing—as where the vine is chosen by the Psalmist to depict the condition of the Hebrew people. Whereas, in the present chapter, no ruling and predominant object is selected for the comparison; but a variety of images are mingled together, to form a vivid description of venerable but complaining age. "It is not therefore," observes Mr. Holden, "strictly speaking, an allegory; and cannot, without great caution, be subjected to the rules of allegorical interpretation. It is to be considered only as a highly figurative and poetical representation of old age, in which the various infirmities and imbecilities of that period of life are portrayed by a great variety of images, in themselves unconnected, yet mutually tending to identify the prototype."

Verse 2. "*While the sun, or the light or the moon, or the stars, be not darkened.*"—This figure, derived from the observation of the sun, moon, &c., is thought by many to refer to the decay of the powers and faculties of the mind; but others, among whom is Holden, think that it is intended as a general statement of the pains and miseries of age, serving as an introduction to the more specific details which follow.

"*Nor the clouds return after the rain.*"—As clouds and rain do not appear during the summer in Judæa, we may well understand this image to be taken from the winter season, denoting the succession of pains and infirmities, which so often attend the winter of life.

Verse 3. "*In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened.*"

"*The keepers of the house.*"—Probably the hands and arms are intended, as being to the body what guards and keepers are to a palace; or rather, perhaps, so called as providing for the sustenance of the house or body. How they "tremble" in old age is well known. The Targum, followed by many, conceives the ribs to be intended;

but they do not tremble, and indeed become more fixed in age than in youth.

"*The strong men.*"—As an incurvation of the spine is one of the infirmities of old age, some think that the vertebrae of the back are here meant. But it seems more probable that the lower limbs, which bow and totter beneath the aged, are denoted.

"*The grinders.*"—The allusion is apparently derived from the females who daily grind the corn required for the day. It thus denotes the teeth which masticate and grind down the food for the stomach.

"*Those that look out of the windows.*"—This undoubtedly denotes the eyes, which in old age become dimmed or "darkened."

Verse 4. "*And the doors shall be shut in the streets when the sound of the grinding is low.*"—This appears to refer to the act of eating, which, in consequence of the loss of teeth, is usually performed by aged persons with closed lips; and then also the gums, with their smooth surfaces, are obliged to perform the office of the teeth, masticating the food with slow and silent labour, which is probably what is meant by the low sound of the grinding.

"*And he shall rise up at the voice of the bird.*"—Some suppose the cock to be meant, and that the text denotes that the aged sleep so unequally that they wake and rise at the cock-crowing. This has, however, the defect of not being true, since the aged are not remarkable for early rising. The text does not necessarily denote that they arise from the bed at the voice of the bird, but that they are roused by it; and as people of any age may be roused by the crowing of the cock; we are disposed to take the word rendered "a bird," in its usual signification as denoting a sparrow or any small bird; and we shall then have the sense that the aged sleep so unsoundly that the twittering of the smallest birds will suffice to rouse them.

"*And all the daughters of music shall be brought low.*"—Some refer this to the non-enjoyment of the songs of the singing-women, which is one of the circumstances by which old Barzillai describes the infirmities of age. (2 Sam. xix. 35.) But we are much more disposed to agree with those who suppose it to apply to the decay of the organs employed in the production and enjoyment of music.

5. "*Also when they shall be afraid of that which is high, and fears shall be in the way.*"—This and the following clause doubtless apply to the difficulty which the aged find in ascending high places, as well as to the timidity which the consciousness of their infirm condition leads them to exhibit when they venture to walk out in the public

ways; and which, in the narrow streets of the East, is necessarily more marked than with us.

"*And the almond-tree shall flourish.*"—As the almond-tree has white blossoms, this is generally supposed to refer to the white hair of aged persons.

"*And the grasshopper shall be a burden, and desire shall fail.*"—By the word rendered "grasshopper," a species of locust is doubtless intended. Locusts are eaten in the East, and doubtless were so by the Jews; and as then it was probably the smallest creature eaten by them, this may explain why it is selected to denote that the least weight is a burden to a very aged man. Some, however, think that a comparison of an old person to a locust is implied; and they would translate, "The locust is a burden to itself." This opinion has been advocated by Dr. Smith, whose explanation has been summed up by Parkhurst: "The dry, shrunk, shrivelled, crumpling, scraggy old man—his backbone sticking out, his knees projecting forward, his arms backward, his head downward, and the apophyses, or bunching parts of the bones, in general enlarged—is very aptly described by that insect. And from this exact likeness, without all doubt, arose the fable of Tithonus, that, *living to an extreme old age*, he was at last turned into a grasshopper."

Such a comparison is not so fanciful as might appear at first sight; for not only has it often occurred spontaneously to ourselves, when examining the locust, but it is actually a current comparison at this day in the East. The idea appears to have been also familiar to the classical ancients, for we find some engraved gems in which an emaciated old man is evidently represented by a locust walking erect on its hind legs, and in which all the characteristics enumerated above are brought out with truly singular effect.

"*Because man goeth to his long home, and the mourners go about the streets.*"—The preceding portion of this remarkable description refers to old age; and we now come to another class of circumstances, descriptive of what attends and denotes death itself. The change of subject is clearly announced by the present clause, which refers probably to the attendance of actual or hired mourners."

6. "*Or ever the silver cord be loosed.*"—This is usually interpreted of that resplendent white cord (the spinal marrow) which passes through the entire length of the backbone, and which is very liable to be relaxed and weakened in old age, or a part thereof altogether broken in its function, producing the various paralytic complaints, the tremors and debilities, to which the aged are so frequently subject.

"*Or the golden bowl be broken.*"—This is commonly understood of the skull; and some pains have been taken to discover the

source of the epithet "golden." There is, however, no occasion to suppose that it refers to colour or any physical circumstance; but we may conclude it to be a term of excellence, denoting the importance of the skull and its invaluable contents.

"*Or the pitcher be broken at the fountain, or the wheel broken at the cistern.*"—The usual explanation of these terms is, that the *pitcher* denotes the large canals which issue from the heart, and receive therefrom the blood as from a fountain; that the *fountain* is the right ventricle of the heart, and the *cistern* the left ventricle; and that the *wheel* is the great artery called the *aorta*. We think these definite conclusions very uncertain and probably fallacious. In their literal import, the series of images is evidently suggested by some one of the hydraulic processes for raising water from wells and cisterns by wheels, which are here described under Prov. xx. 5, and which certainly—as in the Persian wheel and the taboot—exhibit considerable analogy to the process observed in the diffusion of blood through the body, to which the present text is supposed to refer. We cannot, however, think that anything more is intended than to indicate by figures, suggesting a general resemblance to the action of the vital system, the cessation at death of the functions involved in that action. To make an elaborate application of the discoveries of modern science, in order to elicit a most recondite and doubtful meaning from the details of a popular and poetical comparison—intended only to suggest a general idea, the accuracy of which, to the extent which it goes, has never been questioned—is little better than ingenious trifling, which, from the forced and unsatisfactory character of its results, is scarcely calculated to be of any real use, but rather disservice, in the work of Biblical illustration. The explanations to which we refer necessarily assume that Solomon was acquainted with the circulation of the blood—that great secret which Hervey, at a late day, is supposed to have discovered. This opinion is indeed advocated by Witsius, Hottinger, Scheuchzer, Smith, and others; and Bishop Horsley says the passage cannot be easily explained on any other supposition. But the question is not what Solomon knew, but what was so well known to the people as to be intelligible even through the veil of highly figurative language; and no one contends that this was in ancient times a subject of common knowledge. Mr. Dutens, in his "Inquiry into the Origin of the Discoveries attributed to the Moderns," endeavours to prove that the circulation of the blood was known to Hippocrates and some other old physicians and philosophers; but the expressions cited by him seem at the most only to show that something of a circulation of the vital fluid was dimly suspected, while the principle and mode of

operation was altogether unknown; and we certainly should not be disposed to contend that some such idea as the bare existence of a circulation might not be known to the Hebrews, and alluded to by Solomon.

Verse 11. "*The words of the wise are as goads, and as nails fastened by the master of assemblies, which are given from one shepherd.*"—This is considered a very difficult verse, particularly as it respects the words rendered "masters of assemblies." The explanation of that eminent rabbinical scholar, Dr. Lightfoot, deserves attention. "I am mistaken if the servants that attend about the flock under the shepherd are not called by the owner of them, those that fold the sheep; at least if the sheepfold itself be not so called. And I would render the words, by way of paraphrase, thus: 'The words of the wise are as goads, and as nails fastened by those that gather the flocks into the fold: goads, to drive away the thief or the wild beast; and nails, to preserve the flock whole and in good repair; which nails and goads are furnished by the chief master of the flock for these uses.'" (Heb. and Talm. Exercitations, John x. 3.) The mention of the "chief shepherd" would certainly suggest a pastoral sense for the *nails* and the *goads*. But by a careful examination of the original, it will appear that the reference to the

nails, to which the words of the wise are compared, as being fastened by the "masters of assemblies," is not strictly correct. The words of the wise are rather compared to goads and to deeply infixed nails; and then it is added, as an independent clause, but having reference to the same subject, what Boothroyd renders: "The collectors (of these sayings of the wise) were appointed by one shepherd;" or, as Hales, "the master collections were given by one shepherd;" or, as Holden, "the collectors have published them from one shepherd." We should like to take this last version; but, instead of "collectors," would, with the authorized version, read "masters of assemblies;" whom we may understand, after the rabbinical writers, to have been persons who were members of the assemblies of wise men. This will bring out the very intelligible sense, that these members of the assemblies made known to others the instructions they received from Solomon, who is probably to be understood by the "chief shepherd," the title of "shepherd" being frequently applied to kings, guides, and instructors. But it is possible that the heavenly Shepherd himself is denoted by this title; and then Solomon is to be understood as one of the wise men who made known the precepts received from Him.—*Pictorial Bible.*

## For the Young.

### THE INDIAN DESERT.

MY DEAR YOUNG FRIENDS,—Let us this month leave the richly cultivated and well-watered valley of the Ganges, and fly in imagination to the dreariest part of India, its large western desert, lying between Delhi and the mouths of the Indus. The chief part of this large tract is a desert of sand, which of course is very thinly peopled, food being procured with difficulty there. Look at the map and see how densely Bengal, a very fertile country is crowded with towns and villages, and then contrast it with the large naked spaces around Bikaner and Jesulmer. In one direction this desert is more than 400 miles in length. Some parts are quite destitute of inhabitants, water, and vegetation. For miles nothing but lofty sand hills, which alter their shapes as the wind blows; are to be seen. Where water is obtainable, even at the enormous depth of 300 or 350 feet,\* a few most miserable

looking villages may be seen. Around these huts some fields of the cheaper kind of grain are seen, which are dependant entirely on the rains and dew, as the small quantity of brackish-water in their wells must be required for drink and household use. You may easily suppose, that when the rains are scanty the villagers must be driven to the extreme of misery, and if they entirely fail, nothing remains but to flee to the fertile valley of the Ganges. Hard indeed is the lot of the sons of the wilderness, if we think only of the difficulty of procuring common food; but when we add to this the miseries they endure from the oppression of their rulers, from the robbery, deceit, and selfishness of their neighbours, and from their own laziness and opium eating, we may bless God for our goodly heritage in richer parts of India, as well as for a Christian education.

You may wonder why I take you to such a district to study Botany, but I hope the trip will not be unprofitable.

\* 345 feet is the actual depth of one well.

Look first at that verdant patch on the borders of the white sandy plain. It is a relief to the eye to see the soft green leaves and yellow flowers spreading over the ground, but much more cheering to the thirsty villager to see these two months afterwards, the huge water-melon juiciest of fruits. Some of these are so large as to measure from 3 to 4 feet in circumference. It is chiefly in the sandy parts of India that these fruits abound.

But you will say these are cultivated, what shall we find to study in the dreary plain? The first plants you will notice, are probably the two or three with which you are now familiar, the *madar*, *babul*, and the *jujube*. These with strong coarse grass cover the sand hills, in the rainy and cold seasons.

In other parts we meet with plants new to you which I shall now describe. Let us first look at the *Karil* (करील) *Capparis aphylla*. This belongs to the same order as the common *Caper*, eaten as sauce with boiled mutton, but which only grows in the southern parts of Europe, and which is called *Capparis spinosa*. The part we eat is the flower bud. Their medical properties are stimulant, antiscorbutic and aperient. From this we may easily suppose that the Indian plant partakes of similar qualities. The *Karil* is a singular bush. There are no leaves to it, but it is composed of branches and twigs,—round, thorny and very flexible. It is an evergreen. Its flower is of a delicate pale red, tinged and streaked with yellow, and belongs to the *Polyandria Monogynia* of the *Linnean* system. Its branches are covered with small yellow very short thorns. The plant generally grows in ground which is hard and filled with *kunker*, and seems to thrive most on the steep or perpendicular sides of banks and rough cliffs, such as are seen on each side the *Junna*. In this respect it is like the European *caper*, which generally grows out of the joints of old walls, the fissures of rocks, and among rubbish. It is wonderful to see it growing to a large bush, in such a situation where you would think it impossible for it to find moisture and soil sufficient for its support, and where the fibres of its roots must meet with great resistance in spreading.

Though it abounds throughout the *kunker* soil of the N. West, the priests of *Muttra* persuade the pilgrims that *Krishna* conferred this beautiful bush on *Brij Mandle* (or the country around *Muttra*) as a special favour. They there-

fore generally carry away a twig with them as a precious relic of the sacred soil.

In this part of India it seems to beautify many a dull and rugged bank, or cliff. It sometimes spreads until it entirely covers the whole face of a steep *kunker* bank. Now this is very pleasant to see at any time of the year from the agreeable contrast of colours, but especially so when every bush is covered as thickly with its red flowers as other plants with leaves. Its chief use is that made of its fruit. This when cooked may be eaten as food, or made into a pickle. As food it is boiled and eaten with salt and spices, or cooked in *ghí*, and eaten with bread. As a pickle it is only necessary to keep it in oil, where it will remain good for a year and half. "Many families in the Indian desert possess a stock of 20 maunds."—*Tod*. Thus you see, as a pickle, it gives a relish to their very plain food, and is, as *Tod* says, a culinary article of importance; I suppose the villagers value it as much as the Russians and Germans do, their sour *krout*.

The fruit of the *Karil* is considered by Musalmán doctors as useful to remove flatulency, and they use its seed as an aperient medicine. Here again do we see the combined wisdom and kindness of the universal Father in preparing for the wants of those who live in a dry, sandy, rocky desert; a plant which chiefly thrives in such situations. This is also true of the next plant I shall bring to your notice, the *Camel thorn*.

*Jawása*, *Hedysarum Alhagi*, Hebrew *mannap* plant. Prickly stemmed *mannap* plant, or camel thorn. This plant belongs to the extensive natural order of the *Leguminosæ*, or the *Bean* tribe. It is found in abundance in the deserts of Egypt, Syria, Mesopotamia, and India. It is a low thorny plant, resembling very much the *Karil*, but generally found on hard level ground, and never growing to a large bush; it has moreover a few leaves. Its flower is smallish and red.

The reason of its being called the Hebrew *mannap* plant by some, is that it yields a *mannap*, but it is neither the *mannap* of the English druggists or that which the Hebrews ate. Some infidels have endeavoured to prove that the food which we read of, as being rained from heaven for the benefit of the Israelites, was only the *mannap* which to this day is found on the ground, under a species of *Tamarisk* tree, and the miracle only

consisted in its being produced in extraordinary abundance. Now it is true that there is a great similarity between the manna of the Tamarisk and that of scripture. "They both fall on the ground in small globular forms; they are both dissolved by the heat of the sun; they are both of a similar taste to honey, and they both acquire a hard consistency, upon being removed from an exposure to the sun." (*Carpenter's Nat. His. of the Bible.*) But a learned Jewish Rabbi, Abarbinel, gives the following reasons for this not being considered the miraculous manna:—"When the common manna falls, it is only in the spring, whereas this fell throughout all the months of the year; the ordinary manna does not stink and breed worms as this did, when kept till the morning; it cannot be ground or beaten in a mortar so as to make cakes as this was; this fell in a double proportion on the sixth day, and not on the Sabbath, as it certainly would have done had it fallen naturally; it followed them in all their journeys, where they pitched their tents, and it ceased at the very time of the year when the other falls, namely, in March, when the Israelites arrived in Gilgal." For a very interesting account of the manna found near Mount Sinai, see Burckhardt's account in the *Scripture Natural History*; from which the above is taken.

Let us now return to the Indian plant. This, with several allied species, yields a manna, but "it is remarkable that this secretion is not formed in India, Arabia, or Egypt, the climate of Persia and Bokhara seeming alone suited for its production."—*Royle*.

The plant is applied to the following purposes in India:—1. It is used for the food of camels. Now as the camel is the chief beast of burden in the desert, and is also used by the rājās for regiments of mounted soldiers, and is even sometimes yoked to the plough, we see the absolute necessity of there being a large supply of food for this indispensable animal. This then is supplied by the Babul and Jawāsa, both which thorny plants yield a nutritious food to the camel, which he greedily devours. It is also a very interesting fact, and another link in the chain of Providence, that this plant only grows in the hot weather, when all other plants in the desert die for want of water, and as soon as the rainy season sets in this dies off.

Another use is, that the manna which, with the dew, is easily brushed off its

leaves and branches, if rubbed on the face of natives marked with certain diseased black lines, will cure it. From this it appears that though the manna is not exuded in sufficient abundance to fall in drops in India, a kind of perspiration of the same nature covers it.

Again, from this plant a sugar is made called Taranjabin ترنجبین. This name is sometimes given to honey mixed with limejuice, &c. *Shakspeare's Dict.* It is used as an aperient and sold for 3 as. a tola in Muttra.

Besides this it is used to purify salt. The common dirty bitter salt of the N. W. is thinly spread at the bottom of a pit. On this a layer of Jawāsa bushes is spread, then a layer of salt on this, and then more bushes, and so on till the pit is filled. The whole is then covered up with earth and allowed to remain two, three or more years. When the pit is opened, the dirty salt is found purified into the best salt, and also turned into white crystals. It is thus evident that a chemical process has purified the salt, by means of the juice of the plant. In some places nothing but Jawāsa-kānimak is eaten.

The last purpose to which it is applied, is for the construction of tātis. Whilst Europeans can afford to purchase khas-khas roots to scent and cool their houses in the hot winds, poorer natives who own a moderately good house are content with the refreshing coolness derived from these bushes tied up to the door and well watered.

There are many other products of the desert to which your attention may some day be called, but for the present learn from our trip to the desert, that if God deprives any portion of the human race of one set of blessings, he often confers others in exchange. His ways are equal.

Muttra.

T. P.

## THE PHILOSOPHER'S SCALES.

(BY JANE TAYLOR.)

A MONK when his rites sacerdotal were o'er,  
In the depth of his cell, with its stone-  
cover'd floor,

Resigning to thought his chimerical brain,  
He formed the contrivance we now shall  
explain.

In youth 'twas projected, but years stole  
away,

And ere 'twas complete he was wrinkled  
and gray.

But success is secure, unless energy fails,  
And at length he produced the Philoso-  
pher's scales.

What were they? you ask : you shall presently see,  
 These scales were not made to weigh sugar and tea :  
 Oh no, for such properties wondrous had they  
 That qualities, feelings, and thoughts they could weigh ;  
 Together with articles small or immense,  
 From mountains, or planets, to atoms of sense,  
 Nought was there so bulky but there it could lay,  
 And naught so ethereal but there it would stay,  
 And nought so reluctant but in it must go—  
 All which some examples more clearly will shew.  
 The first thing he weighed was the head of Voltaire,  
 Which retained all the wit that had ever been there :  
 As a weight he threw in the torn scrap of a leaf  
 Containing the prayer of the penitent thief,  
 When the scull rose aloft with so sudden a spell,  
 That it bounced like a ball on the roof of his cell.  
 One time he put in Alexander the Great,  
 And a garment, that Dorcas had made, for a weight ;  
 And though clad in armour from sandals to crown,  
 The hero rose up, and the garment went down.  
 A long row of alms-houses, amply endowed  
 By a well-esteemed Pharisee, busy and proud,  
 Next loaded one scale, while the other was prest  
 By those mites the poor widow threw into the chest :  
 Up flew the endowment, not weighing an ounce,  
 And downy down the farthing's-worth came with a bounce.  
 Again he performed an experiment rare,  
 A monk with austerities bleeding and bare  
 Climbed into his scale—in the other was laid  
 The heart of a Howard, now partly decayed ;  
 When he found with surprise, that the whole of his bother,  
 Weighed less by some pounds than the bit of the other.  
 By other experiments, (no matter how,)  
 He found that ten chariots weighed less than a plough.  
 A sword with guilt trappings, rose up in the scale,  
 Though balanc'd by only a tenpenny nail.  
 A shield and a helmet, a buckler and spear,  
 Weigh'd less than a widow's uncrystalized tear.  
 A lord and a lady, went up at full sail,  
 When a bee chanced to light in the opposite scale.

Ten doctors, ten lawyers, ten courtiers, one earl,  
 Ten counsellor's wigs, full of powder and curl,  
 All heaped in one balance, and swinging from thence,  
 Weighed less than a few grains of candour and sense :  
 A first water diamond, with brilliants begirt,  
 Than one good potatoe just washed from the dirt.  
 Yet no mountains of silver and gold would suffice  
 One Pearl to outweigh, 'twas the pearl of great price.  
 Last of all, the whole world was bowled in at the gate,  
 With the soul of a beggar to serve for a weight ;  
 When the scale with the soul so mightily fell,  
 That it jerked the philosopher out of his cell.

### WHAT IS FAITH. ?

A MINISTER wishing to teach a little boy the nature of faith, took a chair and placed it at some distance from him, and told the boy to stand on it and fall forward and he would catch him. The boy immediately got on the chair, but did not fall forward. He wished to do so, but was afraid the minister would not catch him. He, however, put one hand upon a shelf near him, thinking to save himself if the minister did not catch him ; but he was told that would not do—he must trust to the minister alone, who again assured him that he would catch him if he would fall forward. The boy summoned all his courage, and fell, and he caught him. The minister then told him that that was faith, and that he wished him to go with the same confidence to Jesus Christ.

### FRAGMENTS.

A Christian should be like a river, that fertilizes while it runs—carrying ships, and all that floats upon its bosom, along with it to the ocean.

Alas ! we do not weary God now with our wrestlings, but with our sins.

A calm hour with God is worth a whole lifetime with man.

Do not fear the frown of the world. When a blind man comes against you in the street, you are not angry at him ; you say he is blind, poor man, or he would not have hurt me. So you may say of the poor world when they speak evil of Christians—they are blind.—*M. Cheyne.*

## Essays and Extracts.

### MACAULAY ON THE CHURCH OF ENGLAND.

HENRY the Eighth attempted' to constitute an Anglican Church differing from the Roman Catholic Church on the point of the supremacy, and on that point alone. His success in this attempt was extraordinary. The force of his character, the singularly favourable situation in which he stood with respect to foreign powers, the immense wealth which the spoliation of the Abbeys placed at his disposal, and the support of that class which still halted between two opinions, enabled him to bid defiance to both the extreme parties, to burn as heretics those who avowed the tenets of Luther, and to hang as traitors those who owned the authority of the Pope. But Henry's system died with him. Had his life been prolonged he would have found it difficult to maintain a position assailed with equal fury by all who were zealous either for the new or for the old opinions. The ministers who held the royal prerogative in trust for his infant son, could not venture to persist in so hazardous a policy; nor could Elizabeth venture to return to it. It was necessary to make a choice. The government must either submit to Rome, or must obtain the aid of the Protestant. The government and the Protestants had only one thing in common, hatred of the Papal power. The English reformers were eager to go as far as their brethren on the Continent. They unanimously condemned as anti-christian, numerous dogmas and practices to which Henry had stubbornly adhered, and which Elizabeth reluctantly abandoned. Many felt a strong repugnance to things indifferent, which had formed part of the polity or ritual of the mystical Babylon. Thus Bishop Hooper, who died manfully at Gloucester for his religion, long refused to wear the Episcopal vestments. Bishop Ridley, a martyr of still greater renown, pulled down the ancient altars of his diocese, and ordered the Eucharist to be administered in the middle of churches, at tables which the Papists irreverently termed oyster boards. Bishop Jewel pronounced the clerical garb to be a stage dress, a fool's coat, a relique of the Amorites, and promised that he would spare no labour to extirpate such degrading absurdities. Archbishop Grindal long hesitated about accepting a mitre from dislike of what he regarded as the mummery of consecration. Bishop Parkhurst uttered a fervent prayer that the Church of England would propose to herself the Church of Zurich as the absolute pattern of a Christian community. Bishop Ponet was of opinion that the word Bishop should be abandoned

to the Papists, and that the chief officers of the purified church should be called superintendents. When it is considered that none of these prelates belonged to the extreme section of the Protestant party, it cannot be doubted that, if the general sense of that party had been followed, the work of reform would have been carried on as unsparingly in England as in Scotland.

But, as the government needed the support of the Protestants, so the Protestants needed the protection of the government. Much was therefore given up on both sides; a union was effected, and the fruit of that union was the Church of England.

To the peculiarities of this great Institution, and to the strong passions which it has called forth in the minds both of friends and of enemies, are to be attributed many of the most important events which have since the Reformation taken place in our country; nor can the secular history of England be at all understood by us, unless we study it in constant connection with the history of her ecclesiastical polity.

The man who took the chief part in settling the conditions of the alliance which produced the Anglican Church, was Thomas Cranmer. He was the representative of both the parties which, at this time, needed each other's assistance. He was at once a divine and a statesman. In his character of divine he was perfectly ready to go as far in the way of change as any Swiss or Scottish reformer. In his character of statesman he was desirous to preserve that organization which had during many ages admirably served the purposes of the bishops of Rome, and might be expected now to serve equally well the purposes of the English kings and of their ministers. His temper and his understanding eminently fitted him to act as mediator. Saintly in his professions, unscrupulous in his dealings, zealous for nothing, bold in speculation, a coward and a time-server in action, a placable enemy, and a lukewarm friend, he was in every way qualified to arrange the terms of the coalition between the religious and the worldly enemies of Popery.

To this day the constitution, the doctrines, and the services of the Church, retain the visible marks of the compromise from which she sprang. She occupies a middle position between the churches of Rome and Geneva. Her doctrinal confessions and discourses, composed by Protestants, set forth principles of theology in which Calvin or Knox would have found scarcely a word to disapprove. Her prayers and thanksgivings, derived from the ancient liturgies, are very generally such that Bishop Fisher or Cardinal Pole might

have heartily joined in them. A controversialist, who puts an Armenian sense on her articles and homilies, will be pronounced by candid men to be as unreasonable as a controversialist who denies that the doctrine of baptismal regeneration can be discovered in her liturgy.

In every part of her system the same policy may be traced. Utterly rejecting the doctrine of transubstantiation, and condemning as idolatrous all adoration paid to the sacramental bread and wine, she yet, to the disgust of the Puritans, required her children to receive the memorials of divine love, meekly kneeling upon their knees. Discarding many rich vestments which surrounded the altar of the ancient faith, she yet retained, to the horror of weak minds, the robe of white linen, which typified the purity which belonged to her as the mystical spouse of Christ. Discarding a crowd of pantomimic gestures, which, in the Roman Catholic worship, are substituted for intelligible words, she yet shocked many rigid Protestants by marking the infant just sprinkled from the font with the sign of the cross. The Roman Catholic addressed his prayers to a multitude of saints, among whom were numbered many men of doubtful, and some of hateful character. The Puritan refused the addition of saint even to the apostle of the Gentiles, and to the disciple whom Jesus loved. The Church of England, though she asked for the intercession of no created being, still set apart days for the commemoration of some who had done and suffered great things for the faith. She retained confirmation and ordination as edifying rites, but she degraded them from the rank of sacraments. Thrift was no part of her system. Yet she gently invited the dying penitent to confess her sins to a divine, and empowered her ministers to soothe the departing soul by an absolution which breathes the very spirit of the old religion. In general it may be said that she appeals more to the understanding and less to the senses and the imagination, than the Church of Rome, and that she appeals less to the understanding, and more to the senses and imagination than to the Protestant churches of Scotland, France and Switzerland.—*Macaulay's History of England.*

### CHARACTER OF BUNYAN.

To the names of Baxter and Howe, must be added the name of a man far below them in station and in acquired knowledge, but in virtue their equal, and in genius their superior, John Bunyan. Bunyan had been bred a tinker, and had served as a private soldier in the parliamentary army. Early in his life he had been fearfully tortured by remorse for his youthful sins,

the worst of which seem, however, to have been such as the world thinks venial. His keen sensibility, and his powerful imagination made his internal conflicts singularly terrible. He fancied that he was under sentence of reprobation, that he had committed blasphemy against the Holy Ghost, that he had sold Christ, that he was actually possessed by a demon. Sometimes loud voices from heaven cried out to warn him. Sometimes fiends whispered impious suggestions in his ear. He saw visions of distant mountain tops, on which the sun shone brightly, but from which he was separated by a waste of snow. He felt the devil behind him pulling his clothes. He thought that the brand of Cain had been set upon him. He feared that he was about to burst asunder like Judas. His mental agony disordered his health. One day he shook like a man in the palsy. On another day he felt a fire within his breast. It is difficult to understand how he survived sufferings so intense, and so long continued. At length the clouds broke. From the depths of despair, the penitent passed to a state of serene felicity. An irresistible impulse now urged him to impart to others the blessing of which he was himself possessed. He joined the Baptists, and became a preacher and writer. His education had been that of a mechanic. He knew no language but the English, as it was spoken by the common people. He had studied no great model of composition, with the exception, and important exception undoubtedly, of our noble translation of the Bible. His spelling was bad. He frequently transgressed the rules of grammar. Yet his native force of genius, and his experimental knowledge of all the religious passions, from despair to ecstasy, amply supplied in him the want of learning. His rude oratory roused and melted hearers, who listened without interest to the laboured discourses of great logicians and Hebraists. His works were widely circulated among the humbler classes. One of them, the *Pilgrim's Progress*, was, in his own lifetime translated into several foreign languages. It was, however, scarcely known to the learned and polite, and had been, during near a century, the delight of pious cottagers and artisans before it was publicly commended by any man of high literary eminence. At length critics condescended to inquire where the secret of so wide and so durable a popularity lay. They were compelled to own that the ignorant multitude had judged more correctly than the learned, and that the despised little book was really a masterpiece. Bunyan is indeed as decidedly the first of allegorists, as Demosthenes is the first of orators, or Shakespeare the first of dramatists. Other allegorists have shewn equal ingenuity: but no other allegorist has ever been able to touch the heart, and to make ab-

stractions objects of terror, of pity, and of love.

It may be doubted whether any English Dissenter had suffered more severely under the penal laws, than John Bunyan. Of the twenty-seven years which had elapsed since the Revolution, he had passed twelve in confinement. He still persisted in preaching; but that he might preach, he was under the necessity of disguising himself like a carter. He was often introduced into meetings through backdoors, with a smock-frock on his back, and a whip in his hand. If he had thought only of his own care and safety, he would have hailed the Indulgence with delight. He was now at length free to pray and exhort in open day. His congregation rapidly increased: thousands hung upon his words; and at Bedford, where he ordinarily resided, money was plentifully contributed to build a meeting house for him. His influence with the common people was such that the government would willingly have bestowed on him some municipal office: but his vigorous understanding and his stout English heart were proof against all delusion and all temptation. He felt assured that the proffered toleration was merely a bait intended to lure the Puritan party to destruction; nor would he, by accepting a place for which he was not legally qualified, recognize the validity of the dispensing power. One of the last acts of his virtuous life, was to decline an interview to which he was invited by an agent of the government.—*Ibid.*

## THE SINNER AND THE SPIDER.

BY JOHN BUNYAN.

*Sinner.*—What black, what ugly crawling thing art thou?

*Spider.*—I am a spider——

*Sin.*—A spider, ay; truly a filthy creature;

*Spi.*—Not filthy, as thyself in name or feature.

My name entailed is to my creation;  
My feature from the God of thy salvation.

*Sin.*—I am a man, and in God's image made,

I have a soul shall neither die nor fade:  
God has possessed me with human reason,  
Speak not against me lest thou speakest treason.

For if I am the image of my maker,  
Of slanders laid on me he is partaker.

*Spi.*—I know thou art a creature far above me,

Therefore I shun, I fear, and also love thee.  
But tho' thy God hath made thee such a creature,  
Thou hast against him often play'd the traitor.

Thy sin has fetch'd thee down: leave off to boast:

Nature thou hast defil'd, God's image lost.  
Yea thou, thyself a very beast hast made,  
And art become like grass, which soon doth fade.

Thy soul, thy reason, yea, thy spotless state,  
Sin has subjected to most dreadful fate.

But I retain my primitive condition,  
I've all but what I lost by thy ambition.

*Sin.*—Thou venom'd thing, I know not what to call thee;

The dregs of nature surely did befall thee;  
Thou wast compos'd o'th' dross and scum of all;

Men hate thee, and in scorn thee Spider call.

*Spi.*—My venom's godd for something,  
since God made it,

Thy nature sin hath spoil'd, and doth de-grade it.

Thou art despoil'd of good; and tho' I fear thee,

I will not, tho' I might, despise and jeer thee.

Thou say'st I am the very dregs of nature;  
Thy sin's the spawn of devils, 'tis no creature.

Thou say'st man hates me 'cause I am a spider.

Poor man! thou of thy God art a derider:  
My venom tendeth to my preservation;  
Thy pleasing follies work thy condemnation.  
Poor man! I keep the rules of my creation,  
Thy sin has cast thee headlong from thy station.

On no man injury I inflict; but thou  
Art a self-murderer: thou know'st not how  
To do what's good; no, for thou lovest evil:  
Thou fly'st God's law, and followest the devil.

*Sin.*—Thou ill shap'd thing, there's an antipathy,

'Twixt man and spiders, 'tis in vain to lie;  
Stand off, I hate thee, if thou dost come nigh me,

I'll crush thee with my foot: I do defy thee.

*Spi.*—They are ill-shap'd who warped are by sin,

Hatred in thee to God hath long time been;  
No marvel then indeed, if me his creature  
Thou dost defy, pretending name and feature.

But why stand off, my presence shall not throng thee,

'Tis not my venom, 'out thy sin doth wrong thee.

Come, I will teach thee wisdom, do but hear me,

I was made for thy profit, do not fear me.

But if thy God thou wilt not hearken to,  
What can the swallow, ant, and spider do?  
Yet I will speak, I can but be rejected,  
Sometimes great things by small means are effected.

Hark then, tho' man is noble by creation,  
He's lapsed now to such degeneration,  
As not to grieve, so careless is he grown,  
Tho' he himself has sadly overthrown,

And brought to bondage every earthly thing,  
 Ev'n from the very spider to the king :  
 This we poor sensitives do feel and see ;  
 For subject to the curse you made us be.  
 Tread not upon me, neither from me go ;  
 'Tis man which has brought all the world to  
 woe.

The law of my creation bids me teach  
 thee ;  
 I will not for thy pride to God impeach  
 thee.

I spin, I weave, and all to let thee see,  
 Thy best performances but cobwebs be.  
 Thy glory now is brought to such an ebb,  
 It doth not much excel the spider's web.  
 My webs becoming snares and traps for flies  
 Do set the wiles of hell before thine eyes ;  
 Their tangling nature is to let thee see,  
 Thy sins, too, of a tangling nature be.  
 My den, or hole, for that 'tis bottomless,  
 Doth of damnation show the lastingness.  
 My lying quiet till the fly is caught,  
 Shows secretly hell hath thy ruin hatched.  
 In that I on her seize, when she is taken,  
 I show who gathers whom God hath forsaken.

The fly lies buzzing in my web to tell  
 How sinners always roar and howl in hell.

Now since I show thee all these mysteries,  
 How canst thou hate me, or me scandalize ?

*Sin.*—Well, well ; I will no more be a  
 derider,

I did not look for such things from a spider.  
*Spi.*—Come, hold thy peace, what I have  
 yet to say,

If heeded, may help thee another day.  
 Since I an ugly venomous creature be,  
 There's some resemblance 'twixt vile man  
 and me.

My wild and heedless runnings are like  
 those

Whose ways to ruin do their souls expose.  
 Daylight is not my time, I work at night,  
 To show they are like me, who hate the  
 light.

The maid sweeps one web down, I make  
 another,  
 To show how heedless ones convictions smother.

My web is no defence at all for me,  
 Nor will false hopes at judgment be to thee.

*Sin.*—O spider, I have heard thee, and  
 do wonder,  
 A spider should thus 'lighten, and thus  
 thunder !

*Spi.*—Do but hold still, and I will let  
 thee see.

Yet in my ways more mysteries there be.  
 Shall not I do thee good, if I thee tell,  
 I show to thee a four-fold way to hell ?  
 For since I set my web in sundry places,  
 I show men go to hell in diverse traces.

One I set in the window that I might  
 Show some go down to hell with gospel  
 light.

One I set in a corner, as you see,  
 To show how some in secret snared be.  
 Gross webs great store I set in darksome  
 places,

To show how many sin with brazen faces.  
 Another web I set aloft on high,  
 To show there's some professing men must  
 die.

Thus in my ways, God wisdom doth conceal,  
 And by my ways that wisdom doth reveal.

I hide myself when I for flies do wait,  
 So doth the devil when he lays his bait :  
 If I do fear the losing of my prey,  
 I stir me, and more snares upon her lay.  
 This way, and that, her wings and legs I tie,  
 That sure as she is catch'd, so she must die.  
 But if I see she's like to get away,  
 Then with my venom I her journey stay.  
 All which my ways, the devil imitates,  
 To catch men, for he their salvation hates.

*Sin.*—O spider, thou delight'st me with  
 thy skill,  
 I pr'ythee spit this venom at me still.

*Spi.*—I am a spider, yet I can possess  
 The palace of a king, where happiness  
 Is said to abound, nor when I go thither,  
 Do they ask what, or whence I come, or  
 whither

I make my hasty travels ; no, not they :  
 They let me pass, and I go on my way.  
 I seize the palace, and with hands take hold  
 Of doors, of locks, or bolts ; yea I am bold  
 When in, to clamber up unto the throne,  
 And to possess it, as if 'twere my own.  
 Nor is there any law forbidding me  
 Here to abide, or in this palace be.

At pleasure I ascend the highest stories,  
 And then I sit, and so behold the glories  
 Myself is compass'd with, as if I were  
 One of the chiefest courtiers that be there.

Here lords and ladies do come round  
 about me,  
 With grave demeanour, nor do any flout me,  
 For this my brave adventure, no, not they :  
 They come, they go, but leave me there to  
 stay.

Now my reproacher, hear me ; I by this  
 Show how thou may'st possess thyself of  
 bliss :

Thou art worse than a spider ; but take hold  
 On Christ the door, thou shalt not be con-  
 trol'd :

By him do thou the heavenly palace enter ;  
 None e'er will chide thee for thy brave ad-  
 venture.

Approach thou then unto the very throne,  
 There speak thy mind : fear not, the day's  
 thine own.

Nor saint, nor angel, will thee stop or stay,  
 But rather take each stumbling block away.  
 My venom stops not me, let not thy vice  
 Stop thee ; possess thyself of paradise.

Go on, I say, although thou be a sinner,  
 Learn to be bold in faith, of me a spinner,

This is the way true glories to possess,  
And to enjoy what no man can express.

Sometimes I find the palace closely  
lock'd,  
And so my entrance thither has been  
block'd.  
But am I daunted? No, I herq and there  
Do feel and search; and so if any where,  
At any chink or crevice find my way.  
I crowd, I press for passage, make no stay:  
And so thro' difficulty I attain  
The palace, yea, the throne where princes  
reign.

I crowd sometimes, as if I'd burst in  
sunder:  
And art thou crush'd with striving, do not  
wonder.  
Some scarce get in, and yet indeed they enter:  
Knock; for they nothing have, that nothing  
venture.

Nor will the King himself throw dirt on  
thee,  
As thou hast cast reproaches upon me.  
He will not hate thee, O thou foul back-  
slider!  
As thou didst me, because I am a spider.

Now to conclude: since I such doctrine  
bring  
Slight me no more, call me not ugly thing.  
God wisdom hath unto the emmet given,  
And spiders may teach men the way to hea-  
ven.

*Sin.*—Well my good spider, I my errors  
see,

I was a fool for railing so at thee.  
Thy nature, venom, and thy fearful hue,  
But show what sinners are, and what they do.  
Thy way and works do also darkly tell,  
How some men go to heaven, and some to  
hell;  
Thou art my monitor, I am a fool;  
Henceforth, let men to spiders go to school.

### THE SUFFICIENCY OF THE BIBLE AS A RULE OF FAITH AND GUIDE TO SALVATION.

THIS is the great matter in controversy  
between Protestants and Roman Catholics.  
*We* say the Bible is sufficient. *They* say  
that it is not. Now, suppose that Paul the  
apostle be permitted to decide between us.  
We are agreed to refer the matter to him.  
Can our opponents object to this reference?  
Let Paul then be consulted in the only way  
in which he can be, viz. through his acknow-  
ledged writings. It is agreed on all hands  
that he wrote the *second* epistle to Timothy.  
Well, in the *third* chapter of that epistle,  
and at the 15th verse, he writes to Timothy  
thus: "And that from a child thou hast

known the Holy Scriptures, which are able  
to make thee wise unto salvation." That  
the Greek is here correctly translated into  
English, any scholar may see.

Here then we have what Paul *wrote*, and  
I cannot believe that he would *write*, in a  
letter to Timothy, that the Holy Scriptures  
are capable of being known by a child, and  
able to make wise unto salvation, and then  
*say*, to be handed down by tradition, that  
they are so obscure and abstruse that one  
can make nothing out of them.

But what did Paul write to Timothy about  
the Holy Scriptures? He reminds him that  
he had known them from a child, that is, he  
had been acquainted with them so far as to  
understand them from that early age. Now,  
either Timothy was a most extraordinary  
child, of which there is no proof, or else the  
Holy Scriptures of the Old Testament, and  
of the New, so far as the latter was written  
and recognised at the time, are intelligible  
to a child. I see not how this conclusion  
can in any way be evaded. If the child of  
Eunice could and did know them, why may  
not my child and your child, and any child  
of ordinary understanding? The Bible then  
cannot be insufficient as a rule of faith,  
through any want of *perspicuity* in it. That  
point is settled.

But Paul says something more to Timo-  
thy about these same Scriptures, "*which*,"  
he says, "*are able to make thee wise unto  
salvation*." Why, what is the matter with  
the man? He talks as if he had taken les-  
sons of Luther. When did he live? They  
say that the Protestant religion is only three  
hundred years old, but here is a man who  
lived well nigh eighteen hundred years ago,  
that writes amazingly like a Protestant about  
the Holy Scriptures. He says they are *able*  
to make thee *wise unto salvation*. Now,  
who wishes to be wiser than that? And if  
they can make *one* thus wise, they can make  
any number equally wise. So then the  
Scriptures can be known by children, and  
can make wise to salvation those who know  
them. This is Paul's decision, and here  
should be an end of the controversy. If  
this prove not the sufficiency of the Bible as  
a rule of faith and guide to salvation, I  
know not how any thing can be proved. I  
will tell you what I am determined to do the  
next time a Roman Catholic opens his  
mouth to me about the insufficiency and  
obscurity of our rule of faith, I mean to  
take hold of the sword of the Spirit by this  
handle, (2 Tim. iii. 15,) and I mean to  
hold on to this weapon of heavenly temper,  
and to wield it manfully, until my opponent  
surrender or retreat. He cannot stand be-  
fore it.

But before I close this, I must say, that  
if the Scriptures which existed when Paul  
wrote to Timothy were able to make wise  
unto salvation, how much more are they  
with what has been added to the Canon

since? And here, by the way, we have an answer to the question which the Roman Catholic asks with such an air of triumph: "How, if this be your rule of faith, did Christians get along before the New Testament was written and received?" Very well; they had Scriptures enough to make them "wise unto salvation" as early as the time of Timothy; and they had, many years before that, all the Old Testament, and a part of the New. Now, with Moses and the Prophets, and the Psalms, and Matthew's Gospel, and perhaps some others, together with a large number of divinely inspired men, I think they must have got along very comfortably.

One thing more I desire to say. It is this: that there is an advantage for understanding the Bible, which does not belong to any book whose author is not personally accessible. The advantage is, that we have daily and hourly opportunity to consult the *Author* of the Bible on the meaning of it. We can at any moment we please, go and ask him to interpret to us any difficult passage. We can lift our eyes from the word of truth, when something occurs which we do not readily comprehend, and direct them to the Throne of Grace. And what encouragement we have to do this! *James* tells us, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him." So then we have the Bible to inform and guide us, and we have constant opportunities of consulting its Author in regard to its meaning.—*Nevins*.

When anger in every mind hath place,  
When jealous foes around me rise,  
Let me his blessed words retrace,  
Who bids us "love our enemies."

Yet while thus patient I abide,  
When o'er myself is held the rod,  
Oh! may I still have strength to chide  
The open enemies of God.

Let me no false indulgence shew  
When such my sanction strives to win,  
But boldly to the world avow  
The object of my hate, is sin!

#### WHAT DO YOU FEAR MOST?

What do I fear?—in former years  
I should have said with faltering breath  
The subject of my deepest fears,  
The ill that most I dread is—Death.

But thou, my Saviour, thou hast blest  
My fainting soul with strength at last,  
Safely on thy dear love I rest,  
Freely on thee my sins I cast.

Beneath the shadow of thy wings  
I rest me from the world's vain strife;  
My soul to thee securely clings,  
Who died to give me endless life.

And though at times from death I shrink,  
With somewhat of my former fear,  
Soon on thy goodness as I think  
I see the shadows disappear,

And feel that through thy saving love,  
And through thy mercy's boundless scope  
Death can no lasting terror prove  
For me who live in Christian hope.

#### ANSWERS TO THREE QUESTIONS.

BY MRS. ABDY.

##### WHAT DO YOU LOVE MOST?

What do I love?—Too many ties  
Alas! connect my heart with earth,  
The goods and gifts of life I prize,  
And fondly love my home and hearth.

We are but passing pilgrims here,  
And even the purest earthly love  
May chain us to the lower sphere,  
And clog the spirit's flight above.

Yet though by worldly shades pursued,  
Though worldly thoughts my mind en-  
Still, still I turn in gratitude [thrill.  
To Him whose bounty gave me all:

And trust I humbly may declare,  
Without a vain and specious boast,  
Of all that in my heart have share,  
Lord! it is thee, I love the most.

##### WHAT DO YOU HATE MOST?

What do I hate?—Such words as these  
Surprise in Christian breasts create;  
Our watch-word should be love and peace,  
What can a Christian do with hate?

#### PARENTAL RESPONSIBILITY.

*An Address delivered by Rev. S. Hutchings,  
at the 27th Annual Meeting of the New  
York City Maternal Association.*

"How shall we order the child, and how shall we do unto him," are questions once put to an angel of the Lord, the "angel of the covenant." How interesting and momentous the inquiries! But is Manoaah the only one from whose lips they have proceeded? What father or mother, having a proper sense of parental responsibility, and of incompetency to discharge aright the duties involved in this important relation, has not deeply sympathized with Manoaah in these anxious inquiries, and, with him also, put up the prayer, "*Teach us what we shall do unto the child.*"

Mother, what is the child committed to thy care? It has a body to be clothed and fed, watched over in health, and administered to in sickness—a mind to be cultivated, enriched with knowledge, and disciplined to usefulness—a soul to be sanctified and saved.

Mother, what *will* that child be? A blessing or a curse to the world, a seraph burning with love and devotion near the throne of God, or a companion of fallen spirits, itself fallen low, low in the world of woe. Which of these will be its destiny depends much on thy character and deportment. How important then the inquiry that every parent should put, "How shall we order the child, and how shall we do unto him?"

The answer may be found in the oft-repeated, but expressive aphorism of the wise king of Israel, "Train up a child in the way he should go, and when he is old he will not depart from it."

It is sometimes asked if pious parents have good reason to believe their children will be converted. My opinion is that they have, provided they do their duty. The passage from Solomon is explicit and unqualified that, if a child is trained in the way he should go, he will not depart from it.

If then the children of pious parents ever are unconverted, the reason is obvious. *In some respects there is a failure of meeting the conditions on which the promise is suspended.* The promise is not on condition of their being Christians, but on condition that they train their children in the way they should go, or which is the same thing, as they should be trained.

The following are some of the things included in this training.

#### 1. PRAYER FOR AND WITH CHILDREN.

I mention prayer first, because it must precede every thing else in the order of time. No Christian parent, of course, altogether fails to offer petitions in behalf of his beloved children. But is there not reason to fear that very many who profess to be the people of God, fail greatly in this most important duty? How is it with us, my christian friends? Believing that our children are depraved, guilty, estranged from God, condemned, that without holiness they cannot enter heaven, and that the Holy Spirit alone can regenerate them, do we bring them to the throne of grace with intense desire, with irrepressible longings for their conversion? Do we come feeling that this is the most important of all objects, yea, of infinite importance, compared with which all earthly blessings dwindle into insignificance? Do we come with strong faith, with unwavering confidence in God, believing that *he is*, and that *he is the rewarder* of those that diligently seek him, saying with Jairus the ruler, "my daughter is even now dead, but come and lay thy hands upon her, and she shall live?" Do we come with the full persuasion that there is an exhaustless fulness in the covenant of grace for our precious offspring?

Are we importunate, like the Syrophenician woman who would not be refused the blessing she implored of the Saviour? Do

we feel that we cannot be happy, however lovely, and accomplished, and intelligent they may be, however prospered in the things of this world, till we see in them the image of Christ, and do we find relief to our agonized spirits only by leaving our burden at his feet?

If we have this spirit of prayer, we shall pray much *with* our children. Perhaps nothing makes so deep and lasting an impression on the minds of children as a mother's or father's prayers with them. The remembrance of a parent's prayers in the stillness of solitude, of his or her gentle but earnest tones or pleading with God for their salvation, will follow them in their subsequent waywardness, and amid the follies and temptations of the world. Pray then much with your children.

#### 2. GOVERNMENT.

We all admit the importance of family government, yet how many fail in this part of the training to which the promise is annexed. I was going to say it is almost every thing. Certainly it is indispensable. Without it prayer and instruction will avail but little. "A child left to himself bringeth his mother to shame." Yet how many are left to themselves, to do just what they please. Christian families I have seen, and those too of great intelligence, where there is no government, no discipline, no restraint.

There may be a difference of opinion as to when discipline with a child should commence, but none will doubt that it should commence before evil habits get the ascendancy. And when begun it should be *thorough*. The will *must* be subdued. The passions *must* be controlled. There must be submission to parental authority, cost what it may, or the child will, in all probability, be ruined. He should never be allowed to conquer his parents. Once yield to him, and you must do it again and again, and then his perverseness will be overcome only after painful struggles, if indeed it ever is.

Obedience must be prompt and cheerful. Let a child understand that when a command is given, it is to be obeyed *at once* and *cheerfully*, not sullenly, or after making many excuses, or asking reasons, and let not the hurry of business, the painfulness of a contest, or any thing else prevent the parent from securing obedience.

Familial government, to be efficient, must be regular, steady, uniform, not subject to caprice, passion, or convenience. Some parents punish, and often severely, for disobedience. At other times they allow the violation of their commands to pass with impunity. Nothing can be more fatal to the right government of a child than such a course. Better not issue a command if you are not prepared to require obedience. A

parent that is unsteady in his discipline, fails to secure the respect of his child.

Again, discipline should be affectionate, kind, persuasive, not harsh, threatening, severe.

Without such a government as this, it seems to me, parents need not expect the conversion of their children, however much they may pray and teach, for if a child does not yield ready, cheerful obedience to his parents, is it to be supposed he will obey God?

### 3. INSTRUCTION.

"Add these words which I command thee this day shall be in thy heart. And thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Is it less important that our children should be taught the truths of God's word than it was for the Hebrew children? Surely not. Yet here also many are deficient. And reasons are at hand by which they justify themselves, and quiet their consciences in the neglect of a duty so important. One is that their children are taught in the Sabbath school. Now, highly as we prize the Sabbath school, we protest against its being regarded as a substitute for parental instruction. It never was so designed, and God will hold christian parents responsible for a personal performance of this duty.

Another reason assigned by some parents for neglecting the religious instruction of their children is want of time. We are much occupied, say they, with worldly business, we are pressed with numerous calls for this and that benevolent object, and the claims of social life must not be disregarded. Thus, what with business and many public services away from home, and what with visiting friends and receiving their visits in return, and attending this and that party, how many neglect the religious education of their children, and then plead want of time.

With regard to business, surely Christian parents should not be so deeply immersed in the world as not to find time to impart to their children religious instruction. And as to benevolent objects, and social duties, let them have a due share of attention, but let them by no means supercede the solemn duty of parental instruction.

I cannot forbear saying a few words here on two things which, in this day, go far toward counteracting the religious instruction imparted, and consequently, to prevent the conversion of children. And it seems to me the more important to refer to them, because Satan appears, at the present time, peculiarly to be using his utmost efforts to blind the minds of Christians, and as though he would, if possible, deceive the very elect.

The first is the habit of light, frivolous, and even immoral reading. The world is deluged with such works; they are written in such a style as to captivate the young, and it is difficult to keep our children from laying their hands on them in every direction. They are found in the hands of those we should not suspect, and nothing but parental authority will prevent their being read.

To say nothing of the injurious effect on the mind of such unsubstantial, trashy compositions, can there be a doubt with any christian as to their pernicious effect on the moral feelings and character? Surely no young person can read such books as the "*Wandering Jew*," of Eugene Sue, many of Bulwer's novels, and other similar works, without injury. As well might we open the veins of our dear children, and, infusing the deadliest poison, expect them to have vigorous health, as to think they may read these works, and their hearts remain uncontaminated. Possibly from the peculiar constitution of the child, the poison may not immediately exhibit its effects, but it will lurk in the system, and year after year, work out its corrupting and destructive results. The children may wish a thousand times they had never read such books, but the associations they have awakened can never be dispelled, and the Spirit of God alone can subdue their power.

Look well, then, my friends, to the character of the books your children read. Train them to such habits of deference to your opinions and your authority, that they shall not be disposed to read books which have not first received your approval. Nothing but this will prove a safeguard, in this day, when the tables of many of your acquaintances, and some professors of religion, exhibit, in the most inviting dress, works whose tendencies are, at least, to weaken the moral sense.

The other thing alluded to as counteracting to a great extent the influence of christian instruction, is the adding to the common snares of earth and sense, the peculiar fascinations of fashionable amusements.

It is not my design to *argue* the impropriety of dancing, but to express my opinion as to the utter futility of expecting the conversion of our children, while at the same time, we allow them to mingle in scenes of gay and fashionable worldliness. To the truth of this position I think the conscience of every one here assents.

Allowing that there is no sin in dancing itself, the amount of worldly influence it brings around the hearts of our children is immense. They are naturally fond of the world. Ought we not then do all we can to win them from it, instead of teaching them to conform to it? Do we not know that one of the greatest obstacles we had to giving our hearts to God, was our attachment to

some compauion, or some amusement, which we thought we *must* renounce if we became the followers of Christ? And is it the part of wisdom in those whose first object should be the conversion of their children to God, to increase the strength of such associations, and power of such obstacles?

I would ask that mother, whose daughter has been dancing to the sound of the viol, and whose mind has been given to the frivolities of the world, if she can consistently urge upon her the supreme importance of religion, and the claims of Christ to her immediate love and service, and whether in her view, the daughter's mind is prepared to attend to the subject? Oh, no, my christian friends, there is no harmony between the revelry of the ball-room, and a serious, thoughtful heart. The friendship of the world is enmity with God, and they that will be the friends of the world are the enemies of God.

But it is said our daughters will not be accomplished, polite, graceful, unless they attend dancing school, and fashionable society. Surely this argument will weigh nothing with those who regard the interests of the undying soul as pre-eminently important.

But would it not be far better to attend to the cultivation of your children's minds, storing them with useful knowledge, and thus fitting them to excel in conversation? Suppose they do not shine in company, nor move with the most perfect gracefulness, what then? If they shine in the excellencies of christian character, and in the duties of domestic life, if their feet move with cheerfulness in the walks of piety, is not that sufficient?

I confess there is nothing that has given me so much pain in returning to this country as the conformity to the world in the church of Christ, and the extent to which very many of the professed people of God are bringing up their families in its fashionable follies.

This spirit has increased greatly the last twelve years. Those who stand high in the church, even elders and deacons, and ministers too, send their children to the dancing school, and the ball-room, and even have dancing parties at their own houses. And yet they pray for the conversion of their children, and sometimes wonder that divine truth makes no impression on them.

#### 4. EXAMPLE.

Alas! how inconsistent we all are here. We expect our children to abjure the world, and to seek a portion in God, and a treasure in heaven, while we ourselves are eagerly pursuing the world and conforming to its fashions, customs, principles. We pray for the Spirit to turn off their eyes from beholding vanity, and yet allow them to indulge in the vain and frivolous amusements

of the world. In a word, instead of exhibiting the meekness, gentleness and patience of Christ in our families, we are often hasty, harsh, impatient, fretful. Does not such an example counteract our good instructions and cause our prayers to be hindered? If we would win our dear ones to Christ, let us be holy, humble, meek, patient, forbearing, and in all our deportment exhibit that which is "pure, lovely, and of good report."

Such are some of the things implied in the training enjoined on parents. Who can doubt that if parents offer fervent, believing, importunate prayer for their children; if their government of them is wise, enlightened, kind and uniform; if they faithfully instruct them in the truths of God's word, and if their example is as it "becometh the Gospel of Christ," who can doubt that their children will be converted and saved.

Before closing allow me to urge on your attention two points of great importance. One is to expect, pray and labor for the *early* conversion of your children. When our dear ones are removed from us in infancy, before knowing the Divine will, we are consoled with the belief that their spirits, ransomed and renewed by the blood of Jesus, are removed from the perils of this world to the joys of heaven. But when they have attained to mature years, and know their duty, and yet remain the enemies of God, how deep should be our solicitude on their behalf, how anxious we should be to have them without delay renewed by the Spirit of God. And why should they not be early converted? What hinders? God is willing, Christ is ready, the Holy Spirit is offered. Is it not desirable, infinitely desirable, that their hearts should, in early youth, be pre-occupied by the grace of God before Satan and the world getpossession of them? Are they safe in such a world as this without piety? And if they die unreconciled to God (and how know we that they will not die while young,) are they not lost forever?

Oh, then, let us be in earnest, let us plead with God for his renewing grace, and give ourselves no rest till we have evidence that our beloved children are sanctified by the Spirit, and fitted for heaven!

My last remark is, make a full unreserved consecration of your children to the Lord, to be employed by Him in that sphere his providence may direct. "Take this child," he says, and educate it *for me*—not for the pleasures, wealth or honours of the world—but for *me*, for my service and glory. "I will give thee thy wages." And oh, what a rich reward to those who are faithful in training their children for God! A life of usefulness for them here if spared, and eternal blessedness in heaven!

What may be the particular sphere in which they shall be called to act, we cannot say. But if we devote them wholly to the

Lord, with a sincere desire that they should be employed in his service, and by instruction, example, discipline, and prayer make it our business to educate them for him, he will put them in just the place for which their talents, education, disposition and habits best fit them.

This consecration may send your sons to Asia, or Africa, or the Islands of the sea to publish the Gospel to the benighted. to may lead your daughters to tear themselves away from your fond embrace, and follow a Harriet Newell, a Mrs. Judson, or Mrs.

Winslow, to the abodes of those females on whose souls the light of the Gospel has never shone. But if you make this entire consecration of them to the Lord, you would not have it otherwise. You will rejoice in the *privilege* of training your sons and daughters for usefulness in the church of Christ. And when the trials and toils of this life are over, and you stand with them around the Saviour in heaven, you will praise him that you were enabled through grace, to train them for Him, and to consecrate them wholly to Him.

## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

*Dum Dum.*—The little Church at this place received an accession of *two* members by baptism on the first Sabbath in September.

*Intally.*—A bráhmán youth, who had afforded satisfactory evidence of conversion, was baptized, on Lord's-day the 2nd September, and subsequently added to the Church.

*Barisd.*—We are happy to report that Mr. Page had the pleasure of baptizing *two* converts from heathenism, in August. He states that they had been long under probation, and are well spoken of even by their heathen neighbours.

*Cuttack.*—The Rev. Mr. Buckley informs us that on Lord's-day the 2nd September, *two* females were baptized at Cuttack; one of them was from the orphan Asylum. There are *three* more candidates.

We hope to report more baptisms in our next issue, and would request our brethren to keep us informed of all such interesting events occurring in their respective stations. We have not recently received any intelligence from our friends in Burmah.\*

THE BENIGHTED OF SERAMPOR.—A correspondent of the *Englishman* of the 14th Sept., professing to be a resident of Serampore, and mourning over the deprivations of some half dozen Episcopalian inhabitants in being without a resident clergyman, thus writes of the Baptist missionary.

"Do we of the Church of England want a child christened? The Rev. gentleman (W. H. Denham) more mindful of the narrow principles of his sect than of the deep

love of his Master \*for the creatures of his hand, will at once refuse to perform the rite."

The writer has done the resident missionary an injustice. It is not the narrow principles of his sect, (a convenient phrase which may mean any thing or nothing), but the deep love of his Master which prompts the refusal. If the correspondent will only produce the command of his Master for the baptism of infants,\*he may at once test the sincerity of the Rev. gentleman's love. Until he does this, the charge of being "more mindful of the narrow principles of his sect" is mere verbiage.

Again, he writes,—

"Would an Episcopalian desire to inter a deceased relative? He must do so in what I am told is *unconsecrated* ground; and in committing dust to dust, must listen to a rambling, though perhaps well meant extempore prayer, instead of the beautiful and soul-touching ritual of our Church."

Is it the deep love of his Master, or the superstition connected with the narrow principles of a sect, which requires *consecrated* ground?—Those most deeply imbued with the former would deem it an honour to be laid in the resting-place of Carey and Marshman, and other worthies—whose praise is in all the Churches. But then the ritual.—True, the Baptist Missionary will not dare to stand over the open grave of the drunkard, the adulterer, the blasphemer, and insult the majesty of heaven with declarations that the soul of the deceased has "in His great mercy" been taken to heaven. He will not dare to contradict at the grave what he utters in the pulpit. He is too deeply interested in the eternal welfare of his fellow-men to foster such fearful delusions. This will doubtless be deemed uncharitable by those who have yet to learn that "*true Christian charity is the daughter of Truth.*" But once more the *Englishman's* correspondent.

"An immortal soul was on the brink of eternity—the body animated by this soul worn down by disease, was unable to bear baptism, more properly dipping,\* as required by Baptists, and the minister actually *refused to admit a soul to Christ* by adopting the alternative of christening. It was left for a minister of the Church of England [from Barrackpore] to do this."

Truly this is a pitiable specimen of baptized heathenism. In what does the Hindu's faith in the mantras of his guru, differ from that of an individual who believes that a minister of his Church admitted the soul of a dying man to Christ by the sprinkling of a few drops of water, and the repetition of a certain formula,—save that the gross ignorance is more inexcusable in the latter than in the former case? While holding such sentiments, how can the writer feel any inconvenience from the absence of a Church of England clergyman, so long as there is a Roman Catholic priest resident at the station?

**NEW BISHOPRICS IN INDIA.**—We learn from the overland mail that several new Bishoprics are to be erected in India. The diocese of Calcutta is to be divided, and the See of Agra will include the recently conquered territory—the Punjab. A large number of clergymen are to be sent out under the auspices of the Society for the Propagation of the Gospel in Foreign parts.

It is stated that Dr. Dealtry of the Archdeaconry of Calcutta is to be one of the new Bishops. Archdeacon Shortland is to be the Bishop of Tinnevely, and in addition to his episcopal duties, he will have the supervision of the Collegiate Grammar Schools at VEDIARPOORAM and SAWYORPOORAM, with a view to train up a body of native clergy and catechists. To these institutions several foundation scholarships are to be attached.

### Foreign Record.

**THE HON. AND REV. BAPTIST NOEL.**—Our readers will be gratified to learn that the above mentioned gentleman has by this time followed out practically and fully the conscientious convictions which led him to renounce the Church of England as an unscriptural communion. On Sunday, Aug. 5, he preached a sermon at the Rev. J. H. Evans' Chapel, and from the *Patriot* we learn that he was to be immersed on the following Thursday evening. His noble example in yielding to the command of the New Testament, as well as his recent valuable work and secession, will doubtless cause a great sensation among all classes. Many who have regarded questions on Church Government with comparative indifference, equally with those, who, half-convinced of the untenableness of Infant Baptism, have strug-

gled against evidence—will be led to look again at the scriptural grounds on which the latter dogma is said to rest.

**THE GORHAM CASE.**—**DECISION OF THE COURT OF ARCHES.**—The *London Christian Observer*, the organ of the Episcopalians, some time ago remarked that if the decision of the law should fix the meaning of the Baptismal formulary of the English Church to the Anglican, or Puseyite interpretation, it would cause *another St. Bartholomew*. The case is simply this. Mr. Gorham, an Evangelical clergyman of the English Establishment, of irreproachable character, was appointed to a living in the diocese of Exeter; but before entering upon it, he was required to undergo an examination by the Bishop of Exeter, on the subject of Baptismal regeneration. One hundred and fifty-seven questions were placed before him as a commencement, and after some days of torturing examination and starvation, of which he has published a most humiliating narrative, Mr. Gorham was rejected, because he did not believe that the human soul is regenerated in Baptism. This the Bishop maintained is a doctrine of the Church of England, and declared his determination not to induct any clergyman whose belief on this point differs from his own. Mr. Gorham appealed to the laws of his country. The decision of the Court of Arches was delivered by Sir H. J. Fust, on the 2nd of August last. The interpretation of the Bishop is pronounced the correct one, and the judgment of the Court affirms in the most unequivocal manner that *the regeneration of the soul in Baptism is a doctrine of the English Episcopal Church*. The decision, it is stated, will be made the subject of an appeal, and *St. Bartholomew the second* has accordingly been postponed *sine die*.

The decision that "**BAPTISMAL REGENERATION IS THE DOCTRINE OF THE CHURCH OF ENGLAND**"—is in perfect keeping with the protest of our Baptist forefathers, who for the assertion of this fact, were called to suffer "the loss of all things," and in some instances death. The reading of the sentence occupied *four hours*; a large body of clergymen and many dissenting ministers were present. The question, whether—"spiritual grace is conveyed to all in baptism"—is decided affirmatively, by one of the highest ecclesiastical *lawyers* in the land. Thanks to the Bishop of Exeter, to Dr. Pusey, to the ecclesiastical lawyers, for the public act which vindicates the memory of our Fathers, and which cannot fail to hasten the crisis of all establishments. Our prayer is for God's blessing on the good men in the Church; may they take their stand as Baptist Noel has done, and throw themselves on the sympathies of a noble, free and willing people, and they will not lose their reward.

\* An unintentional truism.

# THE CALCUTTA MISSIONARY HERALD.

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## JESSORE.

FROM THE REV. J. PARRY.

*August 10th, 1849.*—You will be delighted to hear that I have again been baptizing a few believers. On the first Lord's-day of this month four disciples made a public profession of Christianity by undergoing the sacred rite of baptism, in Kusha Sâhib-ganj. Three of these renounced Muhammadanism many years ago but were content in being merely nominally Christians. They attended my ministry for about a year, and by the grace of God they were awaked to feel a concern for the salvation of their souls some months ago, and were observed to be diligent in attending on the public means of grace, and to manifest an earnest endeavour to walk in conformity to the command-

ments of God. One of them, I am happy to add, can read the Scriptures in Bengâli. Another of the said number, the daughter of Christian parents, can also read. She is a young disciple, being about thirteen years of age. It is truly delightful to see young people following the Lord Jesus Christ. Her husband has been a member for several years. She came here some time ago, on a visit to her mother, and it pleased the Lord to make his word instrumental to her conversion. I hope and pray that by the grace of our Lord Jesus Christ each one of these disciples will continue to glorify God to the end, and at last obtain eternal life.

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## DACCA.

FROM THE REV. W. ROBINSON.

*July 31st, 1849*—Just after I had written at the beginning of this month, Mr. Atherton called on me, and having seen how weak I was in the pulpit on the preceding Sabbath evening, offered me his boat for four days to go on the river. This was a very kind offer, and the river air was just what I needed. The next day therefore I was on the Sukheya, and, on the evening of the second day, I reached Kapashya-ganj, a village which I had visited only once before. The next morning, before sunrise, Chând and I went into the bazar, and collected a few people round us. I spoke to them for a little time, but I had neither energy nor strength, and was soon obliged to desist. Chând then commenced, and gave them a rather long address, to which they became increasingly attentive, and he concluded by praying with them. We returned to

the boat, and Chând soon went out again, and was well received. After breakfast, as our time was short, we were obliged to leave the place on our return. In the afternoon, we reached a place called Sumbadarit, just at the time the market commenced. Chând spent about three hours in the market in preaching and distributing books. He was well received; the people were much pleased both with his preaching, and the books which he gave them. Gladly would I have joined him, but I was so weak that I was obliged to remain the greater part of the time on my bed.

How much things are changed! Almost every where now our preaching and books are well received. There will be a harvest; in due time we shall reap if we faint not. On the next day, Saturday, I reached home, and being a little refreshed by the trip, I engaged in two

services on the following Sabbath. The labour, I fear, was too much for me, for fever followed, and I was kept at home on the two following Sabbaths. Last Sabbath I preached in the evening; I did not feel much fatigued, but I got a slight return of fever in the night. I am better to-day, but, of course, weak. I hope I may continue better, but my hope is mixed with fear.

Rámjiban returned from Tippera after being absent more than two months. He has much to say of an encouraging nature about the people among whom he has been. Some of them have said that they will be Christians, and I hope that they will eventually prove a people prepared for the Lord. I mean to send him again this month; and I wish him, if he can, to bring over two or three of the best of them, that I may see and converse with them. I cannot go to see them; the expense would be too great, and I am wanted here at Dacca.

Chánd and Jaynáráyan have been to Birkámpur. They speak well of their

reception. God is working a change in the native mind. O that our friends at home could be persuaded to push on the work! They helped us heartily to clear the forest, but now the time is come for ploughing and sowing, they seem to faint, the fields are not white to harvest, but if you have passed through the Sundarbans, you must have been struck with the difference between the dense forest, and the lands which have been cleared and subjected to the operations of the plough. Such is the state of things here; the forest, once so dense and formidable, has disappeared, and we can drive the plough now,—the gospel plough,—just where we please. I may not live to see the harvest, of which I feel assured; but let me, while I do live, bear my testimony to the present encouraging state of things; let me tell our friends at home, that in due time they will reap if they faint not. My fear is, that they will live to mourn that they have sown so sparingly.

## FERNANDO PO.

### ARRIVAL OF THE "DOVE."

The merciful God has again brought our dear friends to this distant land. On sabbath day last, soon after our school had closed (say one o'clock), Mr. Lynslager sent word to me that the "Dove" was in sight. The "smokes" then, as it has been for eight weeks past, was exceeding heavy, so much so that we could not see more than three miles distant; and at that time, with the aid of a small glass, I could only discern something approaching. Hoping that the governor's glass had not misled him, I instantly prepared to go to meet this long looked for "Dove." The news fled through the town so quickly, that I had not time to prepare myself ere five or six of our people, one after the other, came up to tell me the news. Others ran to the beach to procure a boat, and soon a dozen friends were ready seated in Mr. Lynslager's boat to convey to us great joy or heavy tidings.

Rapidly the boat glided over the waves, and all doubt as to the identity of the vessel was removed, yet no one was to be seen on deck, owing to the thick haze. We soon neared the "Dove," and one by one I saw Captain Milbóurne, brother Newbegin, a stranger, another, and another, but no Mrs. Saker. Another moment, and a voice came pealing over the water, "All right, brother."

A happy greeting followed. My dear wife had been obliged to go below from ever ex-

citement. In a few minutes all our minds were calm, and after reading the 103rd Psalm, we prostrated ourselves before God in adoring gratitude.

A light air brought us into the cove, and our anchor fell into the deep. But the friends who had congregated to welcome the brethren when they landed, had grown impatient, and numbers, in canoes and boats, came off, so that soon our little vessel seemed like a floating city. Our whole town was moved, and every one, young and old, came out to welcome the long expected friends. As soon as convenient, our boat moved back to the beach, and many smiling, happy faces welcomed our brethren to this distant shore. Great joy was depicted in every countenance; but it was the sabbath, and there was no tumult, no noise, but a hearty, joyful welcome.

We ascended the hill, and all who had not sought the beach were assembled on the highest ground, and greeted us as we passed. It was then past three, and ere we could obtain refreshment the bell announced the hour of worship. A goodly company met, and brother Newbegin preached. At seven in the evening a prayer-meeting was held to give the church an opportunity of expressing their gratitude for the great mercies we now enjoy. It was a hallowed hour.

## ENGLAND.—BAPTIST MISSIONARY SOCIETY.

### *Resignation of the Rev. J. Angus.*

THE readers of the *Herald* will be interested by the information that the Rev. J. ANGUS has resigned the Secretaryship of the Baptist Missionary Society; and has become the President of Stepney College. Mr. Angus has held his late office for about 8 years, having been chosen to succeed the late Mr. Dyer in July 1841; but for a short time previously he had been associated with Mr. Dyer as Co-secretary. We copy from the *Baptist Magazine* the following remarks in reference to the resignation of Mr. Angus:—

“The Mission sustains by his removal a loss which it will not be easy to compensate. Having had from the first the very best opportunities for forming an estimate of the services of Mr. Angus, we cannot record this event without expressing a high sense of his efficiency, and a full conviction that no one will ever surpass him in devotedness to the interests of the Society with which he was officially connected.”

No information has yet been received as to the appointment of Mr. A.’s successor. May he be a man eminently qualified by the Lord of Missions to promote the interests which will be entrusted to his care.

## DEPRESSED STATE OF THE FUNDS.

[Extracted from the Home Herald for July.]

“The state of the funds, and the fear of stations being abandoned and missionaries withdrawn, have called forth several letters to the Editor, expressing very strongly feelings in which we would express our entire concurrence, and at the same time our confident belief that if the suggestions contained in those letters were fully and earnestly carried out, not only would curtailment be unnecessary, but the sphere of usefulness may be considerably extended; and if the motto of the Pope is “NOT A STEP BACKWARDS,” let not the Protestant relax in his efforts to fulfil the gracious commission of the Redeemer to go into all the world and preach the gospel to every creature.

One friend (D. J. E.), after the suggestion of measures for the consideration of the Committee as to communication with the pastors of the churches and the officers of the Auxiliaries, urges the desirableness of each pastor convening a meeting for solemn consultation and earnest prayer within a short period, in order to avert the lamentable result that would ensue if stations should be abandoned or missionaries withdrawn, and expresses the hope that by the matter being presented as a personal question to the members of our churches, a large augmentation of income may be secured.

Another correspondent (R. S.) remarks feelingly on the feeble efforts that are put forward for the fulfilment of the Saviour’s great commission, and enforces the duty of immediate steps being taken to double, (which he considers possible,) the income of the Society, urging on every member of the church, in addition to that now given, to subscribe one penny weekly, and stating that some of the young members of the church with which he is connected have begun collecting on that principle.

Surely if the principle enforced in our March number, under the title of ‘Divine Method of Giving,’ were generally followed out, that is to say, if every one who can, gave something, and that on the first day of every week, and each gave as the Lord had prospered him, the Society would be at once relieved from all embarrassment. There are probably many young persons who do not contribute, and we trust that Juvenile Associations will be multi-

plied, and that in them all such will be included. The youthful Josiah never thought when he set about a work for God what a blessing God was about to confer on him, and it may be that our children, when brought to feel an interest in the salvation of the heathen, may, under the Divine blessing, be led to seek for themselves that which they would confer upon others. Those in humble circumstances, if they can be induced to put aside with regularity even the smallest sum, will by their numbers raise a large amount; but if we may venture an opinion, it is that the poor members of our churches have borne their proportion of that which has been done. When we look back to the lists of subscribers for twenty years, and see the same individuals with the sum of one pound one shilling annually appended to their names, while it is acknowledged that their income has, under a Divine blessing on their exertions, been increased tenfold, and that their style of living has been in comparison with that, the conclusion is manifest that they have not given as the Lord has prospered them. It may be that they have added some six or eight guineas to their subscription list, and perhaps advanced somewhat in their contribution to the support of their minister, but alas! how small a proportion does the whole together bear to that of which God in his providence has made them stewards! Who amongst us, except some poor widow, has ever made a sacrifice? While a tenth may be a due proportion for one man, a fourth or even a half may be as unquestionably that for another. We feel no doubt that an adherence by all to the scriptural method of giving would at once double the income of the Society. May the Lord enable each of us to feel it a privilege to do all we can for the promotion of His cause."

## A P P E A L

ON BEHALF OF

### THE BAPTIST MISSIONARY SOCIETY.

It is with extreme regret that we inform our readers and the friends of the Mission throughout the country, that the last Mail has brought the unwelcome intelligence that the Committee of the Baptist Missionary Society have felt it necessary, in consequence of the limited income of the Society, to determine on a reduction of expenditure. The reduction for India, as announced in the Secretary's letter, is not less than £1300 per annum. This reduction, if carried into effect, will render imperative the discharge of a number of the Society's Agents, and the relinquishment of important stations or departments of labour.

It is earnestly hoped that the liberality of the Friends of Missions in India, which has been so often proved, will again be displayed so as materially to mitigate the very serious evil with which our Indian Mission is threatened.

Contributions to this end will be very gratefully received and acknowledged, as they are urgently needed.

Donations and Subscriptions in aid of the general Funds of the Baptist Mission, may be sent to the Rev. J. THOMAS, *Baptist Mission Press*, Calcutta, or to any of the Society's Missionaries in Calcutta or the Mufassal.

# THE ORIENTAL BAPTIST.

NOVEMBER, 1849.

## Theology.

### RELIGION IN THE HEART AND LIFE.

"And he said, So is the kingdom of God, as if a man should cast seed into the ground : and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself ; first the blade, then the ear ; after that, the full corn in the ear." Mark iv. 26—28.

THIS parable appears to have been spoken by Christ, in the same discourse in which he delivered the parable of the sower, and was probably intended as an illustration of the "rise and progress of religion" in the hearts and lives of the fourth class, or good-ground hearers.

Viewing the parable in this light we observe, first, that it obviously teaches us, that the "rise" of true religion in the heart is to be ascribed to God alone. Seed, and the vegetating of seed, are equally the work of God. The husbandman could no more make the one nor effect the other, than he could create the world and uphold it in its movements. In like manner, "the good seed of the kingdom," which is "the word of God," is to be regarded as of heavenly origin ; and its so affecting the heart, as to convert and sanctify it, as the doing of Him who makes the sun to shine and the rain to descend.

I. Seed, on vegetating, swells and bursts,—a fit emblem of the state of the heart at the commencement of what is usually denominated a work of grace. Great distress is commonly felt. The man is bowed down under a consciousness of sin. He mourns and weeps. Many are the plans which he adopts to obtain peace : long prayers ; frequent readings of the Bible ; sometimes fastings ; constant visits to the house of God ; the giving away of money in charity and for religious objects ; and perpetual watchings over the thoughts. Peace, however, is not to be obtained in this way. Still, the work going on is not independent of God. The awakening kept up is by the Spirit. The path pursued by the man to obtain relief is his own : only the Spirit permits him to proceed, and it may be to continue

long, just to convince him that no peace is to be found except in coming to Jesus, to whom he is at length conducted.

And when thither brought, there is something very beautiful and interesting in his character, just as there is something very beautiful and interesting in the appearance of plants, that have recently shot forth from the soil. There is a freshness about them. But with this freshness there is little or no strength. The winds of heaven, when strong, overpower them, and not unfrequently lay them almost level with the ground ; and the dry and scorching blast sometimes stops their growth, and gives them a dry, a drooping, and almost a withered appearance. And is it not often times so with the young Christian ? Full of ardour, he seems occasionally to make the most extraordinary advances. Sometimes, however, he is betrayed into indiscretions ; sometimes he quails before the ridicule of men ; sometimes he is led into the commission of things which wound his conscience ; and sometimes you are ready to fear for him, lest, after all, he should not hold on his way, but turn back, and make shipwreck of the faith. Not that any one who is really under the teachings of the Spirit is ever permitted to do so ; but often times you tremble, from what you see, lest the work which appears to be begun, should not be that of the divine Spirit ; but something spurious, consisting of mere impressions,—impressions arising from a strong sense of guilt, or from some striking providential occurrence, or from some representations of some powerful preacher or heart-stirring book ; or from something else. Many such cases have there been ; but in all there have been wanting im-

pressions resulting from a view of the attributes of God, such as his holiness, his justice, his truth, and so forth,—things which make the man bend before Jehovah, and fill him with the most solemn thoughts. Many have deep impressions about sin, and even about the love of Christ; but where these are not accompanied by others arising from a view of God's most righteous character and claims, they are not usually of a lasting nature. It is God's most righteous character that makes sin to appear most thoroughly odious, and the atonement of Christ of paramount worth.

II. But in all in whom a work of grace has really been commenced there is progression. The plant, in due time, reaches its full height; and still continues to make "progress,"—not upward, it is true; but in other ways. It becomes more firmly fixed in the soil, and, in every respect, more compact, more solid, and more strong. And though it be not secure against every tempest, yet it is not so liable to be thrown down as before. And is not the counterpart of all this to be found in the second stage of the life of every true Christian? After the first alternations of light and of shade, of joy and of sorrow, of conflict and of rest, he attains to something like stable comfort. His views of the way of mercy have become clearer; principle rather than feeling now actuates him; and there is a more steady burning of the fire, and less of blaze, and of noise. But still we must not suppose that his whole course is now one of a uniform character. He is yet but a student in college. He has mastered indeed the elements of language; but the reading for the improvement of his own mind is still to come. And a great part of his course is spent in acquiring a knowledge of his own heart. And for this purpose he is often brought into a diversity of situations and circumstances of life, and oftentimes permitted to take a number of turnings and windings of his own choosing. He is tried, it may be, both with prosperity and adversity. He is subject, it may be, to provocations from men: sometimes indulged with the smiles of the respectable and great; and has sometimes to bear their frowns. Sometimes he has to endure afflictions both of a personal and domestic kind; and sometimes he is favored with the opposite of these. And not unfrequently he has trials from himself; from his own temper; from desires of a worldly

kind; from desires after money; from desires after applause; from desires after pleasure; and sometimes from thoughts of an infidel, and even of an atheistic tendency. And all these things bring into play such a variety of feelings and dispositions, and into view such a mass of corruption, that the man most honestly confesses, that he was not at first aware that there was so much of evil in his heart, or that he could ever have been capable of feeling and of acting as he has sometimes done.

Thus does the true Christian spend, a great part of life. And if, as we have already said, he does not, in this second stage, increase in height, he certainly strikes deeper into the soil. He grows downwards in humility, and takes a faster hold of the rock below,—even of the Rock of ages,—all his past experience having taught him how much he needs Christ as a Saviour, the Spirit as a sanctifier, and the Father as a supporter.

III. This course having been passed over, the man enters upon the third stage,—“the full corn in the ear.” This period is not what any one would call perfection. The Christian is not, by any means, free from sin. This cleaves to him, more or less, as long as he lives. But he has now reached a point to which he had not reached before.

He has, for instance, learned completely to distrust himself. He now knows what a wretched heart he has. He now no longer thinks, that in circumstances of either prosperity or of adversity, of exaltation or of depression, of smoothness or of roughness, he is able to come out unscathed; and, hence, he is much more prayerful about all such things than he used to be, and depends much more upon God for the strength requisite for such events than he used to do.

He is also now not only less deceived about himself than he was formerly, but he is less deceived as to the power possessed by anything on earth of imparting ease and satisfaction of mind. His hopes of comfort have been so often blasted. In every path he has found so many thorns, and in every relation of life he has found so many trials, that he has now the fullest conviction that there is *nothing, nothing* upon earth that can afford him unmingled pleasure. And hence it is, that he now looks for this, neither from children nor friends, neither from

wealth nor honours, neither from country nor city, neither from home nor abroad. And hence it is, too, that he is now neither so elevated, as he used to be, when prosperity comes to him, nor so depressed, as he used to be, when adversity befalls him. Once it was death to him to bury a child; now, it is sorrow indeed to do so; but it is the calmness, not the turbulence of sorrow. Once it was a painful thing to be neglected and scorned by men: now this is to him a matter of very little moment; for he has learned to cense from man whose breath is in his nostrils, and whose glory is as a fading flower. And once he used to have an awful dread of trials: but now he is content to wait all the will of God, having confidence in the wisdom and rectitude of Him who presides at the helm of all human affairs, believing that all things will be made to work for good, and to result in some glorious end.

He is likewise much more charitable in his views of men, and particularly of his fellow-Christians, than he used to be. Having known so much of himself; having such a vivid recollection of his own errors and sins; and having had such a painful experience of the delusions of the world, and of the temptations of Satan, he is not only disposed to make very great allowances for his fellow-creatures, but he often entertains hopes, (particularly of the young,) which the circumstances of the case will hardly warrant.

And, in the last place, he has become particularly attached to the grand, and leading, and peculiar doctrines of the gospel,—such as the divinity and atonement of Christ; the free, rich, and sovereign grace of God in the calling of sinners; and the Spirit's work in the sanctification of the heart. These are his meat and his drink. He is never weary in thinking of them; he is never weary of reading of them; and he is never weary of hearing of them. You almost wonder what he can see in such things to be so occupied with them. Ah! but they are the very sinews, and bones, and stamina of his soul.

And it is to be observed respecting these three stages, that some Christians reach the last very quickly, while others are many years before they enter it. Some are months and years in the first period, tossed to and fro, and not unfrequently most severely shaken, before they find peace at the foot of the cross.

And when they have attained to this state, it sometimes requires ten, twenty, and even thirty years, to make them to know so much of the wickedness and deceitfulness of their own hearts, and so much of the unsatisfying nature of all things on earth, as to lead them to distrust themselves, and to look away from earth for pure and lasting satisfaction. Others, again, attain very speedily to the third stage; and having reached this, they are, in many instances, kept for a long series of years as burning and shining lights in the world, whilst, in other instances, they are very soon removed to burn and shine in heaven.

Such are God's ways: and who will dispute their rectitude? None, however, are gathered into the garner of God who have not gone through all the three stages. There are some plants that attain maturity in a very short period; and some that require a very long time. But as the former are as nothing in point of number, compared with the latter, so, we may rest assured, that the number of persons is small, who are saved on a few days' repentance and turning unto God. Death-bed repentances are, in ninety-nine cases out of a hundred, most suspicious things. There is nothing that gives such real satisfaction to survivors, as a lengthened period of walking with God. Where there has been this, all doubt is gone; but where there has not been this, there is too much reason to fear.

A. L.

## THE PHILIPPIAN JAILER AND HIS HOUSE.

Acts xvi. 25—34.

It is midnight in the south-eastern part of Europe, and we are now in the jail-yard at Philippi in Macedonia. See, there is the prison strong and secure, and there is the jailer's house. But what sound is that which we hear? It is not the loud lament of grief, nor is it the low dull groan of despair; but it is a solemn voice, like that of one engaged in prayer. Yes, Paul and Silas, two servants of the Most High God, are here imprisoned, and the sound which we hear, issues from their part of the prison. They are not criminals; they are preachers of the gospel, and it is because they have been preaching the gospel in this city, and labouring to bring men to the knowledge of salva-

tion, that they thus suffer. They were, but a few hours ago, brought before the magistrates; and, without even the form of a trial, severely beaten, and then, with their wounds still bleeding, committed to prison, under a strict charge to the jailer to keep them safely. What it is intended to do with them is as yet unknown. The jailer, in order to prevent all possibility of escape, has not only thrust them into the inner prison, but has also made their feet fast in the stocks. Their position is a most painful one; to sleep, or even to lie down with comfort, is impossible; yet they utter no curses against their enemies; they indulge no rancorous feelings against those who have treated them in this cruel manner; but they are endeavouring to solace their minds by prayer. Could we but distinctly hear what they say, we should probably hear them praying for their enemies. But hark! a different sound now strikes our ears; it is not now the solemn voice of prayer, but the joyful note of praise.

What is that slaking and noise? It is an earthquake; a very severe shock indeed. See the prison doors have all been opened. The earthquake has ceased,—all is now still again. Let us approach the prison, and see in what state the prisoners are, for there is a great uproar among them. None appear to be hurt, but they are all free from their fetters; every hand, every foot is now at liberty. Paul and Silas too are liberated from their very painful position in the stocks; they can now walk about; but neither they, nor any of the other prisoners, have made the least effort to escape. There comes the jailer with his sword hanging by his side; he always keeps it by him at night, that it may be ready should any thing unpleasant occur. He has probably been awakened by the earthquake; he seems much alarmed and agitated; and observe how intently he looks towards the prison. He pauses now, for he sees the doors are open, and he no doubt supposes that the prisoners are all fled. See, he is drawing his sword; will he rush in among the prisoners and slaughter them? His sword is pointed towards himself as though he would take his own life. But some one calls to him from the prison. It is Paul; he was standing near the door of the prison, and seeing the jailer's actions, instantly called out to him: "Do thyself no harm, for we

are all here." The jailer now calls for a light, and his assistants, for they are all awake, quickly bring him one. He now enters the prison, and trembling goes up to Paul and Silas, and falls down before them. But why does he tremble thus? Has the earthquake affrighted him? That is over now, and all have recovered from the terror which that inspired, and can a man so stout-hearted as he, thus tremble at a danger, which is past? That is not likely. Other thoughts are working in his mind; he is beginning to see himself a great sinner, and he fears the consequences of his sins. He feels that Paul and Silas are no common men; he bitterly regrets having treated them so cruelly; he believes that the earthquake was sent on their account, and he trembles before the God whom they serve. He remembers what the poor young women used to say in the streets: "These men are the servants of the Most High God, who show unto us the way of salvation." These words cause him to fear; but they also give him hope. "I have cause," he says, "to fear the wrath of this Most High God; but then these men can show me the way of salvation."

But now he brings Paul and Silas out of the prison, and a new scene commences. Still trembling, he puts to them, in the presence of all his assistants, this important question: "Sirs, what must I do to be saved?" They reply: "Believe on the Lord Jesus Christ, and thou shalt be saved;" and, seeing his assistants, the men of his house almost as much concerned as himself, they add, "and thy house." No one must suppose these words to mean, that the jailer's faith would save both himself, and those of his house. This cannot be the sense, because such a sense would be contrary to Scripture, which teaches that every man must believe for himself, and that he who does not believe will be damned. No, this little phrase, which has no parallel in Scripture, was evidently added for the encouragement of those who formed the jailer's house, i. e. his servants and assistants, who, you see, are standing with him. The whole import then of the answer is this: "Believe on the Lord Jesus Christ, and thou shalt be saved; and, if all these of thy house believe, they also will be saved." This reply is heard by the jailer and the men of his house, with some degree of comfort; but they are all ignorant, they

understand scarcely any thing of the gospel; Paul and Silas must therefore teach them many things, which they do not know, and explain to them many things, which they understand very imperfectly.' Behold now, Paul and Silas preaching in the jail-yard at midnight, surrounded by the jailer and all his house. Yes! they are speaking the word of the Lord to him, and to all that belong to his house. See how earnest the speakers are, and how deeply attentive the hearers are! They are hearing as for their lives; they are hearing for the salvation of their souls. Many preachers address large congregations with little success; but here is a very small congregation, only a little group of trembling sinners, yet the effect will be great; the preachers will be completely successful; every one will be converted. But what are the topics, on which Paul and Silas are addressing this small, but very interesting congregation? Here, as at Corinth, Paul determines to know nothing but Jesus Christ and him crucified; and Silas has the same determination. They tell of the great Saviour's birth, life, death, and resurrection; of his ascension, his universal reign, and his coming to judgment. They expatiate largely on the death of Jesus Christ, as the great sacrifice for the sins of men, and on his great love in washing us from our sins in his own blood. This discourse makes a great impression on the little group of serious hearers; they see, in what has been said to them, the way of pardon, peace, and hope; they feel the adaptation of these great truths to their circumstances as lost sinners, and, with one consent, they declare their faith in Jesus. But now their instructors inform them, that Jesus Christ requires every one that believes in him to be baptized, to be buried with him by baptism, in the name of the Father, and the Son, and the Holy Ghost, thus expressing their faith in the Trinity, and typifying their own death and resurrection to a new life in heaven. To this there was no scruple, no hesitation. I will most gladly, said every one of them, declare myself a disciple of this blessed Saviour by being baptized in his name. Paul and Silas much rejoice at this, and think within themselves: "It is good to be in prison, if, in one night such success as this, attends our labours." But now Paul asks the jailer, "Is there, within the limits of the prison, water enough to baptize you all?" The jailer

points with his hand to a tank, which, it being night, Paul had not observed, and replies, "There is water enough to baptize many more than we are, besides, there are, attached to my house, two baths both filled with water ready for the use of myself, and these my assistants, who reside with me." Paul now proposes, that the ordinance of baptism should be administered without delay.

But the jailer is now a new man, and it occurs to him, that it is in his power to afford some relief to his prisoners, now his best friends, whom he had treated so cruelly when they first came into his hands. "It becomes me," says he, 'to put these good men into a bath, to clean their wounds, and to alleviate, as much as possible, the pain which they are enduring.' Paul and Silas gladly accept this kind offer. The jailer now puts them into the bath, and, with his own hands, washes their stripes, and administers every comfort in his power. Shall we call this an act of humanity showing that the former rough jailer is now a humane man? It is more than an act of humanity, because it is done from a much higher motive than mere humanity dictates. Christianity not only makes men humane, but it also fills them with love to the saints; and the jailer is now ministering to the saints; he is performing a work of faith, a labour of love, which show how operative, how full of good fruits his faith has already become. It is delightful to see in old Christians, in those who have been months or years converted, the blessed fruits of faith; how much then must we rejoice to see fruits so excellent in the converts of an hour!

This labour of love is concluded, and the solemn rite of baptism is now being administered to the jailer and all that live in his house. What a scene is this for midnight to behold! Never, we suppose, never before have the glorious luminaries of night, as they passed within sight of our earth,—of our revolted world, beheld a scene so interesting. Angels rejoice at the conversion of one sinner; how delighted are they now at this proof of the conversion of a number of poor sinners! Now the cruel jailer and his assistants are transformed into kind and humble men. How has the lion, in one short hour, been changed into a lamb! the vulture into a dove! The setting sun saw these men rude and ignorant heathens, as far from Gods as men could be; midnight saw them the

same; the sun is not risen, the shades of night still prevail, yet what a surprising change has been wrought in them; a change in their character, a change in their state before God, and a change in their prospects for eternity. Happy men! the promise is, that those who believe shall have eternal life; they have believed, and eternal life is theirs. They lay down to sleep the children of Satan; the sun, when it rises, will see them the children of God; yes! sons of God, and joint-heirs with Christ, heirs of all the unspeakable felicity of heaven. How rich is divine mercy! how it takes the vilest of sinners and transforms them into the best of saints! Beloved saints of Philippi, Lydia and the brethren, ye saw the apostle, and his fellow-labourer shamefully beaten, and cast into prison; your hearts bled for them, and you have, no doubt, been praying that God would support and comfort them. He has done so; he has heard your prayers; he has done more than you requested, more than you ventured to expect; he has not only comforted them, but has also given them great success. The returning day will announce to you a triumph of Divine grace, a considerable addition to your little church, the conversion and baptism of the jailer and his house.

The baptism is now over, the last person has come out of the water. How many have been baptized, can you tell? Did you count how many persons stood round Paul and Silas while they were preaching? Yes, they were just the same number as have been baptized; they were all the assistants and servants which the jailer has; they were all present to hear; the word was indeed spoken to all that belong to his house, and all, with one consent, declared their belief in what they had heard, and requested to be baptized. Thus as many as heard, believed; and as many as believed, and no more, have been baptized. Seeing all believed, it was impossible to baptize more than believed, for that would have been to baptize more than all. True! this then is believers' baptism, and nothing else; twelve\* you saw heard the word; twelve declared their faith in the Saviour; and twelve have been baptized.

But now, observe another movement; the jailer invites Paul and Silas into his house, and all the baptized enter

with them. The jailer considers that his instructors were cast into prison fasting, and that they are suffering from want of food, as well as from their wounds. He therefore, sets food before them, while himself and his household, all the baptized, sit at table with them. But what is the discourse, in which they all engage while sitting at the table? You observe no levity, no foolish jokes, no worldly conversation; they have no relish for such things now. They are all serious, because eternal things engage their attention; but they are joyful; you may see a holy joy depicted on their countenances; the jailer rejoices in God with all his house. They have joys which they never tasted before; joys which belong to none but the pardoned sinner, to none but the believer in Jesus, and the heir of heaven. Many questions are put to Paul and Silas by these happy believers, and much the information which they obtain. A thousand new ideas enter their minds; they have become new creatures in Christ; old things are passed away, all things are become new.

R. D.

(To be continued.)

## THE TRAVELLER.

'Twas a fine day; the sun had just commenced

His slow descent from his meridian height,  
When, by my door, a weary traveller pass'd,  
With staff in hand and in a pilgrim's garb.  
His countenance was mild; benevolence  
Beamed in his eye; he loved his fellow-men.  
Yet in his aspect I could clearly see  
The firm resolve, the persevering look,  
Which seemed to say, 'My object not obtained,

I cannot rest; I must go on, go on  
Until I reach the place I have in view.'  
'Yes;' said he to himself, 'I have left all  
Men prize on earth to gain a better world;  
And onward I must go, till I arrive  
At that blest world, and make it my abode.  
There will I rest; till then, my motto is,  
Onward, yes onward, onward, every day.'  
As on he went, soon, in a friendly tone,  
Saluted him, invited him to stop  
And rest awhile, and in their pleasures share.  
'This is,' said they, 'with us a festival;  
Amusement is the order of the day;  
And, in our feasts, we have the flowing bowl,  
The song, the dance, and music's sweetest  
sounds.'

He listened not;—for these vain pleasures, he  
No relish had; he wanted higher joys.  
Others tried other means to stop the man,  
But all in vain; he would not be detained,

\* Twelve is, of course, an assumed number, and any other probable number may be assumed instead of twelve.

He would not spend his time on trifling things ;

He would not be diverted from the path,  
He had to tread, by any thing on earth.

So on he went, and soon he reached a hill,  
A pleasant hill ; not steep and difficult  
In the ascent, yet, from its verdant top,  
It gave a view of all the country round.  
Here, could the traveller take a retrospect  
Of his long journey past ; and if inclined,  
Could, with his eye, to a great distance,  
trace

The path which yet remained for him to tread.

When he had gained the summit of this hill ;  
He there beheld a little purling spring,  
And, from that limpid stream, he quenched  
his thirst.

Then, looking round, he saw a rustic seat,  
A mound of earth, beneath a shady tree.  
' Here,' said he, ' I will rest my weary limbs ;  
And, from this pleasant spot, the way, in  
which

The Lord hath led me, I will now review.  
'Tis good to think on troubles past and gone,

And on the helps, the Lord in trouble gave ;  
For who that thinks on them but can discern

An earnest sure of mercies yet to come ?  
My journey has been long, and there is much,

In what I have pass'd through to fill my heart

With gratitude to God, my mouth with praise ;

And much which I now heartily deplore.  
Now clearly, from this vantage ground, I see  
The places where great troubles me befel ;  
Where storms around me raged ; where  
darkest clouds

O'erspread the sky, and filled my heart with dread.

But as I look upon those places now,  
No storms, no clouds, I see ; all is serene ;  
The sun upon them shines ; they seem to smile.

Yes ; they are spots I view with interest deep,  
Spots dear to me ; endeared to me by griefs ;  
But griefs which long have changed their forms.

And have the shape of mercies now assumed ;  
For I can feel, God has done all things well.  
Yes, there my earthly comforts lie interred ;  
There are the graves, o'er which I once did weep

Most bitterly ; but I can view them now  
With tearless eyes, and unperturbed mind.

But there are things, o'er which I still must weep ;

Not o'er the sufferings which I have endured ;  
Not o'er the chastisements my God has sent,  
But o'er my sins ; they cause the grief I feel ;  
As, from this elevation, I survey

The road which I have travelled to this place ;  
Full many things are brought to mind,  
which call

For godly sorrow, and repentance deep.  
There I went far astray ; there from the path  
Of righteousness I deviated much ;  
There I stood still, seduced by earthly charms,  
There I went back ; and, for a time, my heart

Became insensible to things divine.  
No love to God, I felt ; no love to Him,  
Who for me died ; each christian grace seem-  
ed dead ;

I had a name to live, but life was gone.  
O ! had not God, in tender mercy, sent  
Trials of painful kind my mind to rouse,  
I never might have turned to him again ;  
Might never have the path to Heaven re-  
sumed

Thanks to his name, the kind chastising rod  
Was timely sent ; my danger then I saw,  
And quickly turned my feet to his commands.  
That spot where back I turned I now be-  
hold ;

I view it with my eyes suffused with tears ;  
Tears of contrition, and of gratitude.  
The way I've come has been with mercies  
'strewed ;

Mercies and sins ;—which have more nu-  
merous been ?

In every grief, the Lord has comfort given ;  
Under each trial, I have found support ;  
Here then, my Ebenezer I erect,  
For hitherto, the Lord hath helped me.

' But let me from this retrospect desist,  
And to the future my attention turn.  
From this hill's summit, on which now I stand,

A prospect of my future course I have ;  
I see the narrow way which I must tread ;  
Its difficulties and its dangers too.  
I shall have need of faith, and hope, and strength

Beyond my own ;—these wanting I shall faint,

And cease to persevere. Lord help me through,

And give me strength quite equal to my day.  
Already has the pilgrimage of life  
Been long and wearisome ; oft have I sighed  
For rest, and said, When will this journey end ?

But courage take, my soul ; that end is near ;  
The world of rest is now almost in sight ;  
Fear not the dangers, and the troubles few,  
Which yet remain ; he that has hitherto  
Preserved and helped thee, will not thee for-  
sake,

But give thee strength still to hold on thy way,

Until, thy journey ended, thou shalt reach  
That world of rest thou dost so much desire.'

' Sweet thoughts are these ! O could I have a view

Of that blest world, before I reach the place !  
That world indeed is quite invisible  
To mortal eyes ; but by faith's telescope  
It may be seen ; for as a poet sings,  
Far into distant worlds our faith can pry,  
And she can bring eternal glories near.

Yes, now I see—I something see, which seems  
A glimpse of the fair world of peace and rest.  
This glimpse revives my heart. I'll look  
again

Through this fine telescope, for I perceive,  
The longer I apply it to the eye,  
The clearer every thing appears; and things  
Not seen at first, as I look steadfastly,  
Begin to rise to view. There! there! I see  
A glorious sight—I see the blessed saints.  
Some are employed in praising Him who died  
For them, and washed them in his precious  
blood.

Happy! most happy, do they all appear!  
Yes! happy they must ever be, to whom  
The Saviour does his smiling face reveal;  
He is their light, their glory, and their joy,  
I still behold—who can withdraw the eye—  
A sight so glorious an-mates my soul,  
And now I see—O, what a blessed sight!  
I see some who were my dear friends on  
earth.

Yes! there they are,—I recognize them well.  
And now, I see—I see—my heart is full!  
I see those very relatives most dear,  
Whose loss I once, so bitterly deplored;  
Yes! there they stand, part of a little group  
Of happy saints. While their poor bodies lie  
In the cold grave, how happy are their souls.  
O, how I long to be with them again!  
Not here on earth, but in that blessed world.  
Yes! there I would their company enjoy;  
There join with them to praise redeeming love.  
O how this sight revives my drooping heart!  
How brightens all my hopes! What strong  
desires

Now burn within, to reach that world of rest!  
Yes! telescope of faith, I oft will try  
Thy powers; oft shall those aid my feeble  
sight

To view the glories of that blessed world.

Now I will onward move; my strength's,  
renewed;

My heart is cheered; my feet are quite pre-  
pared

To walk, to run, in the dear path, that leads  
To that blest world, where my best friends  
reside,

And where the Saviour's love fills every heart.'

R. D.

### A HYMN, L. M.

1 **THERE** is a voice, which, from above,  
Addresses men in words of love;  
O, sinner, to that voice attend;  
'Tis Jesus' voice, the sinner's Friend.

2 He says, 'poor sinner, stop and think,  
For thou art just on ruin's brink;'  
He warns thee of an awful end;  
And Jesus is the sinners' Friend.

3 O sinner, wilt thou persevere?  
The wrath to come, dost thou not fear?  
Will thy proud heart not condescend  
To listen to the sinner's Friend?

4 For sinful men the Saviour died,  
That justice might be satisfied;  
Thy guilty soul to him commend,  
For Jesus is the sinner's Friend.

5 A pardon full, a pardon free,  
He offers, sinner, now to thee;  
Forsake thy sins, on him depend,  
For Jesus is the sinner's Friend.

6 Dost thou desire, at thy last hour,  
Of faith and hope to feel the power?  
Then serve the Saviour to the end,  
And he, in death, will be thy Friend.

W. R.

### FRAGMENTS.

THE amount of the Christianity of some  
is, that they are willing Christ should do  
them all the good in his power, and they are  
willing to obey him in so far as it falls in  
with their convenience.

I BEAR to *error* a degree of the same ha-  
tred that I feel towards sin, and am deter-  
mined to persecute the one as I do the  
other.

WILL the *Head* let the members perish?

THAT assurance which sin will not damp,  
is not worth a straw.

DENIALS in love are better than grants in  
anger.

WE must not think to lie upon God as  
some lazy people do on their rich kindred,  
to be always begging of him, but not to put  
forth our hand to work in the use of means.  
God has appointed prayers as a help to  
our diligence, not as a cloak to our sloth.  
He that prayeth, and is diligent in the use  
of means, is the person who lifts up his  
head with his hands to God.

THE worst orphans are those who have  
wicked parents alive.

RELIGION should be not a *rapture* but a  
*habit*.

MODESTY and diffidence always attend true  
greatness, in *nature* and in *grace*. Samuel  
was slow to tell his vision: and Paul told  
his not till after fourteen years, and then by  
compulsion.

CONSCIENCE is a bosom friend or a  
bosom fury—the *quarter sessions* before its  
*grand assize*.

REMEMBER always to mix good sense with  
good things, or they will become disgusting.

A WICKED man is a candidate for nothing  
but hell!—However he may live, if his  
conscience were awake, he would turn pale  
at this question, *What shall I do in the end  
thereof?*

## Essays and Extracts.

### ADDRESS DELIVERED BY THE HON. AND REV. B. W. NOEL,

ON THE OCCASION OF HIS PUBLIC BAPTISM.

"SYMPTOMS appear of a disposition to go more than half-way even with the Baptists," was the lamentation of a *North British Reviewer* on the appearance of BAPTIST NOEL's *Essay on Church and State*; and the regrets of the critic may now assume a more emphatic tone, for Baptist Noel has gone "the whole way" with the Baptists. He was baptized (i. e. immersed) on the evening of the ninth of August last, in Rev. J. H. Evans's Chapel, John Street, Bedford Row, London, by the Rev. Mr. Shepherd, in the presence of upwards of 2000 spectators, a number of candidates for church-membership having been baptized at the same time. Previous to the administration of the ordinance, the reverend gentleman delivered the admirable address to which we now give insertion.

Baptist Noel has, by this act, afforded additional evidence of his supreme regard for truth, and his determination to preserve at any sacrifice, a conscience void of offence, both toward God and toward man. His recognition of the principles and practices of the Baptists must have proved, in some respects, more humbling and trying to flesh and blood, than even his separation from the establishment. Of the multitudes of nonconforming Pædobaptists, whose plaudits lightened the sacrifices involved in his secession, numbers will on the present occasion preserve a chilling silence, or if they give utterance to their feelings, will express their pity for the man who could so far deviate from what they deem right as to identify himself "even with the Baptists." The rabid objurgations and malicious slanders of the high Church press can make but small impression on one protected by the panoply of gospel truth; for these maniacal ebullitions are, what Dodson styles them, nothing more than "SATAN'S FORMAL ATTESTATION TO THE TRUTH OF OUR PRINCIPLES." These may cheerfully be borne. But the freezing silence, or withering "faint praise," of numbers of good men is a trial less easy to be endured. Nobler minds there are who see and acknowledge in this act of obedience the fearless, self-denying devotion of a martyr in the cause of truth. They can, and do, appreciate the homage rendered to conscience. But these are comparatively few. Evangelical episcopalians attempted to weaken the effect of Baptist Noel's secession by attributing it to erratic weak-mindedness; and many Evangelical Nonconformists, who regarded that act as a noble instance of decision of character, can yet echo the same unjust and ungenerous calumny in explanation of his renunciation of Pædobaptist principles. Weak-minded!—we ask the strong-minded men, who thus judge, to read the annexed address, and point us to the proofs of their allegation. Weak-minded!—why his mind is strong enough to grasp all that they believe and something more. It has been found strong enough, not only to burst the golden fetters of a state alliance, but also to free itself from the insidious trammels of the traditions of men. Weak-minded!—yes, the allegation recoils with fearful effect upon those who make it; for if Baptist Noel have not displayed weak-mindedness, must not *they* display it who refuse or neglect, from whatever cause, to follow his example? The adherence of such a man to Baptist principles and practice is an emphatic condemnation of the system of traditional infant-sprinkling, which the affected cry of weak-mindedness will fail to nullify; and so utterly is the charge disproved by all that Baptist Noel has spoken or written, that its utterance will but serve to exhibit more plainly the comparatively defenceless position of the supporters of infant

baptism. We believe the time rapidly approaches when good men of all denominations will see eye to eye on this confessedly subordinate but practically important question; and our Pædobaptist brethren will then look back with amazement, (as thousands of them have already done) on the mental process by which they vindicate and conscientiously maintain their present anomalous position.

THE usual introductory services having been gone through, Mr. Noel entered the pulpit and spoke as follows:—

Having been asked my brethren, to address a few words to you on this occasion, I gladly avail myself of the opportunity of speaking a few words on this particular point: *Why a person who is unbaptized should be baptized, after having made a profession of faith in Jesus Christ in other ways, and perhaps for many years.* I have not come to the resolution to obey what I believe to be Christ's command, without having fully weighed the grounds upon which that step is to be taken. Without having read anything whatever in favour of the exclusive right of believers to Christian baptism, I have read all the strongest arguments that I could meet with upon the other side. I believe I have weighed well every considerable argument that has ever been adduced in the maintenance of infant baptism, as an addition to, and which evidently becomes a substitution for, the baptism of believers in Christian Churches; and I have come distinctly to these two conclusions, which appear to me, at least, to be certain. I will not speak of the convictions of others, but I speak of the conviction of my own mind, after very much examination. It appears to me to be distinctly proved,—first, that baptism, as ordained by Christ, is an immersion in water, a being buried in the water; and, secondly, that immersion is meant to be a profession of faith in Christ. If those two conclusions are correct (*and I believe they will completely prevail with the Christian world eventually*), then it follows that a person who, like myself, has only been sprinkled in infancy, is unbaptized; because such a person has neither been immersed, nor has he made a baptismal profession of faith; and these two things constitute Christian baptism. So that, if these conclusions are correct, then I, and others, who have been only sprinkled in infancy, are in neither sense baptized.

Should we, then, after having professed our faith in Christ many times, at the Lord's table, come to this, which is the initiatory rite of Christianity, and begin again a profession of faith in him? There are these reasons which have led

me to conclude so for myself, and which have led, I believe, some of my brethren and sisters, who are about to be baptized, to the same conclusion. In the first place, there is no instance in the New Testament of any person unbaptized, after the institution of Christian baptism by our Lord, coming to the Lord's table; and therefore, if we should continue to attend the Lord's table without being baptized, knowing that Pædo-baptism is not the baptism appointed by Christ, we should be doing contrary to all the precedents of the New Testament. In the next place, Christ has required a baptismal profession of faith. It does not appear to me to be sufficient to say that we have confessed Christ in other ways. That may be true; but there is no reason why one confession of Christ, appointed by him, should be taken as the substitute of another confession, appointed likewise by him; and, therefore, as he has said to us, as well as to others, "Repent and be baptized for the remission of sins, and ye shall receive the Holy Ghost;" "He that believeth and is baptized shall be saved;" therefore, he requires from us a baptismal profession of faith, as well as a profession of faith in other ways. This has been so clearly seen by the Churches of Christ in general, that it is not only those which are called Baptist Churches, but all the Churches, who refuse to admit to the Lord's Supper, or into church membership, any whom they consider to be unbaptized. If a man—for instance, one of the Society of Friends—has been a consistent Christian for years, has followed the Lord diligently and zealously, has done good by his pen and by his preaching, and is welcomed by all persons who rejoice in seeing the work of the Spirit as a thorough Christian,—if that person should come to recognise that the sacraments are still obligatory, and that he should come to the table of the Lord, there is no Church that would receive him unbaptized. Neither, the Roman Catholic, nor the Anglican, nor the Presbyterian, nor the Independent Churches, would receive such a one, unbaptized. And, therefore, the fact of his having made a profession of faith

in other ways has not appeared to any of the Churches of Christ as a reason why an unbaptized person should not, at any point in his heavenward course, be baptized, when he comes to recognise his error.

Our blessed Saviour has set us an example in this matter. At the age of thirty, when he was known by all who knew him to be devoted to God—when his whole life was a profession of devotedness, not in the least requiring baptism, as an expression either of repentance or of faith—when John was baptizing converts, because the kingdom of heaven was at hand, summoning men to believe in Christ as the Saviour about to appear—then it was that Jesus, not certainly needing to be baptized unto faith in himself, and needing no repentance, was yet at that age baptized, after long years of piety. This he did, because he would honour the ordinance of God, not needing it himself, but with a view to the welfare of others and the honour of God. He was therefore baptized. Is there not much analogy between the baptism of Christ in the Jordan, and the baptism of any disciple, if his soul, after some years of faith, perceives that he has been ignorant in this matter, and has not understood the doctrine of Christian baptism? When we add to this the reason which Christ assigned why he was baptized, we see that his authority directly recommends, sanctions, and (as I think) commands, that those who find out that they are unbaptized, because only sprinkled in infancy, should, like Jesus, be afterwards baptized. He said, when John remonstrated with Him as His inferior, and therefore not needing to be baptized by him, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." He did not mean that there was anything especially righteous, especially great, especially devoted, in being baptized; but that it was comparatively a trivial thing, as it seems to me, that it was a light duty compared with many, as compared with faith and devotedness. It was but the external profession. Nevertheless, he says, "It becometh us to fulfil the least command as well as the greatest!" When, therefore, our Lord assigned this as a reason, why he, not needing it, should yet be baptized, he said in effect to all his followers: "You may think that having made a profession in other ways, you need it not,—that you have confessed Christ at the table of the

Lord, or in your intercourse with the world; nevertheless, it becomes us to 'fulfil all righteousness,' to keep all the commands of Christ, to honour every ordinance that God has given; and if you need it not for yourselves, at least in respect to his authority be baptized, that you may express your willingness to be obedient to him in all things." In looking, too, at the example of our Saviour, I have seen that he regarded the influence of his act on others, for we never stand alone in our conduct. Others may be influenced by us for good or evil, and we have, as Christians, to recommend our fellow-sinners—those who have as yet not turned "from darkness to light, and from the power of Satan unto God"—to believe, and to be baptized, as a profession of that faith. Now, if we were ourselves unbaptized, they would naturally evade the command of Christ, and say, "You do not submit to this publicity, you do not acknowledge this ordinance, you have escaped this pain, and therefore why should not we?" And they would be disposed to evade a command of Christ under the sanction of our example. And this is especially true of ministers, whose business it is to preach Christ to the unconverted, and to preach baptism to those who may turn to him in truth. But how can a minister urge his fellow-sinners to be baptized if he is himself an unbaptized person? Besides, it being a minister's duty to administer this ordinance to those who are prepared for it and desire it, a scruple and doubt might arise in the minds of many, perhaps perplexing them with many troubles in long years, if they should be baptized by an unbaptized minister. It seemed to me, therefore, necessary for others, no less than expedient for myself, that I should fulfil this command of Christ.

There is one other argument, to which I have already alluded, which has had weight with me, and, I doubt not, with other of my brethren and sisters now about to be baptized. In common with almost all other Churches of Christ, there are those Baptist Churches who are of strict communion, and who believe, in common with the great majority of Christians, that they must not receive to the Lord's-Supper those who are in their view unbaptized. I believe this to be an error, but, since it is shared by them in common with almost all Churches, it is only to be respected as an opinion, and not to be condemned as a fault. Consequently each Christian ought to desire to be in

full communion with those Churches. They are not more narrow in their minds than other Christians, because almost all Christians are of the same opinion; and consequently we ought not to shrink from their communion, but seek it. Let me add to this, that I believe, amongst the multitude of those who, as ministers of Christ, have seen it right to renounce the doctrine of infant baptism, as an abuse in the Church, which has no sanction in Scripture, there are very few, if any, who have not also felt it their duty to be baptized. On these grounds, it has seemed to me to be my duty not to shrink from a public acknowledgment of Christ's authority, but with my brethren around to be baptized, to acknowledge that He has a right to our subjection. The meaning of the rite is, however, far more important. My dear friend, the minister in this chapel (Mr. Shepherd), has just brought some of its prominent features before our minds. Let me add to what he has said, by referring to a paper which I have drawn up, expressive of my own feelings,—the feelings, I doubt not, of those about to be baptized, and which, I trust, may be your feelings too :—

“O, Lord God Almighty, I accept with humble gratitude—as a sinner who has deserved eternal death, and who cannot cease to deserve it—the rich, free, and eternal salvation which thou in thy goodness hast provided for me. I look to thee, O God, the Father of our Lord Jesus Christ, to save me from the punishment of sin and its power; from the curse which thy law has justly pronounced upon me; from my own faults; from all temptations; and to bring me to a life of holy bliss in heaven, because thou has promised all this to those who come to thee, as I now do, through Christ. In dependence on the merit of thy Son Jesus Christ—upon the aid of thy Spirit and on thy truth, I look to thee for the eternal salvation of my body and of my soul; and I humbly accept thee as my chief guide to all eternity. O God, the Son, my Redeemer, who didst expiate my sins by thy death, thou wast made sin for me, that I might be made the righteousness of God in thee; thou hast redeemed me from the curse of the law, being made a curse for me, and having rescued me from eternal death by thy death, thou dost now live to bring me to eternal life. Believing in thy power and love, I trust to thy merit and intercession to secure for me the favour of God, to impart to me thy Holy Spirit,

to enrich me with all the blessings of the new covenant, and to prepare me for heaven; and thus I accept thee as my only and all-sufficient Saviour. Through Christ I likewise thankfully receive thee, O God the Spirit, to be my sanctifier. For his sake thou dost dwell with those who believe in him; and believing on him, I look to thee to teach me all needful truth, to incline my heart to what is just and right, to set my affections on God and on spiritual things, to direct and control my will, to form my character, to sanctify me wholly, to preserve me through all temptations, and to bring me into the presence of my Redeemer in glory. Thus, I heartily accept thee, O God, the Father, the Son, and the Spirit, as my shield and my exceeding great reward, and I humbly trust, according to thy promises, to be made happy by thee for both worlds. On the other hand, being so blessed and favoured, I, as a redeemed and pardoned transgressor, desire to make a public profession of faith in thee, and publicly to dedicate myself to thy service, according to Christ's appointment, by immersion. First, I renounce all sin for ever. By my sins I have displeased and dishonoured thee; they have checked my efforts to improve my character, they have hindered me from doing good, they have injured my peace and usefulness, they have been my disgrace, and but for thy mercy, they would have been my ruin. I have been unreasonable, corrupt and ungrateful in disobeying thee, and am brought by nature and by practice to such a condition, that nothing but the blood of Jesus Christ could blot out my guilt. Thou hast so hated sin, that thou hast sentenced sinners to eternal death, and unless Jesus Christ had suffered for it they could not have been saved. It is unnatural, depraved, and rebellious, exposing them to thy just wrath and curse; it has occasioned the death of Christ, it has made the world hate him, it opposes his dominion; he came to rescue us from its power, and he feels an irreconcilable hatred to it. It is contrary to the nature of the influence of the Holy Spirit, by whom it is progressively destroyed in each believer, and by whom it must ultimately be eradicated from the world. Thy word condemns it. It is worse in thy children than in others, because they must sin against clearer light and repeated promises, after experiencing the aids of grace, and after tasting the pleasures of obedience. I therefore desire to forsake it for ever,

and thenceforth to do, say, and think nothing which is contrary to thy will. As Christ died for my sins, and was buried in the grave, so shall I be buried in the water; in token that I die with him to the sins which caused his death, that I may never again serve sin. At the same time, I mean, by thy help, to lead a new life. As Christ rose from the grave, so shall I rise from the water to a nobler and better life than before. Thou didst not give my faculties to be wasted in aimless inactivity, but, rescued from active corruption, to be employed in all that is useful and ennobling. Henceforth, my opinion and judgment of things being formed by a supreme regard to thy will, I desire to cherish every right principle, to pursue every honourable and useful end, to do what is just and true, what is humane and benevolent, to set my affections on all that is the most worthy to engage them, to love all that is good, to seek holiness and heaven, to live for eternity and look to thee to be directed in all things by thy Word, to be conformed to the example of Christ, and to aim at being perfect, as my Father in Heaven is perfect. As Christ my Redeemer is in Heaven, I will set my affections there; as he is holy, just, and good there, I will endeavour to be so here; as he glorifies thee there, I will seek to glorify thee here; as he loves believers, I will love them; and as he is head over all things to the Church, I will live to serve the Church; and thus, by thy help, I will rise with Christ to a new life.

"Further, as I am about to be baptized into the name of the Father, the Son, and the Spirit—that is, to profess, by immersion, that I am thy worshipper and servant, I now consecrate myself to thy service for ever I give myself unreservedly to thee, O God, the Father of our Lord Jesus Christ. Relying on thy mercy to accept me through Christ, and on the aid of thy Spirit to enable me to adhere to my resolution, thy will, O God, shall be mine; I mean to please thee in all things; I count thy enemies, my enemies; thy friends, my friends. Lord, what wilt thou have me to do? Only make me know thy will, and by thy help I will do it; thou art my owner, and to please and serve thee shall be my highest end. I give myself also unreservedly to thee, my gracious and loving Saviour, who art one in nature, design, and feeling, with thy father. As thou hast lived and died for me, I wish to live for thee; as thou wilt give me glory in heaven, I

desire to give thee glory on earth. Before long I hope to see thee in thy kingdom; meanwhile, may I love, serve, trust, and delight in thee, as my ever-present Redeemer. To obey thy commands, to copy thy example, to promote thy cause, to help thy servants, to honour thee, in the use of all my faculties, possessions, and time; all this is my fixed intention, by the aid of thy Spirit. Thou hast bought me by thy blood. I am thine. Further, I give myself to thee, O Holy Spirit of God. It is my desire and purpose to be led by thy teaching and to be conformed to thy will. May thy holy influence surround me wherever I may be! May I never grieve thee by neglect or sin, by hardness or unbelief, but may I be immersed in a flood of light and love, as the three disciples were immersed in the bright cloud on the Mount of Transfiguration. May I be baptized in thee! Pervade all my faculties; consecrate my whole being to thyself.

"Since I have thus been enabled to believe, O Lord God, and am about to profess my faith by immersion into thy name, I look to thee to fulfil the promises which thou hast made to me in thy Word. Jesus, when on earth, said, He that believeth and is baptized, shall be saved;—receive me, therefore, now, and own me at the last day, as one of thy pardoned and accepted children. Thy Apostle once said to an anxious multitude: 'Repent, and be baptized for the remission of sins, and ye shall receive the gift of the Holy Ghost;'—repenting of all my sins, and being about to be baptized in token of that repentance, may I have the assurance that my sins are removed, and be sealed with the Holy Spirit of promise to the end. My righteousness must ever continue like filthy rags, and each day I must need thy forgiveness. Now, therefore, I desire, by being baptized in the name of Christ, to express my dependence on His merit and mediation, to assume by faith the robe of His righteousness, and to be one of those of whom the Apostle Paul has said, 'As many of you as have been baptized into Christ have put on Christ.' Look on me as one who depends on Him alone; let His righteousness be imputed to me: let it hide from thee all my guilt. Thus engaged in thy ennobling service, with a happy assurance that I am thy adopted child, may I have that joy and peace in believing which in the case of others has followed this open confession of Christ. As on the day of Pentecost,

the three thousand who were baptized were filled with gladness—as the jailer and his family rejoiced believing in thee, on the night of their baptism—and as the Ethiopian treasurer, after receiving baptism, went on his way rejoicing—so may I, in thus putting on the uniform of Christ as His soldier, experience such joy and peace in believing, as all the trials of life shall not be able to destroy. In this profession, may I, through thy grace, be steadfast to the end of my life, and only grow stronger in faith as nature decays. Finally, as I am about to be received into the communion of saints, as a member of a Christian Church, assist me to live answerably to this privilege. Make me to love my brethren, and to be loved by them in return. Never may I sow discord among those whom Divine Grace has united; but, on the contrary be a peace-maker among those whom human infirmity separates. Never may I envy the gifts and the graces of my companions, but feel humble gratitude to thee for every manifestation of thy goodness to them or to myself. Make me according to my ability to promote the happiness of the Church of which I shall form a part, cheerfully sharing in every evangelical labour, contributing to every work of benevolence, and uniting my prayers with the prayers of thy people, for a copious effusion of thy Spirit upon us all.

“Finally, may the memory of this solemn baptism refresh me during all my future course. If ever I am tempted to backslide, may these solemn vows occasion deep contrition, and recall me to fidelity; and when I reflect that I have thus heartily consecrated myself to thy service, may I feel disposed to renew this act of consecration with more entire devotedness, and with more triumphant faith. Now unto thee, who art able to keep me from falling, and to present me faultless before the presence of thy glory with exceeding joy; to Thee, the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.”

Now, my beloved brethren, all may not see it to be their duty to make this profession, or enter into this covenant with God by baptism; but I am sure every person taught of God, living for eternity, really converted will feel the necessity of making essentially this profession before God. Let us all be united in that, and if there are any here who have been only attracted by a spectacle, and only came, out of

curiosity, may they listen to what my dear friend (Mr. Shepherd) has already said. It is too solemn a thing to trifle about, this salvation of the soul; and if you see others that are in earnest about it, go to your homes this evening, and put up a prayer to God that you may be earnest too. Whether you think us right or wrong in this particular act, you know that it is right to care for the soul; you know that it is right to serve God; you know that it is right to seek eternity. Go and do that you know to be right. Go and ask God for grace to live for him; and then, whether after examination you come to the conviction that it is your duty to be baptized, or not, we may meet in glory, owned as the disciples of Jesus Christ, and holding familiar fellowship and brotherhood with one another, while we are fellow-soldiers and fellow-pilgrims on the earth.

After singing, and prayer over the baptistery Mr. Noel, and thirteen others, six of them females, were baptized in the usual manner by the Rev. Mr. Shepherd.—*Christian Times*.

## ON THE ABOLITION OF THE PUNISHMENT OF DEATH.

AN active agitation has, for several years, been carried on in Britain for the entire abolition of capital punishments throughout the British dominions. A vast stride has been gained by the abolition from the criminal code of Britain of the punishment of death for every crime except murder, thus relieving that code from the odium which formerly attached to it, as one of the most sanguinary on the face of the earth. The theological argument of the anti-abolitionists is usually founded on Gen. ix. 6. “Who-so sheddeth man’s blood, by man shall his blood be shed.” This passage is, however, equally claimed by the abolitionists, who discern in it a prohibition of all death punishments.

The *Eclectic Review* in an able article on the subject, remarks that—

“The Christians of the early ages were totally opposed to capital punishment in any case. Up to the fifth century, says Schlegel, in a note upon Mosheim’s History (vol. i. p. 466), it was the current opinion that Christians could not bear a part in the execution of criminals. In Milman’s Church History we read (vol. ii. p. 82), that Julian removed Christians from the office of pre-

fect, because they would not put criminals to death. And in the same work (vol. iii p. 457) we learn, that St. Augustin denounced the destruction of criminals in the circus, and complained of the practice as adding to the ferocity of the people. Now, if we add to this statement the fact, that no version of the Bible prior to the fifth century contains the words 'by man,' in the text from Genesis, ix. 6, we see, not only that death punishment is an interpolation upon primitive Christian practice, but that Scripture itself has been interpolated to suit the purposes of the State.

The plain truth is, that it was not until the junction of the State with the Church, that the infliction of death by the ruler was ever justified by the Christian priesthood. This ought never to be forgotten; and certainly the circumstances incident to the infliction of death before the public, go far to prevent our forgetting it. If any scene belonging to modern times exhibits, beyond question, the marks of pagan parentage, it is the perpetration of death upon the scaffold. A sacrifice in theory, it is equally a sacrifice in feature. There is the bound victim,—there is the slayer,—there is the priest,—there is the altar,—there is the religious ceremonial. That such a holocaust is completely incompatible with the Christian system, is manifest at a single glance.

Indeed, the religious rites annexed to public strangulation appear as if instituted in mockery. Before the culprit is brought out to be killed, he partakes of the holy sacrament with the clergyman, is solemnly absolved from his sins, and bidden to the enjoyment of everlasting life. He is told that he is 'a very member incorporate in the mystical body of Christ,' 'an heir through hope of God's everlasting kingdom,' and then he is led forth to be hanged! As the victim marches on to the scaffold, the attendant priests read the order for the burial of the dead,—prays for the malefactor's daily bread, after he has partaken of his last earthly meal.—and then commits his body to the hangman, 'in sure and certain hope of the resurrection to eternal life.' We ask again, what can this be but a mockery of Christianity? a mockery made all the more atrocious because the name of Christianity is assumed to sanctify it."

From the same article we derive the following summary of the arguments against the punishment of death:—

"In examining the moral considerations connected with this subject, we have seen—

That man has no pretext for judging of the intrinsic demerit of crime; inasmuch as that unflinchingly goes before a higher tribunal.

That the absence of power to perceive motive, is a proof that moral judgment is not man's province.

That man's relative position to his fellow-

creatures (as being a brother sinner) is a sufficient reason why he should not presume to judge according to desert.

That the criminal's desert is not accurately attainable by human tribunals; inasmuch as human tribunals cannot determine the measure of his sanity and responsibility.

That killing, as a punishment for killing, is not a compensation, but an aggravation, of justice.

Upon reviewing the theological aspect of the matter, we saw—

That although, for a great and particular purpose, the Almighty ordained the punishment of death for murder: he only did so, 1st, in common with the ordination of death for thirty-three other offences, none of which are regarded as capital now; 2nd, in cases where he himself was the Judge, and where, consequently, there was no chance of error; and 3rd, in reference to a dispensation which was expressly excepted and separated from the general government of the world.

That the supposed warrant for the destruction of the murderer, contained in the passage, 'Whoso sheddeth man's blood, by man shall his blood be shed,' is, in truth, not only no approval of legal homicide, but an emphatic condemnation of it.

That the whole tenor of the Scriptures is opposed to the destruction of the murderer; and that the preservation of Cain and other murderers by the Almighty, is alone an evidence that 'God desireth not the death of a sinner.'

That Christianity everywhere condemns the principle of retaliation as a ground of human punishment, and expressly reserves the infliction of vengeance to the Almighty hand.

Led by these conclusions to perceive that expediency is the only fit rule by which a State can punish its malefactors, we tested capital punishments by their effects, and found,—

That death punishments increase the crimes for which they are enforced—a fact established by the testimony of all ages and countries.

That the abolition of the pain of death is always followed by a decrease of crime.

That where there are no capital punishments, human life is invariably safest; and that where they are most common, life is in the greatest peril.

And being required, finally, to view the matter by the simple light of common sense, we have been made to perceive:—

That hanging men to a beam to illustrate the sacredness of human life, is manifestly and palpably absurd.

That the fear of death is, in the main, an unrealizable dread; 1st, because it is opposed by man's strong instinct of life; 2nd, because men are under sentence of death, as it is; and, therefore, that it is an unsafe basis to build a law upon.

That the fear of death is calculated to restrain the murderer, least of all men, because life is less precious to him than to all others.

That killing by the law sets in unhealthy motion the imitative, revengeful, and destructive organs of the community, and so directly tends to produce homicidal crimes.

That the destruction of human life upon the scaffold has a tendency to make men sympathize with the criminal, and so to create an antagonism to the law.

That executions afford facilities for the commission of crime which are most dangerous to the well-being of the state; and confessedly cause the destruction of life to be regarded as 'gratification' provided by the law for the amusement of the people, instead of a penalty calculated to deter from crime.

That the punishment of death often destroys innocent persons, and so proves its undivine and immoral origin.

That the infliction of death by the law is inconsistent with the chief end of punishment—the reformation of the offender."

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The *Eclectic*, which has proved a most powerful and effective agent on the side of abolition, remarks that the cause of humanity in reference to this subject, is fast approaching the hour of its ultimate triumph, the question being at present solely one between state-sophistry and popular sense; and predicts that within ten years from this time the *gallows* will be numbered among 'the things that have been,' and a new and better page in the history of punishment be commenced.

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## THE MISSION OF THE BAPTIST CHURCHES.

THE doctrine of individualism is peculiar to the baptists as a religious sect. It is not true that a firm belief that immersion is essential to baptism,\* and that believers only are to be baptized and come to the Lord's table, is the all of a baptist. Embracing these peculiar views is the result of an antecedent cause. It is admitted by all, that baptists have ever been peculiarly strenuous in maintaining the right of private judgment on all questions. They have ever scorned to call any man master. Opinions and doctrines have never been deemed by them peculiarly sacred because of their antiquity. Whatever they believe and receive as true, has ever been previously subjected to the most thorough examination. They have ever scouted the traditions of men, while they have adhered to the simple truths of the bible. They have always maintained that every individual should read and understand

the scriptures for himself. Their uncompromising maintenance of liberty of conscience has ever been a peculiar characteristic. Others have contended for this principle to a certain extent, but none, save the baptists, through their entire history. What other sect is not accustomed to appeal to the teachings of the fathers, to the usages of the past, to tradition, and ecclesiastical law, in maintaining the doctrines of the bible and the discipline of the church? In all matters of faith, a baptist would feel that he had proved recreant to his God, should he rely on anything but the simple scriptures. He regards himself able to think and investigate for himself, and feels that he is responsible to God for what he believes. Hence, he separates himself from the mass, and seeks to decide all questions alone; he may employ helps, but the investigation and the decision to which he comes are his own. These characteristics are clearly exhibited in the history of those who have been called to contend for their faith. Roger Williams has been held up to ridicule for what has been termed his seditious spirit; but a careful study of his life will show that his conduct can be accounted for, only on the supposition of his holding and maintaining those peculiar views respecting liberty of conscience and the word of God, that are everywhere, in theory at least, at the present day, so much applauded. All who have been called to stand in defence of their peculiar views, have rested everything on the simple declaration of Jehovah. "To the law and to the testimony" has been their first and only resort in settling every point of doctrine.

As a denomination we are not now required to contend for the truth as did our fathers. There is, therefore, not the same manifestation of these essential elements as formerly; but should the times change we should soon have evidence of their existence; the lion's strength is not destroyed when he sleeps. Still we may see the exhibition of the same thing, to some extent, in the jealous care with which our church independency is defended, and in the immediate and severe rebuke occasioned by the slightest indication of ecclesiastical tyranny.

A baptist, then, is one who thinks and investigates for himself, calls no man master, rigidly contends for the fullest liberty of conscience, and stands alone, responsible only to his God, in all that makes the man and the Christian; while his union with his brethren is merely that of love to Christ, which is experienced and cherished in common. There may be those in other communions in whom these elements are found, and many among baptists in whom they are not; but we have reference to that which distinguishes us as a denomination. It will require no very deep penetration to discern that in giving this brief outline we have drawn out the prominent characteristics of

individualism. Embody individualism or make it incarnate, and it is evident from its nature that it would think and act for itself, maintain the right of private judgment, and submit to the rule of no being but God himself.

In view of these thoughts it will not be difficult to point out the mission of the baptist churches. What was the great design in their organization? And have they thus far fulfilled their destiny? These questions merit an extended examination. If this sect has accomplished anything it has been by establishing and defending the fullest liberty of conscience, the truth that the bible and the bible only is the rule of faith and practice, and strict individualism. As Christians, in common with others, we labour to establish true religion in all the world; but as baptists we labour to make each man think and investigate for himself, to call no man master, and to maintain an uncompromising war against all ecclesiastical tyranny. This is our mission as baptists; wherever baptist sentiments have prevailed, these have been the fruits; in every age of the church the baptists have contended for these principles, in a firm and unshaken faith. Every distinguishing doctrine and usage of the denomination can be traced to these characteristic principles.

Are these principles soon to be practically acknowledged by the world? We discover no evidence of the speedy conversion of the world to these views; but the great battle has not yet been fought. In what age of the church has tradition had more authority than at this day? When have the masses been more disposed to receive their views of doctrine from their leaders, without gainsaying? When has individualism in religious faith been more strenuously opposed? Truly the baptist denomination has much to do before its mission shall be closed. It will not be closed but with time.

In consequence of the firmness with which we have ever contended for our conscientious views, the calumny has been bruited abroad that, as a sect, we are very narrow in our principles, and that our foundation lacks the "comprehension," that is demanded by the times. But do we not hold to all the fundamental principles of the gospel, in common with other evangelical sects? Are we not inflamed by the same love to Christ? Is there anything in our love of individualism and liberty of conscience, in our hatred of ecclesiastical tyranny and tradition, or in our unflinching adherence to the "law and the testimony," to contract the heart or to hinder the full expression of liberal and generous souls? Is not the very reverse true? Are we not labouring to separate man from the mass, to beget within him self-confidence and self-reliance, thus increasing his strength and fitting him to act better his part in life? Is

there anything that looks like narrow views and want of comprehension, in giving men the largest possible freedom? Can any system be more liberal or built on a broader basis, than that which recognizes as a fundamental principle the ability of each man to govern himself,—the system in which man, after his heart is changed, is left free from all party and ecclesiastical restraint, free to go and come as God wills, free to obey the dictates of his own conscience? If there is danger anywhere, it is in being too liberal,—danger of extravagance and of excessive latitude. This has ever been urged by the church of Rome against protestantism at large; that church has ever contended that the only way to maintain the unity of the faith is to compel the people to receive her doctrines without questioning. Now we have advanced farther than any other denomination of protestants in opposition to this peculiar feature of Romanism; we have gloried, if at all, in being on the other extreme. Where, then, is the bigotry and narrowness of views, or want of comprehension? Are not our views as liberal as the truth, and as comprehensive as the bible? We have hinted that there may be danger from extreme liberality, but our strict adherence to the bible, regardless of consequences, is our protection; within this enclosure we are securely walled. Who can ask for a larger liberty than the privilege of being men, Christian men, and of thinking and acting independently, as the Master teaches? What system can be more comprehensive than that which makes provision for the free, and full action of men in the highest state of civilization—a system in which man is recognized as man?—*Boston Christian Review*.

## INFANT BAPTISM AND CIRCUMCISION.

THE theory which derives a warrant for the baptism of infants from the covenant of circumcision, once so popular among our independent brethren, seems to be passing into disesteem with great rapidity. Moses Stuart, writing on the Use of the Old Testament under the Gospel Dispensation, in his work on the Old Testament Canon, says, "How unwary, too, are many excellent men, in contending for infant baptism on the ground of the Jewish analogy of circumcision. Are females not proper subjects of baptism? And again, are a man's slaves to be all baptized because he is? Are they church members of course when they are so baptized? Is there no difference between engrafting into a politico-ecclesiastical community, and into one of which it is said that 'it is not of this world?' In short,—numberless difficulties present themselves in our way, as soon as we begin to argue in such a manner as this?"—*Baptist Magazine*.

## WHAT IS THE SOURCE OF HERESIES?

THE Roman Catholics say, it is the Bible. They trace all the errors and divisions which prevail, to the Scriptures as their fountain. Do they know whose book it is which they thus accuse? How dare they charge God with being "the author of confusion?" But is the Bible to blame for heresies? Christ gives a very different account of the matter. He says, Matt. xxii. 29, to the Sadducees, "ye do err, not knowing the Scriptures." He makes *ignorance of the Scriptures* the source of heresies. He does not agree with the priests.

It is very strange, if the reading of the Scriptures is the cause of heresies in religion, that the Bereans, who *searched* them *daily*, because they would not take on trust even what *Paul* said, (and I suspect they would not have treated *Peter* any more civilly,) did not fall into any of these errors. It would seem to have had quite a contrary effect, for it is added, "therefore many of them believed." Acts, xvii. 11, 12. Whatever these Bereans were, it is clear that they were not good Catholics.

But after all it is not surprising that these noble Bereans did not fall into any fatal error by reason of reading the Scriptures, since Peter says of Paul's hardest parts, and most obscure passages, that they do nobody any harm, but such as are both "unlearned and unstable;" and that they do them no harm, except they *urest* them, that is, do absolute violence to them. 2 Pet. iii. 16.—*Dr. Nevins.*

## A USEFUL SHELF.

I HAVE long adopted an expedient, which I have found of singular service. I have a shelf in my study for tried authors, and one in my mind for tried principles and characters.

When an AUTHOR has stood a thorough examination, and will bear to be taken as a guide, I put him on the shelf!

When I have more fully made up my mind on a PRINCIPLE, I put it on the shelf! A hundred subtle objections may be brought against this principle: I may meet with some of them, perhaps: but my principle is on the shelf! Generally, I may be able to recall the reasons which weighed with me to put it there; but, if not, I am not to be sent out to sea again. Time was, when I saw through and detected all the subtleties that could be brought against it. I have past evidence of having been fully convinced: and there on the shelf it shall lie!

When I have turned a CHARACTER over and over on all sides, and seen it through and through in all situations, I put it on the shelf. There may be conduct in the person, which may stumble others: there may be great inconsistencies: there may be strange and unaccountable turns—but I have put

that character on the shelf: difficulties will all be cleared up: everything will come round again. I should be much chagrined, indeed, to be obliged to take a character down which I had once put up; but that has never been the case with me yet; and the best guard against it is—not to be too hasty in putting them there.—*Cecil.*

## DEATH-BED IMPRESSIONS.

THE author of a work, entitled "The Sick Visitor's Assistant," records the following truly affecting yet authentic report: "A pious clergyman, for more than twenty years, kept an account of the sick persons he visited during that period. His parish was thickly peopled, and, of course, many of the parishioners, during his residence, were carried to their graves. A considerable number, however, recovered; and among these, 2,000 who, in immediate prospect of death, gave those evidences of a change of heart which, in the judgment of charity, were connected with everlasting salvation, supposing them to have died under the circumstances referred to. As, however, the tree is best known by its fruits, the sincerity of their death-bed repentance was yet to be tried, and all the promises and vows thus made to be fulfilled. Now out of these 2,000 persons (who were evidently at the point of death, and had given apparent evidence of a sound repentance)—out of these 2,000 who recovered, *two*, only *two*, by their future lives, proved that their repentance was sincere, their conversion genuine. 1,998 returned to their former carnality, indifference, and sinfulness; and thus showed how little that repentance is to be depended upon which is merely extorted by the rack of conscience and the fear of death."—"I pay more attention," says Mr. Booth, "to people's lives than to their deaths. In all the visits I have paid to the sick during the course of a long ministry, I never met with *one* (who was not previously serious) that ever recovered from what he supposed the brink of death, who afterwards performed his vows and became religious, notwithstanding the very great appearance there was in their favour when they thought they could not recover."

## HUMILITY.

BY MONTGOMERY.

THE bird that soars on highest wing  
Builds on the ground her lowly nest,  
And she that doth most sweetly sing,  
Sings in the shade when all things rest;  
In lark and nightingale we see  
What honor hath humility.  
The saint that wears heaven's brightest crown,  
In deepest adoration bends,  
The weight of glory bends him down!  
The most, when high his soul ascends;  
Nearest the throne itself, must be  
The footstool of humility.

## Correspondence.

## THE RECORD AND BAPTIST NOEL,

*On Mr. Noel's leaving the Church and "the doctrine of Baptism as held by the Church in all ages to the present hour."\**  
—*Record Newspaper*, August 9th and 13th, 1849. •

DEAR SIR,—Your November number will most probably contain some notice of the baptism of the Hon. B. W. Noel. Should you reprint the account entire from the London papers it will be well timed,† may meet the wants of many, and not fail to do good service to the common cause here—much more so, than by a regular essay or review of the book, or subsequent act of Mr. Noel. For there are many in Mofussil stations, where your Magazine comes, who will read and ponder the dedicatory prayer the devoted man offered before his baptism—nay, thoughtless men or those bound to a form of worship by ties of habit, should they peruse it, will feel that there is a reality in religion, and a power and consistency in truth, to which they were strangers.

I do not wish to take more of your space than you can spare, but I do hope you will not deny insertion to this, and that you will add two or three jottings of your own, as answers to the questions, one feels an irresistible impulse to ask on reading statements like those of the *Record*. Take the following examples from the Editorials of the above dates :—

"We learn that Mr. Baptist Noel is to be baptized this evening in the Chapel of the Rev. Harrington Evans.

"The *Independents* have thus not enjoyed their convert long ‡ They now allege, we learn, with much vexation, that he has only flown from one extreme to another. It is a common course of things in such cases,"§

\* "All ages to the present hour." Can this be sustained, Mr. Editor? Is there proof that he has repudiated Christian baptism, the standard writers of the Church of England being judges.

† Our Correspondent will find that we have anticipated his wishes.—Ed.]

‡ Was he, "their" convert, Mr. Editor?

§ What is a "common course of things"—are such cases as that under notice of frequent occurrence?

"It is probably not a subject of regret, that Mr. B. Noel has taken this additional step and become a Baptist. (?) When the mind begins to doubt of things the most established and after a period of hesitation to reject them, the like process is apt to follow in respect of some other things, more or less important; and where the mind is at length finally to draw up and again find a resting-place it is impossible to determine."\*

"In the case of Mr. Noel the second change following so hard upon the first, is likely to operate with a wholesome effect upon those who were most likely to be influenced by him.† Every one who knew anything of Mr. Noel loved him and respected him also for his Christian zeal and devotedness, and for his usefulness, especially among the lambs of the flock of Christ."

We also learn from the same papers that Mr. Noel is about to enter on his labours, as a Baptist teacher, at the Episcopal Chapel, Gray's Inn Lane—almost under the shadow of "huge St. Paul's" and apparently *without the permission* of the Bishop of London.‡

Unwilling to trespass further,

Believe me, dear sir,

Yours truly,  
A CONSTANT READER.

\* It may be that some of your readers, like your correspondent, have had doubts about things most established—e. g. State Churchism and so on—and, been compelled to draw up. Dear sir, it is impossible to point such to a "resting-place?"

† Do you think the step is not likely to interest and influence those who know and love Baptist Noel—nay, even some who have only heard of him by report, in this far distant land—surely, he is the last man of whom it could be said, "when he was thus minded he used lightness!"

‡ It would be a cause of unmingled regret were we to read that Baptist Noel was in the Archies, or that Sir H. Jenner Fust, Drs. Adams, Phillimore or Bayford were in any way employed in sitting ecclesiastical law for decisions. Messrs. Shore and Gorham are really minor offenders, but have been severely handled that other recusants might hear and fear. Mr. Editor, will the Baptist teacher be allowed to occupy an "Episcopal Chapel" unmolested? Should similar steps be taken as with the former questions, which would be placed in the dilemma, Baptist Noel or—the Church of England?

## For the Young.

### ON THE INSTINCT OF BIRDS DISPLAYED IN THE SITUATION AND FORM OF THEIR NESTS.

MY DEAR YOUNG FRIENDS,—If the vegetable creation be full of proofs of the wisdom, goodness, and power of God, equally so is the animal world. A living creature formed from the dust, is even more wonderful than a crystal, or a metal, a tree or a flower. It is a higher kind of existence in the ascending scale. Stones exist; plants exist and grow; animals exist, grow, and move. Besides they have, a certain portion, of intellect, which we call instinct, and which is not bestowed on vegetables and stones. In animals, we see proofs of the possession of a memory, of a discernment sufficient for their safety; of fear, affection, hatred and contrivance. True, as far we know, they cannot reason, even as well as the most ignorant savage, but yet their instinct is so wonderful, as in the case of the elephant and dog, that we can hardly ascertain where reason ends and instinct begins. This instinct is a part of the nature of animals, which has been given them by their Creator, from which they never deviate, and which they never improve. Each kind now hunts for its prey, builds its nest, inhabits the locality which God originally taught the first created pair to do. But let us come at once to the proof of this instinct which is almost reason, as seen in the nests of birds. According to our plan we shall not wander out of India for subjects.

Before we begin, let us think what is the object of making a nest. It is to provide a place for the rearing a brood of young birds in comfort and security. To obtain these, various things have to be considered. The nest must be in such a place that the parents can easily obtain a supply of food for themselves and their young. They must also attain security by secrecy or difficulty of access. Comfort too, can only be secured, by providing a nest suited to the size and tenderness of the young, the season of the year, the climate, and the locality in which they are born.

Now let us see how admirably all these ends are gained by the Baya or bottle-nested sparrow. (*Ploceus Philippinus*). No doubt you have often seen the nests of these yellow breasted lively birds, dangling from trees. The bird is to be

found throughout all India. Security and comfort are at once obtained by the shape and position of their nests. To protect their young from wild birds, squirrels, snakes, monkeys, and men, they are placed in inaccessible situations. Where palm-trees abound they hang their nests to the extreme tips of the leaves. Here the loftiness of the tree protects them from many enemies, and the situation of the nest at the extremity of the palm leaves prevents snakes, monkeys and all heavy animals from venturing their weight on so yielding a support, which becomes weaker every inch they approach, and from the drooping position of which they are in constant danger of sliding off and falling from such a fearful height.

The form of the nest, too, adds to its security and is essential to its comfort. If it were open and cup-shaped as other nests, it would in so exposed a situation be in constant danger from birds of prey, which could then easily destroy eggs, young, and even the sitting parent. But though the nest is visible to all, robbers and friends, it quite shuts out all access to large birds, as owls, hawks, kites, crows, which might otherwise easily swoop down and carry off their defenceless prey. And as to any small flying intruder which might venture up the narrow passage to the nest, the powerful conic beak of the mother bird over head would make him glad to retreat most speedily. If a palm-tree is not at hand a babul tree is always selected. Now though this is often a lonely tree of 20 or 30 feet in height, yet it equally answers the purpose of safety. Look at, or if you please attempt to climb into the tree, and your bleeding hands, face and torn clothes before you have reached half way up, will assure you that ordinary means will never allow you to obtain the prize. Such a situation is equally useful in repelling all irrational assailants. If a palm or babul overhang a well or any other deep and dangerous place the Baya is quick to detect the advantage of the additional security thus gained. Thus in the position of the Baya's nest how much practical wisdom is seen. The same end is gained in an open situation, as other birds seek by hiding their nests from every eye.

But comfort too is necessary and especially as the young are always born in

the rainy season. How are they to be kept from the torrents which sometimes fall at this period or the dead heat which generally comes between the showers. How too is the nest to be preserved from being blown away or shaken to the ground by the furious storms, which roar around them. To protect them from the rain, the nest is built with a dome, which like that of a mosque throws off all the water. But even then, if the mouth opened upwards like that of a patent inkstand, the water would still penetrate, or if it were a plain hole in the side, the drifting rain and wind would annoy the tender inmates. To prevent this the neck of the nest is bent downwards like that of a retort hanging on a nail or bottle turned upside down. The pensive mode again in which the nest is strung allows it to rock with every breeze, and by thus yielding to the destroyer it is preserved. Thus the grass waves its head to the storm, and again stands erect unhurt, while the stubborn tree is often torn up by the roots or broken off. Lastly, the heat arising from the direct rays of the sun, or the confinement of the air in a narrow nest shut up all round is prevented by the arched roof and the open texture of the nest. Were it woven as thick as cloth it would be unbearable, but the hundreds of small openings between the grass walls of the sides of the nest, keep it cool and airy. All these arrangements prove great contrivance not in the unthinking bird, but in the unerring Creator. To these wonders we may add that the bird does not select nests ready made, as wild beasts do caves which suit them, but actually make these curious nests themselves. Without loom, without fingers, without any to guide them, but with their beak alone they manufacture their abodes. In the rains you see them first assemble in the tree they have selected, in a small flock. After much chattering, surveying and hopping about, they fly to the nearest choppering grass, (those long grasses higher than a man,) and with their powerful conic beaks neatly cut the edge of one of the blades about a foot from the top. This part above the notch they seize and by standing on another blade and tugging backward, they strip it off from the remainder. The wisdom of God is seen in thus providing them with powerful cutting beaks, and in inducing them to select green grass which is tough and pliable. Had they picked up dry grass it would have been too brittle to bend and twist like a piece of

thread whilst being wove into the nest. With the grass thus obtained, they begin by fastening some to a bough. By working downwards they gradually make this into a hoop. When the hoop is ready they sit in the middle as in a swing, and increase the breadth of the upper part bringing it down lower and lower, till like an inverted bason it is brought to a level, with the central bar on which they are standing. After this one side of the nest is made into a hollow, closed at the bottom like a cup, for the eggs, and the other is prolonged and narrowed to a small funnel-like opening. I may give you some more information in my next about this bird, but in the mean time procure an empty nest to examine.

T. P.

## YOUNG MEN AND THE SABBATH.

YOUNG men in great cities are particularly tempted to violate the holy Sabbath.

The Sabbath is not only God's appointment, but it was made for man; and man cannot do without it, if he wish to attain the great end of his creation. The body, worn down by the hurry, the toil, the excitement of the week, needs it for its repose, and for recruiting its powers. The intellect, constantly called out during the week, needs it for a reposing place: and the heart, anxious, corroded, disturbed during the week, needs the Sabbath to hallow its beatings, and to lift its desires to a better city.

Whether you find man on the farm giving his muscle and his sinew to honourable toil; or on the ocean, guiding his ship to the distant part of the earth; or in the study, cultivating his mind, and storing the intellect with knowledge; or in the counting-house, calculating and balancing losses and gains; or whether you find him in the cabinet, laying great schemes, and great plans, and tasking his powers to their utmost—you find him withering under his burdens, if he does not keep the Sabbath as a sacred time. The experiment has been made most abundantly, in all departments of life; and it is fully settled that the man or the beast that rests on the Lord's-day, can accomplish more, and endure more, than by spending seven days each week in his duties.

The same is emphatically true of men in business. An attentive merchant remarked, that for twenty-five years he had watched those in New York who kept their counting-houses open on the Sabbath, and that they had all failed, without a single exception. And if you will examine the question in this, or any other great city, you will very seldom find the merchant, or the bank, that takes the Sabbath to square up its books, who do not, sooner or later, become involved in

most serious disasters. "We have no Sabbath here, in our business," said the captain of one of our western steam-boats, to a sailor who could not conscientiously work on the Sabbath, in taking in and unlading goods. The man was discharged, though promised higher wages if he would return and violate the Sabbath. The sailor went to Europe, and on his arrival, the first paper he took up informed him that the steam-boat which "knew no Sabbath," had blown up, and nearly one hundred lives were destroyed!

Dr. Johnson, who will long, if not for many generations, bear the title of "great," made for himself the following rules in regard to the Sabbath:—

1. That he would rise early on the Sabbath, and to that end, would retire early on Saturday night.

2. That he would engage in some unusual devotion in the morning.

3. That he would examine the tenor of his life during the week that was gone, and mark his advances in religion, or recession from it.

4. That he would read the Scriptures methodically, with such helps as were at hand.

5. That he would go to church twice.

6. That he would read books of divinity, either speculative or practical.

7. That he would instruct his family.

8. That he would wear off by meditation the worldly soil contracted during the week.

Without stopping to inquire how many, or how few at this day will think me wanting in light, I have no hesitation in saying that I believe the Sabbath to be not only a special and a perpetual appointment of God, but I believe it one which He specially blesses by his providence; and that when the history of men comes to be read in the eternal world, it will be found that those who honoured the Sabbath the most uniformly through life, have been the most prospered and blessed in this life; and that the following account, which was related to me on the best authority, is only one among thousands of similar cases:—

In one of our large cities, some years since, there was a poor boy, an apprentice in an apothecary's shop. He was very poor but conscientious; and it was his solemn vow on leaving home, that he would keep the Sabbath holy. As his finances were very slender, his master one day gave him a receipt for making blacking, and loaned him money sufficient to get a few boxes made, with the assurance that he should have all the profits. The boy got his blacking done, and placed it in the windows, but nobody came in to purchase, till on Sabbath morning, when a gentleman came in, and in great haste demanded a box of the blacking. The youth put out his hand to take it, — and then recollected that it was the Sabbath!

Very reluctantly his arm fell, and his tongue unwillingly informed the customer that he could not sell it on the Sabbath! The boy went to church; but even there the image of his lost bargain haunted him, till at last he told the tempter that he had done right, and would do so again! On opening the shop early on Monday morning, a man came in, looked at the blacking, and at once purchased all the lad had. He then paid for the materials and boxes, and found he had just a dollar left, probably the first dollar he ever called his own. With more faith and fortitude than most possess, he takes his dollar, and in a few minutes has paid it to the Bible Society! His first and only dollar—to the Bible Society!—feeling that he is safe who honours God with the first of his increase. From these principles he has never varied, and he is now a most prosperous and a very wealthy man. Was he wise in honouring God's Sabbath and God's Word when the temptation was very strong to do otherwise?

The testimony of Sir Matthew Hale, the Chief Justice of England, ought to be written in letters of gold, and hung up in the chamber of every young man in the great city. He says, "that of all the persons who were convicted of capital crimes while he was on the bench, he found few only who would not confess, on inquiry, that they begun their career of wickedness by a neglect of the duties of the Sabbath, and vicious conduct on that day." The same distinguished judge, after years of experience, gives the following testimony in regard to himself: "I have found, by a strict and diligent observation, that a due observing the duty of this day, hath ever had joined to it a blessing upon the rest of my time; and the week that hath been so begun, hath been blessed and prosperous to me. And, on the other side, when I have been negligent of the duties of this day, the rest of the week hath been unsuccessful and unhappy to my secular employments; so that I could easily make an estimate of my success in my own secular employments the week following, by the manner of observing this day; and this I do not write lightly or inconsiderately, but upon a long and sound observation and experience."

It is an easy matter to let the soul out from under God's authority,—and hundreds can aid you to do it; but when once done, a world cannot insure your ever coming back. A feeble hand may raise the bars and let a lion out of his cage, and from under the authority of his keepers; but no human hand can catch him and lead him back. So long as you keep the Sabbath, you have placed yourself under God's blessing—you have the shield of Omnipotence thrown over you, and all the fiery darts of the adversary fall harmless at your feet; but when you have laid that aside, you have publicly said to your

God that you are ready and willing to take your own eternal destiny out of his hands. Oh! when you decide to throw away the Sabbath, you have decided to add another hand to those already busy in cutting the only cords that hold society together; you are taking off that which binds men to obey human laws; you are deciding that your wisdom is greater than the wisdom of Him who made the Sabbath for man; you are putting out the light which God hath kindled by which to guide you through this dark world to the world of perfect light; you are staking your strength against His cause your arm against His omnipotence.—*Dr. Todd.*

### A WONDERFUL LETTER.

A LITTLE child from C—, in Germany, who had just lost his father, found himself left, by this sad event, without the means of continuing his education. He was particularly desirous of entering an institution founded by the pious Christians, known under the name of Moravians: it was his mother's wish likewise. But without money, without friends, without protectors, poor and unknown, he had but little hope in the world. Fortunately for this young orphan, he had heard of "Him who is rich toward all who call upon him,"—of that Friend of the unfortunate,—that great and powerful Protector, who disposes of the gold and silver, as he does of the heart, according to his good pleasure,—of Jesus, who says, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." The child trusted entirely on the word of this good Saviour; he be-

lieved in him, and desired to petition him. "But how shall I go to Jesus?" said our little orphan to himself. "I will write him a letter, in which I will tell him all." This he did in nearly these words:—

"My dear Lord Jesus Christ,—I have lost my father, and we are very poor; but thou hast said in thy word, that whatsoever we should ask of God in thy name, he will grant it to us. I believe what thou hast said, Lord Jesus. Therefore, I pray thee, my God, in the name of Jesus, to furnish my mother with the means of placing me at the Moravian institution. I should like so much to continue my education. I pray thee, good Jesus, to grant my request. I love thee already, but I will love thee still more. Give me, likewise, wisdom, and all that is good. Adieu, &c."

The child folded the letter, and addressed it, "To our Lord Jesus Christ in heaven." Afterwards, seriously, but with a heart full of hope, he carried it to the post-office. The post-master, on seeing the address, thought it must be the letter of some lunatic, and threw it aside; but after finishing his work he took it up again, and attentively examining the writing, observed it was that of a child. He opened it, and was strongly affected by reading his infantile prayer, which he communicated to a Moravian of his acquaintance. The latter read the letter in a society of the brethren. The Baroness of Lippe, who was present, considered these circumstances as an appeal addressed to her by the Saviour. She took the young orphan under her protection, and placed him at the much desired institution. Thus the letter arrived at its destination, and thus it was answered.

## Narratives and Anecdotes.

### THE MOTHER'S PRAYER ANSWERED.

In a small village, resided a pious officer, retired from the British navy. He had six children, who were sent to a village school; and these had a pious mother. The eldest, however, a boy, fourteen years of age seemed determined not to profit by either maternal love or pious instruction. He mingled with a class of wicked idlers who infested the village, and would have been as bad as the worst of them, but for his father's rigid discipline; that alone restrained him from rushing into excess of wickedness and riot. But the father died, and the poor widow had to combat with the waywardness of her boy alone. No, not alone; she sought the help of her heavenly Father.

Her son, however, soon grew worse, and resolved to leave her, and go to sea. A ship

was obtained for him. The bustle of preparation began, and was over. Unknown to the youth, the good mother placed a bible in his chest, with a secret hope and fervent prayer that its light might lead him to his heavenly Father, when he should be far off on the deep blue sea. Many were the prayers that the mother offered for the son, many the counsels that she gave him from the fulness of her heart.

The day of separation came. Oh! it was a day of trial to all but him, who was the cause of the family's sadness. Warm were the tears the mother shed, as, pressing him to her bosom, she bade him farewell, and commended his wayward heart to God. Many years had passed, and the wanderer had not returned. The ship had perished at sea, and the widow mourned for her son, as though he had been dead; and, what was worse, she trembled for the safety of his

undying soul. ' Could she have been assured of his happiness in a better world, her pained heart would have been at rest; but she wept as if he had been doubly lost.

It was a stormy night in midwinter; the wind howled, the rain poured down in torrents, and deep darkness obscured the sky. The widow and her children sat beside the winter fireside, and a chastened, cheerfulness overspread the circle; though now and then a cloud of melancholy gathered over the mother's brow, as the driving storm reminded her of her lost son; when a slight tap came to the door. It was opened. A sailor stood there, wayworn and weather-beaten. He begged a shelter from the storm. It was not in the mother's heart to refuse a sailor on such a night, and she offered him her fireside and her food. When he had refreshed himself, she questioned him as to his history. His tale was soon told. He had been shipwrecked, and was going home, poor and penniless, to his mother. He had been shipwrecked once before.

The widow asked him to give her the account of his sufferings. He said that in a violent storm the ship ran ashore, and went to pieces. The crew were either drowned or dashed to pieces against the rocks. Himself and another were the only persons who reached the shore. They were thrown high upon the beach by a powerful wave. His companion was senseless at first, but at length revived, alas! but to die. "He was a sweet youth," the sailor observed. "Once he had been the terror of the ship, for his excessive devotion to vice, but suddenly he changed. He became a serious, praying man, as remarkable for piety as he had been for vice. When he had revived a little on the beach," said the sailor, "he pulled a bible from his bosom, and pressed it to his lips. It was this blessed book, he told me, that led him to change his way of life. Rummaging his chest one day, he found a bible; his first impression was to throw it away, but chancing to see his mother's writing, he paused to examine it. It was his name. It made him think of his mother, of her instructions, and of his teacher at school; and then he saw his sins, and felt he was a sinner. Overwhelmed, he sunk upon his knees beside his chest, and wept, and prayed, and vowed to change his way of life. And he did change it, for he became a decided christian. After telling me about his change," continued the sailor, "he gave me his bible, and bade me keep it for his sake; and then, falling back upon the sand, he expired, with a half-offered prayer upon his lips."

As the sailor concluded, the widow, who had listened with deep interest and feeling, inquired, "Have you that bible, my friend?"

"Yes, madam," said he, and he took from his bosom what appeared to be a bunch of

old canvass. He at last produced a small pocket bible, and gave it into her hands. Tremblingly and hastily she seized it; and turning to the blank page, lo! her child's name, in her own hand-writing, was there. A death-like paleness overspread her usually pale cheek, as she made the discovery, and she exclaimed, "'Tis his, 'tis his!—my son! my son!" Nature could bear no more, and she fainted. Her prayers were heard, and answered; for her son was dead, but behold! he is alive for evermore. It is true she saw him no more on earth; but she could look, by faith, into the land afar off, and see his glorified spirit near the King in his beauty. Like the prodigal son, he had succeeded far from God, and far from peace; but the eye of his mother's God was over him in all his wanderings, and her prayers were answered, in leading her wandering boy to the chart of salvation and heaven.—*The Church.*

### THOU FOOL!

A MAN of intelligence, but of a very sceptical turn of mind, had many conversations with his clergyman, and was always stumbling at the doctrine of the resurrection, as a vexation and plague to his reason. He stumbled at that stumbling-block, being disobedient. His clerical friend did not succeed in reducing his scepticism; the swelling proceeded not so much from particular difficulties and incredibilities before him, as from a proud, self-relying dependence, not upon God, but upon his own reason. At length for a long time they were separated. The clergyman did not meet the sceptic for years. Meanwhile the grace of God came into his heart, and he was converted, and became as a little child. All his scepticism departed, and now he listened only to God. The first time he met his former friend after this great change, the clergyman said to him, "Well, my dear sir, and what do you think now of the doctrine of the resurrection?" "Oh, sir," said he, "two words from Paul conquered me: 'Thou fool!' Do you see this Bible (taking up a beautiful copy of the Scriptures, fastened with a silver clasp), and will you read the words upon the clasp that shuts it?" The clergyman read, deeply engraved on the silver clasp, "Thou fool!" "There," said his friend, are the words that conquered me; it was no argument, no reasoning, no satisfying my objections, but God convincing me that I was a fool; and thenceforward I determined I would have my Bible clasped with those words, 'Thou fool!' and never again would come to the consideration of its sacred mysteries, but through their medium. I will remember that I am a fool, and God only is wise." How striking, how affecting was this. Ah! this is the way to come to God's word. Let every

man put this clasp upon his Bible, "Thou fool!" and let him enter it, to sit at the feet of Jesus, and learn of him, just as a little child, remembering the saying of David, "The entrance of thy word giveth light; it giveth understanding unto the simple."—*American Periodical*.

# ANECDOTES OF PIOUS NEGROES.

"Thine own wickedness shall correct thee."  
—Jer. ii. 19.

"The sins also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet."—Is lx 14.

A MAN in Kentucky, buying a slave, went to his former master, and said to him, I want you to tell me all Cuff's faults. He replied, "He had none, except he will pray." "Well," says his new master, "I don't like that much, but I think I can break him of that." He took him home, and made him a servant in the house. He was soon observed, every day after his work was done, retiring to the woods. His master, unobserved by him, followed one day to the spot, and overheard him engaged in prayer for himself and his wife. He returned, but did not say any thing to him at the time. When the Sabbath came, Cuff went to the meeting. When he returned, his master asked him "how he liked the meeting?" He answered, "Very well; there be good people. I thank the Lord I come here to live." His master then said to him, "Well, Cuff, I don't allow any praying on my ground: so you must leave off praying." "I can't," says Cuff. "But you must." "I can't, massa." "Well then, I will tie you up and give you twenty-five lashes, night and morning, till you do." "I can't leave off praying massa." So he tied him up, and gave him the twenty-five lashes; and then let him down, and Cuff went away singing.—

"Soon my days will all be o'er  
When I shall sing and sigh no more."

His master went into the house, and his wife said to him, "Why don't you let Cuff pray if he wants to? it don't hurt us." He replied, "that he would have no praying on his ground." He retired to bed, but through the agitation of his spirits he could not sleep. About midnight he awaked his wife, and asked her if she could pray for him. "No," said she, "I never prayed in my life." He groaned and said, "Is there any one in the house that can pray for me?" She said, "I don't know as there is any one but Cuff."

"Well, call Cuff then; I must have somebody that can pray for me." Cuff came in; and his master looked up and said, "Cuff, can you pray for your master?" He says, "Massa, I be pray for you, ever since you let me down." The man and his wife were soon brought hopefully to the peace of the gospel.

Who can fail to admire the Christian spirit of this suffering disciple? Though treated most cruelly, and for no fault, he says, "I be pray for you, massa, ever since you let me down." How perfectly illustrative of the Saviour's precept, "Pray for them which despitefully use you and persecute you."—Matt. v. 44.

Who, again, can tell what firmness in duty, and perseverance in prayer will accomplish? Had Cuff yielded to the requisitions of an ungodly master, how great would have been the loss? But fearing God more than man, how blessed the result? God will honour his devoted servants, however obscure. "I will set him on high because he hath known my name" Ps. xci. 12.

Many disciples of every grade be instructed by the example of this poor slave, and be as much more devoted than he, as their privileges are greater.

A NEGRO slave in Virginia, whose name we will call Jack, was remarkable for his good sense, knowledge of the leading truths of the gospel, and especially for his freedom from all gloomy fears in regard to his future eternal happiness. A professing Christian, a white man, who was of a very different temperament once said to him, "Jack, you seem to be always comfortable in the hope of the gospel. I wish you would tell me how you manage it, to keep steadily in this blessed frame of mind." "Why, massa," replied Jack, "I just fall flat on the promise, and I pray right up." We recommend Jack's method to all desponding Christians, as containing, in substance, all that can be properly said on the subject. Take ground on the promises of God, and plead them in the prayer of faith—pray "right up."—*Sunday Scholar's Annual*.

# AN ARGUMENT FOR THE BIBLE.

AN African prince who was brought to England, and resided there some time, being asked what he thought of the Bible, answered, that he believed it to be from God, for he found all the good people in favour of it, and all the bad people against it.—*Alexander's Evidences*.

## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

*Calcutta, Bow Bazar.*—Six believers made a public profession of their faith in the Lord Jesus Christ, by baptism, on the last Lord's-day in September, and were admitted to full communion with the Church on the following Sabbath.

*Saugor.*—"I have," writes Mr. Makepeace, "much pleasure in supplying you with an item.—On the 1st Sabbath in the present month (October) it was my privilege to baptize an interesting young man on a profession of his repentance toward God, and faith in our Lord Jesus Christ. Another excellent individual had been accepted by the Church, and would have been baptized, had not indisposition prevented. This is truly an exciting period with me. Though so many have been baptized, yet there is a greater number of individuals upon whom we can look with interest and hope, than at any previous period.

*Cuttack.*—Three converted Hindus were baptized and added to the Church at this place on Sabbath day the 7th ult.

*Salcole.*—Rajamundry district. The Rev. Mr. Bowden had the pleasure of baptizing and receiving into the Church seven persons on Lord's-day the 26th August, five of the number were natives of Salcole, one from another station, and the other was the son of a European.

*Bangkok, Siam.*—Two converted Chinese were immersed on a profession of their faith in Christ, and added to the Church, on the first Sabbath in June last.

#### CUTTACK.

*To the Editor of the Oriental Baptist.*

DEAR BROTHER,—You welcome information for your very pleasing and highly useful periodical, and I am as pleased to be able to afford you some few particulars, respecting the progress of truth in our secluded field of labour at the present time. On Lord's-day the 7th, we had the satisfaction of witnessing the burial with Christ by immersion of three Hindus, in the Mission Chapel, Cuttack. There was a good attendance of both Natives and Europeans. Some of the latter who had not before witnessed a baptism, expressed themselves pleased with the order, the solemnity and the striking significance of the ordinance. The candidate

who gave special interest to this opportunity was Nobina Surenghee, the eldest son of our first Oriya convert, and senior native preacher Gungadhur. Nobina has been educated in the Government school at Cuttack, and has completed his studies in the Government Hughly College. He was sometime head of the first class at Hooghly, and enjoyed a senior scholarship. He recently obtained, or rather, was offered the second mastership of the school in which he has studied, and immediately returned to his father's house and to his own people. Nobina's course has been in the very midst of temptation to vice and infidelity, but he profited by the instruction he received in his early youth, and the grace of God preserved him in the midst of dangers.

While at College, the young Christian student established a Bible class in his own lodgings, to which he invited several of his fellow-students. The Evidences of Christianity were freely and fully discussed. In this labour the young man was not unsuccessful. Two young men appear to have received good impressions from these exercises. One of these youths has joined the Free Church in Calcutta, and is pious and useful. Another left Hughly to avoid the rage of persecution of his heathen relatives, and turned his steps towards the north-western provinces, in hopes of finding a home for his soul in some missionary church there. Nobina had several recommendations to settle down among other than baptized churches, but he was too well instructed, and grounded in the truth, to permit him quietly to shirk the subject of baptism. On his arrival we were delighted with the maturity of his Christian experience, and the clearness and decision with which he stated his views on the neglected ordinance of baptism. He was received unanimously, and the whole Church could not but feel encouraged, that God was thus giving us the fruits of former labours and prayers. Had Nobina been born a heathen, he would about this time have been assuming the Paita, prepared to deceive his fellow-creatures, and add the might of his superior intellect and acquisitions to the mischievous and destructive idolatry around us. May the young man have grace to maintain a humble and devoted Christian course. The other candidates were from the nominal Christian community and from sister Buckley's school. The girl from the school was picked up in the street of a wretched village, in the territory of Athgur, where more than half the miserable ryots are oppressed and starved to death by the grasping iron hand of the Athgur

Rájá. The parents of poor little Sunie had died of sheer want—they had expired out—and as our friend Parasua, the native pastor of Choga Udayapur, was going about among the villages, he picked up the little sufferer, and brought it to the Christian mount, where it was nursed and grew strong. Subsequently the child was placed in the Cuttack school, where bodily and spiritually it has prospered. Sunie's change of mind is very marked, by an altered temper and conversation. Many children are left to perish annually, and Christians, Europeans, and natives should hear the kind voice of God saying to them on every occasion of seeing them, "Take this child, and nurse it for me, and I will pay thee thy wages." Such children will commonly turn out much better than others who have been brought up with either native Christian or heathen parents. Many such children have turned out well in our schools at Cuttack and Berhampore.

The three young disciples were in the afternoon received into the fellowship of the Church, and for the first time partook of the memorials of the Redeemer's death.

In the last four months, our native community at Udayapur Choga has been increased by the addition of two families containing twelve persons from among the surrounding heathen population. The heads of these families have good impressions, and one is a candidate for baptism and fellowship. They are not allowed to remain in their own villages, and there is no room for them on the mount of Udayapur, but as to more ground, upon which to locate a second village, we trust that in the coming cold season, the Lord will provide.

## BANGKOK, SIAM.

### AWFUL RAVAGES OF THE CHOLERA.

(Communicated by Rev. J. H. CHANDLER.)

*August 7th, 1849.*—"We have just passed through a season of that awful scourge, the Cholera. It began in this city on the 17th of June. For the first twelve days of its raging over 20,000 deaths were reported to the king. It continued about a month, and I think it may be safely said that 25,000 died in Bangkok within that time. It passed from us to the towns and villages in the country. We hear reports of its raging in some places much worse than among us. Mr. Hemenway, Dr. House and myself of the mission circle had slight attacks. Two English merchants and a European writer were taken with it; the latter only died. Only one of the disciples died. Soon after the Cholera had abated, one of the king's officers sent a letter to us stating that it was customary when any calamity befel the country like the Cholera, and had passed away, to make presents of live animals to the king. The object of the present was

said to be, to congratulate the king on the passing away of the Cholera, and an expression of our good-will to the country. We were assured that it was not a religious or an idolatrous act. With this assurance we complied with the request. Our present was put at twenty fowls, ten ducks, and one pig. The Presbyterian mission were requested to make the same presents, and on receiving the same assurance made to us, they acceded to the request. But instead of sending the animals to the king, we were let off by paying the price of them. Having done this we were requested to write an address to the king, embodying our congratulations to the king, our feelings and sentiment in regard to the Cholera, and good wishes for the welfare of the country. To this request we all acceded and sent our address.

The presents solicited from us were requested from all European residents. All complied except the Catholic missionaries. On informing the king of their refusal, he declared that unless they did give, they should leave the country. The Catholics refused because they believed it to be a work of religious merit. The king's officers used various efforts to persuade them to comply, but all utterly refused except the bishop. Their final refusal was made known to the king and he immediately ordered them, eight in all, out of the country.

It will be no great loss to Siam to be without Catholic missionaries: still I cannot but feel a sympathy for them. Had we known as much about the affair when our presents were paid for as we do now, it is doubtful whether we should have complied. The banishing of these missionaries does not speak well for the king. We can but feel anxious in relation to the future. But the Lord reigneth, and in him will we trust. Two Chinese converts were immersed and joined our mission church on the first Sabbath in June. Our mission circle is at present in pretty good health."

## SHANGHAI—CHINA.

### BAPTIST MISSIONARIES IN CHINA.

(From the Rev. J. L. Shuck.)

The Baptist Missionaries in China are as follows:—

*Hongkong.*—Rev. Messrs. Dean and J. Johnson.

*Canton.*—Rev. Messrs. Whilden and F. C. Johnson, and Rev. M. Goodall soon expected.

*Ningpo.*—Rev. Messrs. Hudson, Sr. Goddard, Lord Jarrom, Hudson, Jr. and Dr. Macgowan.

*Shanghai.*—Rev. Messrs. Yates, Toby, Pearce, and Shuck—Rev. Messrs. Carpenter and Wardner, Sabbatarian Baptists.

In our mission at Shanghai we have public preaching in Chinese in the city and country, fourteen times per week, stately;

When our new Gothic Chapel, now in course of erection, is completed, we shall add eleven more sermons per week. Nightly services, we also conduct in our studies. Congregations at the Chapel continue large. Town inquirers give us much encouragement. We continue our missionary excursions into the interior without molestation, and distribute our books to all freely. Our printing is mainly done at Ningpo, on Chinese metal types made in Paris, and belonging to the Presbyterian Mission; our Baptist Catechism was printed at Shanghai.

### Foreign Record.

**WESLEYAN CONFERENCE OF 1849.**—The meetings of the Conference have this year been held at Manchester, and are rendered memorable by the expulsion of three ministers, Rev. Messrs. EVEREST, DUINN and GRIFFITH, and the formal censure of several others for refusing, on principle, to reply to the question, "Are you the author or writer of the *Fly Sheets*?"—the latter being certain anonymous publications in which the Conference is somewhat roughly handled. The expelled members protested strongly against the inquisitorial nature of the proceeding, which has elicited expressions of sympathy on their behalf from numbers of their own body, as well as from the liberal religious press.

**HON. and REV. BAPTIST NOEL.**—It is stated that the Rev. Baptist Noel has purchased the Episcopal chapel in Gray's Inn Road, (formerly occupied by Rev. T. Mortimer,) and that he was about to enter on a stated ministry in that place. From the sentiments expressed by the reverend gentleman at his baptism, we may conclude that the Church over which he may preside, will be established on open communion principles.

**PRIZE ESSAY ON INFANT BAPTISM.**—The following appears as an Advertisement in the *British Banner*:—

"A Christian Observer, whose object is truth in its simplicity, in looking at, and considering the general aspect of Christianity, as exhibited in the country at large, is so fully satisfied regarding the truthfulness of the following positions, and their corrupting and debasing influence on the Christian profession that he thus publicly announces the following invitation and request.

"1. That hereditary Christianity as indicated by Infant Baptism, being destitute of scriptural authority, is one of the chief causes in the production and prevalence of nominal Christianity.

"2. That the attempts made to sustain it from the Inspired Record are, in general,

so managed, that the greatest violence is done to many portions of the sacred writings; and such palpable violation of all the sound canons of scriptural interpretation, that all such attempts have proved, in innumerable instances, the cause and a prevalent occasion of the spread of infidelity.

"3. That it is the radical cause from which all state religions take their rise; and hence the futile attempts of all anti-state efforts to subvert the unscriptural union, while the root of the evil remains untouched.

"4. That Infant Baptism, with its sponsors, proxies, and vows, is the first link in the iron chain, by which the mind of the subject is enslaved to human tradition—in which liberty of conscience is subverted and the party prepared to become the dupe of a fellow mortal.

"5. That in its essence and all its tendencies, it is decidedly anti-Christian.

"6. Conclusion. By a solemn address to the various parties embraced in the preceding positions.

"The Advertiser invites the aid of those who prefer truth to all worldly considerations, who possess the requisite scriptural knowledge and literary ability, to apply their energies in illustrating and proving the verity of the above positions in a plain, forcible and unadorned style, adapted to the capacity of the mass of society and if possible not to exceed 200 pages duo decimo.

"The reward for the literary labour expended on the production, as well as the determination of the most successful effort, to be adjudged by two impartial and otherwise competent adjudicators, who will be named in a succeeding advertisement, as well as the person and places where the sealed productions shall be sent.

"The advertiser reserves to himself the right of bestowing, whatever remuneration he may think proper on the unsuccessful.

"No manuscript in answer to the above request will be received after 1st November 1849

"Inquiries may be forwarded to D. King, Editor of the *Bible Advocate*, 71, High, Street London."

**THE PAPACY.**—The power of the Pope has been re-established in Rome, and continues to be maintained by a French Army, but the Pope himself had not returned at the date of the last advices. Three cardinals have assumed the Government as Commissioners of the Pope, and one of the first acts of the Commission was to re-establish the Inquisition, and immure in its dungeons Dr. Achilli, the eminent Italian theologian, who was formerly a priest of the Roman Church, but has been for some years past an avowed Protestant. Dr. Achilli is prosecuted simply for his religious opinions, as he has taken no part in the political conflicts of the country.

THE  
CALCUTTA MISSIONARY HERALD.

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ENGLAND.

LETTER OF THE YOUNG MEN'S MISSIONARY ASSOCIATION IN AID  
OF THE BAPTIST MISSIONARY SOCIETY.

33, Moorgate Street, London, August, 1849.

MY DEAR SIR,—The committee of the Young Men's Missionary Association, desire to express their entire sympathy with you, in all your labours for Christ; they rejoice that constrained by his love, you have not counted your life dear unto yourself, but in the strength of the Lord, have been enabled to labour amongst the heathen, directing them to Jesus as an all-sufficient Saviour; may you have the privilege of seeing your labours eminently blessed, and of finding great success and encouragement in your important and interesting employ.

Our Association have commenced a Monthly Missionary Prayer Meeting, when as young men we meet together, to entreat the blessing of God to rest upon your labours, and the labours of all engaged in the work of evangelizing the world; we much regret that so few Missionaries are employed, where so many are wanted; but we trust those already engaged in the work, will continue to persevere, remembering that it is of God, and that in answer to united, humble fervent prayer, he will still raise up men well qualified for the Missionary work, and will give to his people at home a true Missionary spirit, to send such brethren forth to declare the glad news of salvation to a perishing world.

Our committee are desirous that the educational efforts of the mission should be well sustained, and it will be their endeavour to get the Sabbath School and Juvenile Auxiliaries of Great Britain, to support this department of labour, they will therefore be glad by your informing them as early as possible of

the state of the schools under your superintendence, specifying the name, situation, and character of each school, with the average number of children under instruction, and the time devoted to their instruction, also the estimated annual expense of each school, and how such expense is met, with any other particulars which you think right to communicate in reference thereto;—it would afford our committee the greatest pleasure, so to interest the young people and Sunday school children, in Christian Missions, as to obtain by their help a sufficient sum, to defray the whole of the educational efforts of the Baptist Missionaries, *this will be materially advanced by your forwarding to me the above return*, the first opportunity you may have of doing so.

With a view of interesting our young friends in the cause, we have commenced a Missionary museum, and shall be glad if you can send (when opportunity occurs) any rejected idols, and objects of curiosity which you may consider suitable for the museum.

Our committee will be glad of any help you can render them, by way of information as to your particular field of labour, incidents in your work, &c.; and they will be happy at all times to render you any humble assistance they can, in the discharge of your important, and arduous duties.

On behalf of the Committee

Your's in the cause of Christ,

J. E. PRESIDDER,  
Corresponding Secretary.

## IRELAND.

## BELFAST.

MR. A. HAMILTON, assistant missionary for this district, mentions a circumstance which illustrates the increasing interest felt by the people in the labours conducted there for their benefit, and the good results of which are beginning to appear.

"The stations are doing well, three or four of them particularly; and from them we have many who now regularly attend at the chapel, and serve to increase the congregations. Though the church does not increase as fast as we wish, yet it is progressing steadily.

I preached in the mountains last week to a congregation of about fifty persons. The place of meeting was comfortably filled; and after the services of the evening were closed, one of the most respectable of the audience rose and said,—"My friends, this gentleman comes all the way from town for the purpose of doing us good. Let us therefore be thankful, and every one of us endeavour to bring another person with himself to the next meeting."

## ABBEYLEIX.

## ANOTHER OPEN-AIR SERVICE.

I HAVE again to inform you of fresh additions to our little church, which are unmistakable signs of progress. Last Lord's-day I baptized two persons, one a respectable pious Protestant, the other a Romanist from the workhouse. On account of the rain, the service was short and the congregation not quite so large as usual on these occasions, yet still large. And though the people were disappointed that the state of the weather prevented my speaking at any length, they were delighted when I announced a similar service for that day fortnight.

The impression in our favour is deep and wide spread, and I cherish the hope that this will yet become a large church. The Romanist whom I baptized was visited by the priest, and the advice, ridicule and threatening which he employed, only served to convince the poor man more fully of the tyranny and craft of priestism. I shall have to baptize other converted Romanists soon, and as these open-air services bring such large numbers together of all classes, I prefer having them once a fortnight during the summer.

THE good work continues to go on in the west. Mr. M'KEE has had some additions to the church during the past month. As Esky is near the sea coast, they have the ocean as a baptistery.

## GOOD TOKENS.

LAST Saturday, June 16th, I had the pleasure of baptizing two persons in the sea, near this village. One of these, a young man, was brought to know "the plague of his own heart," as he himself states, by hearing an address which I gave on the guilt and misery of sin. The other a Christian female from the neighbourhood of Coolaney, has been for some time convinced that only believers should be baptized; but as her friends were opposed, she neglected this duty as long as her conscience would allow. She at length, however, summoned up courage to follow the Saviour fully, whatever it might cost her. Doubtless she will find, as David did, that in keeping the divine commands there is great reward.

We have still some Romanists who attend on the preaching of the gospel. Others, who are papists still, have ceased to go to mass, and attend with us, though not in church fellowship.

During the past week, writes J. M., June 18, I had pleasing times in the neighbourhood of B—, where I held four prayer-meetings at each of which we had several Romanists in attendance. On one occasion two of them stopped for an hour, after the service, for the purpose of receiving scriptural instruction; and when they went away not only expressed their satisfaction with what they had heard, but begged me to come to their houses and read to their families.

In another place where I called, a man brought out his Irish Testament, saying, "I have carefully studied the passages you marked out for me, and now I see that the worship of, and prayers to saints and angels, are contrary to the word of God."

In a house where a wake was held, I read to several persons, all of them Romanists, and most of them paid great attention. W. D. who is a priest's brother, said, in reply to observations previously made, that purgatory was evidently a human invention, and contradictory to scripture, and that he much suspected, as the people were become so

very poor, and unable to pay the clergy for their purgatorial services, it would soon become an obsolete doctrine.

Thanks be to God, that the seed of divine truth, though sown in weakness, and often lying concealed for a long time, is yet brought to light, and in due time brings forth fruit. This is seen in the case of Mrs. H. whom you baptized last week. Some years ago she was much

impressed under a sermon by Mr. Bates, and she often called upon me, to have her memory refreshed on the subject. Our meetings have been frequent, and I trust refreshing and comfortable to our souls. And now that she has been brought, after so long a time, to know and profess that Jesus is made to her "of God, wisdom, righteousness, and sanctification," we can rejoice together.

## ST. ANDREW'S, NEW GRENADA.

WHILE the Society is debarred by the state of its funds from conveying the message of mercy to new lands, we have no doubt it will gratify our readers to hear of an instance in which God has, in a way we have not known, been raising up instruments and carrying on his cause where, until of late, there was a complete, destitution of the means of grace. The intelligence reaches us in the following letter from our friend Mr. OUGHTON, dated Kingston, Jamaica, 9th June.

We have had a somewhat interesting circumstance here during the past week, which may not be uninteresting to you, especially at a time when the efforts of missionary societies are so crippled for want of means. A young man named Philip Livingstone came from the Island of St. Andrew's on the Mosquito coast, in order to be set apart to the work of the ministry. His father, who was superintendent of the Maroons at Scots Hall, in the parish of St. Andrew's, was a member of Mr. W. Whitehorn's church at Mount Charles, and a very consistent Christian. The son, however, was very wild, and being brought up to the sea, was removed from all parental superintendence and control. At length, by a succession of providential events, he was brought to serious concern. The vessel he commanded was struck by lightning, and he narrowly escaped destruction; and a succession of calamities followed which, I trust, were sanctified to the conversion of the young sailor. He was baptized by the Rev. W. W. Everts, of Laight Street, New York, and having married a native of St. Andrew's, went there to reside. This island, containing about 800 souls, had up to that period been destitute of every description of religious instruction, no member of any denomination having resided there. He therefore felt it his duty to endeavour to do something for the spiritual welfare of the people, and has been for nearly, or

quite six years, doing the work of an evangelist amongst them. And the Lord has blessed his labours. The people have heard him gladly, have built for him a rough chapel, and I understand he has a congregation every Sunday of about 400 persons, whilst no less than eighty have manifested serious concern for their eternal welfare, and earnestly desired to be formed into a Christian church. He, however, feeling some objection to such a step without being first set apart to the work, has come here, after a voyage of four weeks, and the people, who have little or no money, subscribed their contributions of cocoa-nut oil amounting to one hundred gallons in all, to bear his expense. As he produced the most undoubted testimonials both from the church at Laight Street, and also from the people, I did not dare to refuse their request. He was publicly set apart for the ministry in our chapel last Tuesday evening. We had a crowded congregation, and it was a very interesting service. I am happy to say that on application to the agent of the Bible Society, a small grant of bibles has been given to him, and we have furnished him with a Tract Society's Commentary, and other books to aid in the good work. Thus you perceive the work of the Lord is still going on, and when missionary societies are compelled to stand still for want of means, the Lord can and does raise up men in a wonderful manner to advance his cause, and open for them doors of usefulness. The island is only about nine miles long by four broad, and his chapel is situated in nearly the centre, so that all the inhabitants have access to it. There is also another small island of about 500 inhabitants, called New Providence, to which he purposes (D. V.) to extend his labours. The islands belong to the republic of New Grenada, but the English language is spoken.

## AGRA.

FROM REV. R. WILLIAMS.

*Oct. 8th, 1849.*—Our Christian village at Chitaurá, sustained considerable injury during the late heavy rains, but no lives were lost. God mercifully preserved all our poor people, while some nine persons were killed in the immediate vicinity. I have just now got a note from brother Smith. He says, "I am much encouraged just now, we are all working hard, and I think the Lord is blessing our labours."

On Saturday evening we were at the Dhimsire market, and this morning we had a good congregation and a good hearing from them. I have one inquirer, a Rajput just come in."

The good cause in the English department is much as usual. We have had but few baptisms lately, or this year. I hope to baptize two natives next month, (D. V.)

## DINÁJPUR.

FROM REV. H. SMYLIE.

*Oct. 1st 1849.*—It is not a little interesting to observe, the various changes which are taking place in the native character and disposition. Within the last 20 or 30 days, some of the respectable looking bráhmans have begun to banter, saying they are going to become Christians. One of them on asking me whether I would accept of him, on not receiving a direct reply pretended to be much offended at what he was pleased to deem a refusal. Turning to the audience which were with me in the public bazar; he said, "I want to become a Christian: you see this Sáhib has refused me, I will therefore complain of him to the authorities, &c."

A few evenings after this a number of well dressed bráhmans came to where I was engaged. At the time I was handing a small tract to a poor man, one of the bráhmans snatched it from my hand. I turned to him saying, "you don't behave yourselves like men, you never think of death, or whether you are going to heaven or hell; all your search is for some ridiculous amusement, which none but fools could enjoy." On this he returned the tract, saying, "we wish to become Christians, and if you don't give us

books how are we to learn." I replied, "Ask for them in a proper way, and you shall not be refused, but at present you shall have none." After some banter about their wishing to become Christians, and my refusing to give them tracts, they withdrew, but by no means in so merry a spirit as that in which they came.

Our new school was to be opened on the first of October, but the principal subscriber advised, that it should not be opened till the Hindu holidays are over; and the men now on leave return; so it is not to be opened till the first of November.

I hope soon to baptize a young person who was formerly a Musalmán: others who have been long absent will, I trust, be added to us shortly. I hope some are growing in grace and in the knowledge of our Lord Jesus Christ. O that they were once so far alive, that I could with a word set them all to work. With one word;—ah! how often have I done so among the soldiers. We are, I trust, coming out of the darkness of a long, long night. O what darkness have we been led through during the last eighteen years.

# THE ORIENTAL BAPTIST.

DECEMBER, 1840.

## Theology.

### THE PROGRESS AND END OF SIN.

"THEN when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death."—James i. 15.

IN our paper of last month we endeavoured to delineate "the rise and progress" of true religion in the heart and life; in this paper, we purpose attempting to describe the progress and results of sin.

"Then when lust hath conceived." Occasionally there are sudden impulses to sin; but these are not common in the beginnings. The forbidden thing is first looked at; then thought of; then, it may be, talked of; next plans are laid and means adopted for its attainment; and, last of all, the hand is stretched forth to take possession of it. It is not without previous thought that the unjust man possesses himself of the property of others, that the seducer betrays, that the artful insnares, and that even the drunkard becomes intoxicated, and the profane man utters oaths. The mind is always conversant about sin before the man perpetrates it. Eve first talked about the forbidden fruit, she then looked at it, she then desired it, and then she took it. And Achan, in his confession, said: "When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them." There being, then, these workings of the mind previous to the commission of sin, it is of the utmost consequence that we should attend to our thoughts and desires. If these be not taken care of, they will ere long burst forth into action.

In the originating of the desire for sin, there are usually a number of operating causes which must not, in the discussion of such a subject as this, be overlooked. No doubt the root of the whole is in our innate depravity; but a root may be tended, and watered, and vari-

ous other things done to it, to make it shoot upwards, to acquire bulk, and to become strong. And such things are.

There is, first, what we may denominate company. The love of society is natural to man; and to exterminate this would be to render him selfish, unfeeling and misanthropic. But as there are fruits that are poisonous and fruits that are good, so there is company that is hurtful and company that is improving; and as no wise man would eat fruit, however beautiful it might appear to the eye, which he knew to be poisonous, so no right-minded person would seek the society of those whose principles, whose words, and whose actions he knew to be hurtful. And that there are multitudes of such who doubt? There are numbers of young people whose minds are so contaminated with evil, that they may well be denominated old in sin; and there are numbers of older persons who, in many of their ways and in many of their words, are nothing but fountains of corruption. It indeed happens that many who are tolerably moral, and who even bear the character of being religious, are most hurtful company for the young,—talking to them chiefly of dress, of love, of marriage, of amusements and so forth,—things which tend to stir up and to bring into action the natural depravity of the heart. And there are not a few even of fathers and mothers,—persons who are really in earnest about the respectability and the future welfare of their children, at least so far as moral character is concerned,—who are yet so injudicious in their conversation and in many of their ways, that their company may be considered as the ante-chamber of the school of vanity, of irreligion and of vice. Really pious parents should, therefore, take as good heed as to what

elder company they allow their children to enter, as to what younger people they permit them to associate with,—keeping in mind the inspired proverb : “He that walketh with wise men shall be wise ; but a companion of fools shall be destroyed.”

There is also, secondly, books,—another fruitful cause of the operating of sin. We do not, of course, mean all books any more than we mean all company. There is much company that is beneficial, and there are thousands of books that are highly profitable. But who is ignorant that there are, at the same time, thousands of books that are extremely injurious ? In this class we have no hesitation, even at the expence of being styled narrow-minded, of placing the greater part of those volumes called novels, romances, plays and so forth. Some of them may exhibit what is called genius ; but few of them add to any one's stock of useful knowledge ; and the most of them being filled with love-tales, tales of vice, and with the most distorted descriptions of life and of happiness, they mislead the youthful, fill their minds with the most vain, foolish and hurtful notions, and almost, if not altogether, unfit them for the reading of books that are truly beneficial,—it being really the case, that the confirmed novel-reader is one to whom the most of all other books are vapid and insipid. The youth of this land are not generally given to much reading. But if parents would take care of the religion and morals of their offspring, they will study that such books as they do read will be of the useful kind,—using every effort to keep as far from them as possible the nourishers of vanity, of vice, and of irreligion,—the novel, the romance and the play.

A third cause of the operating of sin are those things which are usually denominated amusements ; such, for instance, as theatrical amusements. These are still more pernicious than novel-reading, inasmuch as they are, for the most part, nothing else than the exhibition of the novel,—the shewing of it off in action. Governments have, in these latter days, employed themselves much in endeavouring to put an end to lotteries and other species of gambling ; and they have employed themselves well ; but they would employ themselves still more wisely, if they were to endeavour to put an end to every thing like the theatre. Gambling ruins men in their property chiefly ; but the theatre ruins men in their souls.

The number of youths that have been irretrievably injured by the theatre, and such-like exhibitions, is “legion.” You hear it sometimes said, that theatres may be considered as schools of morality, inasmuch as there virtue is generally shewn in all its beauty, and vice in all its deformity. But this is all deception. No man ever learned to be virtuous in a theatre whilst thousands have learned there to be vicious in the extreme. But we need say no more on this subject,—theatres being happily not very common in the land. It is to be lamented, however, that there are many gatherings, though under other names, which are scarcely less pernicious than the theatre, gatherings from which all who are wise for eternity will abstain, and into which they will endeavour to keep those whom God hath committed to their charge from entering.

The innate depravity of the mind being roused by such things as have been mentioned, sin is brought forth. In the cases of those who have been favored with an early education of a thoroughly religious kind, there is not unfrequently, and sometimes for a considerable period, a violent struggle with conscience. The instructions of parents, the prayers which they offered, and the tears which they shed, are not absent from the recollection, and occasionally deeply affect the heart. The time, however, draws on when these cease to have any influence. The youth or the man, by continuing in a course of sin, becomes hardened ; conscience becomes silent ; often is religion ridiculed ; and even a father's prayers and a mother's tears are mentioned with a smile, if not with a burst of laughter.

But the end is yet to come. “When lust hath conceived, it bringeth forth sin ; and sin, when it is finished, bringeth forth death.” There is, first, the death of the body. True ; this is common to saint and to sinner ; but it often happens in such a way to the latter, that it is most pre-eminently seen to be the result of sin. The Bible says : “Bloody and deceitful men shall not live out half their days ;” and we might add, “neither shall the glutton, the drunkard, nor the debauchee do so.” How many of these are to be seen with emaciated and wasted constitutions ! And how many of them die in a state of body frightful beyond all description ! But the death of the body is nothing when compared with the death of the soul. The beginning of this we see ; but we cannot be said to understand it. We do not know what

the soul feels when it is on the point of separation from the body,—when it is in the actual state of passing through the valley of the shadow of death. We see the external appearance of the man,—the glossy eye, the sharpened features, the sudden starts, the frightened looks, and the heavings of the breast attended with the most deep and painful sighs,—all indications of something dreadful within; but what that something is we know not. And still less do we know what is endured when the soul has just escaped from the body, what are its emotions when it has made the dreadful plunge, when it has been ushered into the presence of the Judge of all the earth, and, last of all, when it finds itself shut up in the place of outer darkness, condemned to live forever in the company of wicked and suffering spirits. This is the second death,—a something corresponding with, but greater in degree, than what is endured in the article of death in this world,—and a something which is to be perpetual. “Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.”

Let parents and those who are entrusted with the care of the young be particularly alive to this momentous subject. It is sometimes said, that it is at the least injudicious to watch over youth too strictly,—that they should be permitted to see the realities of life, to taste of them, to enter somewhat into them, even though these realities should not be altogether such as are beneficial for either mind or body; else, the youth may by and bye, when he has fairly got into the world, be tempted to indulge in things of which he has no experience, and thus he eventually, through his inexperience, ruined. But this is most fallacious reasoning,—if reasoning it can be called. As well might you say, let us now accustom our children to a little poison, else, from their inexperience of it, they may be induced by and bye to take it in such a quantity as to destroy them. No; we would say, let us rather endeavour to impress them with the idea that poison is a thing never to be touched on any occasion. To accustom youth, in any degree, to that which is hurtful, is to put them into the mouth of the roaring lion; and once put a child there, and afterwards take him out if you can. One of the best plans for keeping youth out of evil, is to make their home agreeable and pleasant; and this should be studied, and studied to such a degree,

that they will always feel that there is no place like home. There they should always be welcomed with smiles, efforts should be attempted to make them happy, and nothing should be allowed to exist which would make them uncomfortable, such as quarrels between parents,—occurrences which more than any other, drive a youth out of doors, and force him to seek company elsewhere.

And to youth we would say,—O beware of the beginnings of sin, and particularly beware of the company you keep. The inspired admonition is: “My son, if sinners entice thee, consent thou not.” If they entice thee to keep with them late hours, consent thou not. If they entice thee to go with them to the theatre, to the ball-room, or to the tavern, consent thou not. If they entice thee to read the novel, the obscene or the infidel-book, consent thou not. And especially, if they entice thee to spend the sabbath with them elsewhere than in the house of God, consent thou not. As long as a young man endeavours to keep the Sabbath, there is hope of him; but when this is abandoned for the purpose of spending it in company with the vain and frivolous, scarcely anything like hope can exist. Thousands have dated their ruin from the period when they began mis-spending the Sabbath. O may none of our readers have to do so. Let them remember the affecting words: “Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.”

A. L.

## THE PHILIPPIAN JAILER AND HIS HOUSE.

ACTS xvi. 25—34.

(Continued from page 326).

Now it is day. What a long and edifying conversation have these good men had with Paul and Silas! But hark! one is now telling the jailer to set his prisoners at liberty; and see, he turns to Paul and Silas and says: “The magistrates have sent to let you go; now therefore depart and go in peace.” But Paul is a well-informed and prudent man, and he will not, you observe, accept his liberty in this private manner. He says: “We have been publicly disgraced, and illegally beaten; let therefore the magistrates come them-

selves, and make some apology for the injury they have done us; and then let them dismiss us as publicly as they have beaten and imprisoned us." But why does Paul speak thus? Not from pride, nor yet from revenge; but to make the magistrates cautious how they molest and injure the few disciples, whom he is about to leave at Philippi.

Such is, I hope, a tolerably correct view of what occurred at Philippi during the night in question. Some few incidents have been introduced, which are not stated in the narrative, for that, like most Scripture narratives, is exceedingly concise; but nothing, it is hoped, has been introduced, which is improbable, or not likely to have occurred. It is here supposed, that Paul and Silas preached in the jail-yard; and where, all circumstances considered, could they have preached but in the jail-yard to a group of men, who had just brought them out of the jail? Does it appear likely, that the jailer, a man who had never seen a Christian congregation, and then too in great agitation of mind, would ask them into his house, and there, with his attendants, sit down in an orderly manner to hear them preach. It cannot, I think, be proved from the narrative, that Paul and Silas entered the jailer's house till he and all his had been baptized. Hence, when it is said, that they spoke unto him the word of the Lord, and to all that were in his house; I have always understood the meaning to be, that they spoke the word of the Lord to him, and to all that belonged to his house. If I am wrong in this interpretation, the error is, I hope, an unimportant one. There are, no doubt, much heavier charges than this to be brought against me, and I must endeavour to repel them. One will say to me, 'Your view of the subject is very partial to the sentiments of those who think, that only immersion is baptism.' That the view, which I have taken of this subject, is favourable to the sentiments of the immersionists, I readily grant; but I hope, I have not tried to wrest the narrative from its proper sense. I am aware, that many Pædobaptists consider the probable want of water within the limits of the prison at night, a serious objection to the views of the Baptists, who believe that the jailer and his whole house were all immersed. \*But an objection of this kind is not a proof. Many may object, but no one can prove, that there was not water enough within the limits of the prison,

to immerse the jailer and his house. Were there proof of this, our Pædobaptist friends might, with more reason infer, that the jailer and his house were not immersed; but until they can prove this deficiency of water, it cannot be right to draw such an inference. Few of the advocates of sprinkling are so unwise as to attempt such a proof; but they are accustomed to speak to this effect. 'We do not see how a sufficiency of water could be procured at midnight, within the limits of a prison, for the immersion of the jailer and his house.' Having said this, they are quite willing to conclude, that the jailer and his house were sprinkled. You may not see how water could have been obtained, but *you*, like the writer, and other readers of the narrative, are but partially informed. Water might have been procured in a way unknown to *you*, and is it then fair to infer, that all these persons were sprinkled, because *you* do not see how they could obtain water for immersion? And allow me to ask you, dear friends, whether such an inference accords with that spirit of investigation, which ought ever to characterize the student of Scripture? What if *you* do not know how a sufficiency of water could have been obtained for the immersion of so many, it may be you have never tried to know, never taxed your imagination to conceive how water could have been obtained; and if so, have you acted fairly? You might perhaps, had you made the attempt, have discovered some possible way, perhaps some probable way, in which a sufficiency of water might have been obtained for immersion; and if *you* could not have discovered such a way, still you would not have been authorized to conclude, that the obtaining of so much water was an impossibility. Perhaps you cannot tell me how Noah, while in the ark, obtained water enough to drink for himself and his family, and all the inferior animals, for the narrative gives us no information on the subject; but will you, on account of the difficulty of ascertaining this point, infer the impossibility of his obtaining water for them all to drink? Things may be very possible, which to you and me may appear quite impossible. When I told a poor countryman, that a man had once jumped from the top of the mainmast of a large ship into the sea; he could not believe me. 'It appears,' said he, 'impossible? I do not wish to doubt your word, but if the distance from the foot of the mainmast to the

gunwale were only fifteen feet, it would be difficult to find a man capable of jumping that distance, but when the thickness of the mast, and that of the gunwale are considered, he must, in order to clear the sides of the ship, when he jumps from the top of the mast, go over a distance of two or three feet further, than if he were to jump from the foot of the mast to the gunwale. It appears to me, therefore, that were a man to make the attempt, he would certainly fall on the deck, and fracture his legs, or his arms, or break his neck, but there would certainly be no fear of his being drowned by the leap.' So thought the countryman; his ignorance supplied him with these objections, for he had never seen a ship unless when it was lying motionless in a river. But when I told him, that a ship rolls very much at sea, and that the tops of the masts sometimes overhang the water, every difficulty vanished; and he admitted, that it was very easy for a man either to jump or to fall from the top of a mast into the sea. So if you knew every particular about the jailer's baptism, you might possibly find, that there was not the least difficulty in obtaining water for immersion. We do not suppose our Pædobaptist friends will readily yield the palm of imagination to the unimaginative plain-thinking Baptists, nor is it supposed that the Baptists will claim it; but if such plain-thinking people as the Baptists are, can imagine how there might be a sufficiency of water, even at midnight within the limits of a prison, for the immersion of the jailer and his house, a Pædobaptist, who is admitted to be quite equal to a Baptist, if not superior to him, in his powers of imagination, might certainly conceive how it might be possible to obtain a sufficiency of water for immersion, within the walls of the prison at Philippi even at midnight. We wish that our brethren, who show no small degree of ingenuity in the invention of objections, would exhibit a little at least of that ingenuity, in trying to remove objections. Such a course would do them great credit.

It has been assumed, that the jailer put Paul and Silas into a bath, and this perhaps will be thought a very unwarrantable assumption, introduced just to insinuate, that, if there was water enough at hand for bathing the whole body, there was water enough for immersion. This however, is no unwarrantable assumption; a glance at the original will show the reader, that the jailer did

actually bathe his prisoners Paul and Silas, before he and all his were baptized. The passage is *ἔλουσεν ἀπὸ τῶν πληγῶν*. "He bathed (them) from their stripes." Had he merely washed their stripes, as our English version seems to teach, the verb used to express that action, would most likely have been derived from *ΝΙΨΤΩ*, which means to wash a part of the body, by the application of water to that part. Thus when our Lord washed his disciples feet, the word rendered *wash* is derived from this verb; and so is the word rendered *wash*, when the blind man is said to have washed (his eyes) at the pool of Siloam. But the word used, when the jailer is said to have washed the stripes of Paul and Silas, is derived from *ΛΟΥΩ*, a word which means to bathe the whole body in water. In John xiii. 10, these two verbs are contrasted, and their different meanings very clearly exhibited. *Ὁ λελουμένος οὐ χρείαν ἔχει ἢ τοὺς πόδας νίψασθαι*. He that has been bathed has no need but to wash his feet, i. e. no need to do more than wash his feet. Campbell says, that the phrase: "He washed their stripes," is not an accurate version of the Greek phrase *ἔλουσεν ἀπὸ τῶν πληγῶν* "which," says he, "in my opinion, implies bathing the whole body for the sake of cleansing their wounds, and administering relief to their persons. The accusative to the verb *ἔλουσεν* is evidently τὰ σώματα understood. The full expression is *ἔλουσεν τὰ σώματα αὐτῶν ἀπὸ τῶν πληγῶν*. "He washed their bodies from the stripes." The verb *ΛΟΥΩ* to bathe, it has been observed, expresses what one person does to another; hence Paul and Silas did not bathe their own bodies, the jailer, it is said, bathed them. May we not then suppose, that he put them into a bath, and with his own hands, rubbed their bodies, and cleansed their wounds, and did all in his power to administer a little comfort to them? But if he did all this, he must have had a bath at hand, and if there was water enough thus to bathe a whole human body, there might be water enough to immerse a whole human body. That there was then a sufficient quantity of water at hand for immersion, appears very possible, we might perhaps say, highly probable. No one will, it is hoped, think we assume too much, when we suppose, that the jailer had a bath or even two or three on his own premises, for it will, we believe, be admitted, that the Greeks and Romans had baths either in their houses or attached to their houses; and as the jailer's household appears to have been

a rather large one, it may well be admitted, that he had more than one bath for their accommodation.

But should what we have already said not satisfy our friends that a sufficient quantity of water could be found within the precincts of the prison for immersion, we entreat them to consider, whether there might not possibly be a tank of water in the jail-yard at Philippi, as there is, we believe, in every jail-yard in this country. We will not affirm, that there was a tank in the jail-yard at Philippi, but none, we think, in this country, will deny the possibility of there being one, and few we think will consider it improbable, that the jail-yard at Philippi contained a tank of water. If then facilities for immersion did *possibly* exist within the jail-yard at Philippi, and if such facilities were *probably* found there, the objection to the immersion of the jailer and his house, on account of the supposed deficiency of water, has, we think, been fairly answered, and if so it ought not to be urged any more.

Many years ago, a young Pædobaptist missionary came into this country to seek a sphere of labour in the East. He lived, for a time, at Serampore, and, as was very natural, his mind became much occupied about the difference, which existed between him, and the Serampore brethren, on the subject of baptism. He soon found;—that some of his opinions were untenable; he thought and thought again, until he found himself compelled to abandon infant baptism as incapable of defence. He had also, by a careful examination of the subject, become, generally speaking, convinced that immersion is the only proper mode of baptism; but one objection remained, which, for a time, he could not remove. He could not understand how water could have been found within the precincts of the prison at Philippi, for the immersion of the jailer and his house at midnight. In this state of mind, he went down to Calcutta, and while there was requested to preach in the jail on the Sabbath afternoon, instead of one of the Serampore missionaries. He complied, and, as he ~~was~~ the jailer, Mr. Gordon, he went up into his house to wait there a few minutes till the time of service. He looked out at a window, and an object caught his eye, which instantly made a very deep impression on his mind. "You have," said he to the jailer, "a very fine tank in the jailyard." "Yes," said the jailer, "you see, Mr. Judson, it

is possible, that the Jailer at Philippi and his house may have been immersed at midnight, without leaving the precincts of the prison." Mr. Judson felt the truth of this remark; his last objection was now removed; he and Mrs. Judson were soon after baptized in the Lal Bazar Chapel in Calcutta, after Mr. Judson had preached a most excellent sermon on the subject of baptism, which sermon the writer of this paper was privileged to hear. It can scarcely be necessary to add, that the Mr. Judson of those days, is the present highly esteemed Dr. Judson of Maulmain.

Before I close, I must briefly refer to another charge, which I feel quite sure will be brought against me. Our Pædobaptist friends will, no doubt, complain of me very bitterly for not allowing, that the infants or young children of the jailer were baptized with himself. Excuse me, my dear friends, I would meet your wishes in this point if I could; for I always feel a great pleasure in pleasing my readers, but I cannot find any authority for concluding, that the jailer had either wife or children; however, as I do not wish to give needless offence, I will not deny, that he might possibly have had both. Then do you not think, that if he had a wife and children, "they were all baptized with him?" His wife, if he had one, I am willing to admit was probably baptized with him, but not his infants, nor any of his children, unless they were of an age to believe, for the narrative informs us, that all that were baptized did also believe; and rejoice in God. All heard, all believed, and all were baptized; hence it appears, that no more were baptized, than heard and believed. It follows, that if infants were baptized, they must first have heard and believed, for Paul and Silas spoke the word of the Lord to all that were in the jailer's house. Did then the jailer's wife, if he had one, take her infants out of their beds at midnight to hear Paul preach? Again, if infants were baptized, they must have been believers, for the jailer believed in God with all his house, and if infants really formed a part of his house, they must have believed as well as he himself. Now you know, my friends, that we should violate the rules of common sense, were we to admit, that infants could believe; hence, there appears no way of supporting the notion, that infants were, on this occasion, baptized, but by assuming, contrary to the narrative, that more persons were baptized than believed. Now as it is said,

that all heard, all were baptized, and all believed, it must follow, that just as many as heard were baptized, and just as many as were baptized, believed. A good man will, I think, pause before he asserts, or even assumes, that more were baptized than believed.

But some will perhaps say: 'If the jailer had neither wife nor children, of whom did his house consist? I suppose, of servants and assistants. We recognize the presence of such persons in the command to bring a light; but there is not a hint, that leads us to recognize the existence of wife or children. As the house of Cornelius appears to have consisted of soldiers and servants, so, I think it highly probable, that the house of the jailer consisted of servants and others who assisted him in the discharge of his onerous duties, call them turnkeys, or guards, or what you please. It has been thought by many, that his house consisted of his family or children, and it has, I believe, been contended, that the term house has a peculiar reference to children. To me it appears that the term house has no peculiar reference to children, that it includes domestics as well as children, and that, in some instances, infants are most evidently not included in the term house. Thus it is said, of the nobleman of Capernaum, John iv. 53, that himself believed and his whole house. Now, as infants cannot believe, so they cannot be included in the term house in this passage. Of Cornelius, it is said, Acts x. 2, that he feared God with all his house. Here too we say, that as infants cannot fear God, so they cannot be included in the term house. And may I without offence affirm, that as the jailer believed in God with all his house, and infants cannot believe, so they cannot here be included in the term house? But do we not learn from Scripture, that the term house does not always include the children, even when the master of the house has children? Paul says, 1 Tim. iii. 12: "Let the deacons be the husbands of one wife, ruling their children and their own houses well. Here then is a distinction between the houses of the deacons and their children. Their attention, you see, is directed to two different objects, their children, and their houses. Their houses, of course, consisted of persons, and as these persons were not their children, who could they be but servants, or assistants in business, or other persons residing with the deacons, and under their authority? Now viewing this passage

in connection with what is said of the jailer and his house, I hope there is nothing inconsistent, nothing to be condemned, in supposing, that his house consisted of servants and assistants, rather than of his children. But of whatever persons his house consisted, it is clear, that none were baptized, but those who believed. R D.

## CHURCH FESTIVALS.

### CHRISTMAS.

THIS, like most other festivals of the Romish and English churches, has no scriptural authority but may be traced to a Pagan origin. It is not certain at what precise date Christ was born. The early writers determine nothing about it. Towards the close of the second century, or beginning of the third, was this attempted, and the earliest conjecture fixed it about the 20th of May. Others have fixed it in September, or beginning of October. We need not wonder at this difference, respecting the time, for the fact is, that the *very day* of Christ's nativity *cannot* be ascertained. So far however as the existing evidence goes, it is certain that he was *not* born in December. This appears from Luke ii. 8.—'And there were in the same country, shepherds abiding in the field, keeping watch over their flock by night.' In the cold season this was never the case: but the flocks were housed during December and January at least, as we learn from ancient Jewish authority in Gemar. Nedar. 63, which testifies—'Pluvia prima descendit die 17 m. Marchesvan, tunc armenta redibant domum nec pastores in tuguriis amplius habitabant in agris,' that is, 'the first rain falls on the 17th of month Marchesvan (November,) then the cattle used to return home, nor did the shepherds longer dwell in sheds in the fields.' Nor would the "taxing" or enrolment (Luke ii. 3—5) have been ordered at that inclement season, since it would be difficult for the people to travel 'every one into his own city' to be enrolled. This evidence is decisive against the common opinion.

Christmas, we learn, was not observed till the fourth century. In Italy the custom appears to have begun, and from there it passed to the eastern countries. It was not known in Syria till A. D. 376, — Chrysostom expressly mentions. At first the churches were by no means agreed about the time and reason for observing this festival. Some assigned as a reason, that as at this time the sun began to rise upon our hemisphere, it was the proper period for the Sun of Righteousness to rise upon our world. But the Latins had another reason. At this period the Romans were accustomed to hold the

feast of the Saturnalia, and the nativity of Christ was accordingly substituted for it. In that age so fruitful in perversions, church history exhibits a wonderful facility in Christianising the feasts and temples, and even images of the Pagans. Thus the Pantheon in Rome became the Church of the Virgin, and it is said that a statue of Diana was converted into an image of Mary. And so also the Saturnalia, originally kept in honor of Saturn, were adopted as the festival of Christ's nativity. Who then can *religiously* observe such a day? Dissenters, and especially Baptists, should abandon it!—*North-ern Baptist*.

### PHILOSOPHY OF INSPIRATION.

We have no expectation of any new discovery in this department of theological or biblical science; nor have we any leaning towards new interpretations of what are commonly regarded as the proof passages upon the subject. That holy men of old spake as they were moved by the Holy Ghost,—that all Scripture is given by inspiration of God,—that the Holy Ghost spake by the mouth of Isaiah the prophet,—that God spake by the mouth of his holy prophets since the world began,—these and the like formulæ, of so frequent occurrence in the word of God, we take in their plain and full literal significancy, as expressive of a fact which, explain it as we may, we are to receive upon the testimony of God himself,—that the entire authorship of the Bible is, in the strictest sense, to be ascribed to Him. What we chiefly desiderate is a fair and competent adjustment of the state of the question (*status quaestionis*); for it has been not a little complicated both by friends and by foes. The injudicious attempt, for instance, of some defenders of the doctrine, such as the late Dr. Dick and others, to distinguish the kinds or degrees of inspiration which they think they can recognise in the Scriptures,—ranging between mere oversight and actual, direct, verbal suggestion,—has led to the confounding of two wholly distinct questions; the one, as to the mode of the Spirit's operation on the persons inspired; the other, as to the fact of the inspiration itself. How God dealt with the agents whom he employed for communicating his will to man,—whether or not he always dealt with them in *precisely* the same way,—and if not, what may have been his various ways of dealing with them, so as in all instances to secure the accurate utterance, or the accurate recording of what he wished to have communicated—are inquiries of deep interest, no doubt, but not immediately affecting the warrant we have for believing that what they have said or written,—whatever may have been the dealings of God with them

of which it is the result or product,—is yet itself really not merely their word, but God's word through them to us. On the other hand, not a few have stumbled at the plain proofs all Scripture affords of human faculties and feelings having been concerned in the composition of every line of it, as if the theory of plenary inspiration went to the entire annihilation of the personality of the sacred writers, and precluded any manifestation of that personality. The real fact is, the Bible is a book written by men for men: and were it not so, it ~~would~~ lose all its charm, and half its power. If the writers, at any time, had ceased to think and feel as men themselves, and to have the sympathy of human thought and feeling with their readers or hearers, they could not have served the purpose of Him who used them. It was not a trumpet, a voice, a pen, a hand, that he employed to serve his purpose; but minds, souls, hearts. To say, however, that he could not secure as certain a sound through these living agents as through dead instruments, is surely to limit God unworthily.

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Let it be assumed that God meant to compose a book, such as should at once bear the stamp of his own infallible authority, and have enough of human interest to carry our sympathies along with it. He may accomplish this by a miracle in a moment; the book may drop suddenly complete from heaven; and sufficient proofs and signs may attest the fact. Even in that case, unless the miracle be perpetual, the book once launched has the usual hazards of time and chance to run in the world; in the process of endless copying and printing it is liable to the usual literary accidents; and in the course of centuries, sundry points of criticism emerge regarding it. But instead of thus issuing the volume at once and entire from above, its Divine author chooses to compile it more gradually on the earth, and he chooses also to avail himself of the command he has of the mind and tongue and pen of every man that lives. He selects, accordingly, chosen men from age to age. These he does not turn into machines; they continue to be men. They speak and write according to their individual tastes and temperaments, in all the various departments of literary composition: the prince, the peasant, the publican, the learned scribe, the unlettered child of toil, one skilled in all the wisdom of Egypt, another bred among the herdmen of Tekoa,—men, too, of all variety of natural endowments, the rapt poet, the ripe scholar, the keen reasoner, the rude annalist and bare chronicler of events, the dry and tedious compiler, if you will,—all are enlisted in the service, and the Divine Spirit undertakes so to penetrate their minds and hearts, and so to guide them in the very utterance and recording of

their sentiments, as to make what they say and write, when under his inspiration, the word of God, in a sense not less exact than if, with his own finger, he had graven it on the sides of the everlasting hills. Many questions, doubtless, will arise to exercise the skill and tact of readers, and put their intelligence and good faith to the test; for it is to intelligence and good faith that this volume of miscellanies is committed. In the case of any author writing in various kinds of composition, it often becomes a nice point for criticism how far, and in what way he is to be held as giving any opinion of his own; as for example, when he narrates the speeches and actions of others, or when in an abrupt play of argumentative wit he mixes up the adversary's pleas with his own, or when he uses parables and figures, or when he adapts himself to the state of information and measure of aptitude to learn among those for whom he writes, or when he writes in different characters and for different ends. On the principle of penary inspiration, it is of course assumed that the same sagacity and good sense will be applied to such various works of which God is thus the author, that we do not grudge in a case of voluminous and versatile human authorship; and it is confessed that the whole inquiry regarding the books to be included in the collected edition of the works, the purity and accuracy of the text, and the rules of sound literal interpretation, falls within the province of the uninspired understanding of mankind, and must be disposed of according to the light, which the testimony of the Church, the literary history of the canon, and other sources, of information, may be found to afford. But what then? Does this detract from the value of having an infallible communication from the Divine mind, somewhat fragmentary, if you will, and manifold, as having been made "at sundry times and in divers manners," *πολυμερως και πολυ-*

*πως*, but still conveying to us, on Divine authority, and with a Divine guarantee for its perfect accuracy, the knowledge of the character and ways of God, the history of redemption, the plan of salvation, the message of grace, and the hope of glory? Or does it hinder the assurance which, under the teaching of the Holy Ghost, a plain man may have, as the Scriptures enter into his mind, carrying their own light and evidence along with them, that he has God speaking to him as unequivocally as one friend speaks to another,—but with an authority all his own?—*North British Review.*

### FRAGMENTS.

**PERSONAL DEVOTEDNESS** is the thing which we really want; and there is no small danger lest, in the very act of deploring the deficiencies of others, we should overlook our own. The aggregate piety of the church can neither rise above, nor fall below, that which is found in its individual members. Times are dark; but the church has seen far darker, and has outlived them. We have grounds for alarm, but none for despair. Our hope is in the Lord our God.

**THE CHURCH OF GOD** exists, on earth, for the salvation of men; and if any inferior enterprise is allowed to consume its energies, although that enterprise should be the most benevolent that was ever entertained by the human race, Christians are forgetting their high vocation.

**BIGOTRY OR INDIFFERENCE.**—Bigotry, undoubtedly, is bad; but indifference is incomparably worse. A bigot, notwithstanding all his infirmities, whether of temper or judgment, may be a christian, and his very failings may in part arise from an earnestness of character and purpose, which we cannot but admire. Whereas, the man who has no religious decision is, in reality, an unbeliever.—*Ford.*

## Poetry.

### THE BIRDLING.

BY FANNY FORESTER.

ERE last year's moon had left the sky,  
A birdling sought my Indian nest,  
And folded, oh! so lovingly,  
Her tiny wings upon my breast.  
From morn to evening's purple tinge  
In winsome helplessness she lies,  
Two rose leaves with a silken fringe  
Shut softly on her starry eyes.  
There's not in Ind a lovelier bird,  
Broad earth owns not a happier nest,  
O God! thou hast a fountain stirred,  
Whose waters never more shall rest.

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This beautiful mysterious thing,  
This seeming visitant from heaven,  
This bird with the immortal wing,  
To me, to me, Thy hand has given.

The pulse first caught its tiny stroke,  
The blood its crimson hue from mine,  
This life which I have dared invoke,  
Henceforth is parallel with ~~time~~.

A silent awe is in my room  
I tremble with delicious fear;  
The future with its light and gloom,  
Time and Eternity are here.

Doubts, hopes, in eager tumult rise,  
Hear, oh my God! one earnest prayer,  
Room for my bird in Paradise,  
And give her angel plumage there.

## Narratives and Anecdotes.

### LILLA VILLARE.

#### A WALDENSIAN SKETCH.

FOUR hundred years ago, the valleys of the Alps were the scenes of some of the most horrid barbarities ever practised on humanity. There is scarcely a rock or ravine, scarcely a cave or a crag, of those mighty mountain barriers, that has not been the home of the exiled and persecuted saints of God; scarcely one of them all that has not been consecrated by their suffering and stained with their blood.

In the valleys of Pragela, of Argentiére, in the Loysse in the Fraissinière,—throughout Dauphiny, Provence, and Piedmont, for more than four centuries, did Papal malice and tyranny glut themselves on the innocent Waldensian witnesses for the truth. There the Beast ravened and devoured the saints of the Most High. The blood of martyrs mingled with every stream, reddened every mountain top, and moistened every vale. In dark dens and caverns did the chosen people of God seek refuge from those, who though they wore the symbols of the great Shepherd's love, followed his flock only for the slaughter. Oh, God of Mercy! what deeds of infamy, of horrid cruelty, of outrage and crime, have been perpetrated in thy sacred name!

On the Italian side of the Dauphine Alps, is the valley of Pragela, one of the most inaccessible of all those where the Waldenses fled from the persecuting papists, and found a home among wild beasts less cruel. Shut in by mountain ridges, and shaded by mighty forests, it was approached by few and difficult passes, while it was threaded by deep dark ravines into which the sun never shone. Pragela offered one of the most secure retreats for these hunted children of faith, when driven from the open country: here they took refuge, built them rustic cottages, and lived; and when followed even here by the unsatiated hatred of their foes, they would retire far up the mountain, hide in the intricacies of its many caverns, and find a sanctuary amid its everlasting snows.

Here dwelt, about the middle of the fifteenth century, old Arnald Villare. Arnald was a godly old man. Angrogne was the home of his childhood, but driven from the place where his fathers dwelt, by the relentless spirit of religious intolerance, he, with others, had fled for their lives, and sought security in the sequestered vale of Pragela. Maggerie Villare was a kind and faithful wife to Arnald, and for forty years had shared his joys and sorrows. Two children only they had, Angelin, a bold and manly youth, now twenty-three; and Lilla, a fair and lovely daughter of eighteen. Such

was the family of Arnald Villare, that daily bowed in thankfulness before their great Protector, in their rude but comfortable cottage in Pragela. Friends they had, and such as they dearly loved. Scattered throughout that, and the neighbouring valley, were the Waldensian refugees, together with families that had for centuries inhabited those desert wilds.

For fifty years, the inhabitants of Pragela had dwelt in peace. For half a century the sword of persecution had not reached the quiet dwellers in these mountain vales, though martyr-blood had flowed in torrents elsewhere. Lilla had never looked on carnage; but many an hour in her childhood, and in later years, had good old Arnald beguiled her with tales of what he had seen, and what he had suffered, in former years.

At length the fires broke out anew; the bloodhounds of Romish vengeance were again let loose; the sword of cruelty once more drank the blood of slaughtered saints. In 1460, a new persecution burst upon these valleys, and raged with unparalleled violence till 1488. Thousands of soldiers overrun them, doing the cruel bidding of papal antichrist; and hundreds of the innocent Waldenses sacrificed their lives as witnesses for God. Angrogne, Lucerne, Perouse, Biolet, had been desolated; and now it was Pragela's turn to suffer. Long oppression had maddened the people, and they resolved to defend themselves. They guarded narrow passes, and shot down the foe; from towering crags they dashed rocks upon the troops below, and visited dreadful retribution on their enemies.

"Oh, father, dear father," exclaimed Lilla, rushing into the cottage, pale and trembling with alarm, "the soldiers are in the valley; we shall be slain." Around the dwelling of Arnald were scattered a number of others, some in sight and others hidden by jutting rocks and forest trees. They occupied a romantic little vale in Pragela, called Glen Frae. Lilla had been out to gather wild flowers, that bloomed in rocky crevices, sheltered by mountain crags. Poor child; a fairer flower never bloomed in Glen Frae, than was Lilla Villare. But the rose on her cheek now was blanched with terror. Never had she known fear till this day.

"Do not fear, my child;" said Arnald, "put your trust in God. Many a dark time have I seen in my youth. Well do I remember the day my father perished in Angrogne. Pray, my child, pray!"

By difficult defiles the troops were approaching Glen Frae. The alarm spread, and one half hour sufficed to bring out every cottager who could hurl a stone or draw a bow; while women and children betook themselves by intricate, yet familiar paths

up the mountains to the cavern retreats, and addressed themselves to prayer.

"Oh God," cried Lilla, as she knelt on the rocky floor of a damp dark cave, "Oh God, protect thy people, shelter my father, — spare Angelin;" her voice choked and she sobbed in silence.

When the sun went down the struggle was done, and Pragela's vale was stained with blood; but the Inquisitors were defeated. A score of soldiers, who came for rapine and booty, found only a grave. There was thanksgiving in Glen Frae. There was mourning, too; for some from that quiet glen had perished. Angelin Villare was among the dead. "Father, thy will be done," said the good Arnald, as he bowed that night in prayer. "Thou killest and thou makest alive; but *thou* livest for evermore. Blessed be thy holy name." Poor Angelin they buried beneath the crimsoned sod on which he fell, and mingled bitter tears where his life-blood had flowed. They consigned the noble youthful form of him, they so well loved to the dust of death in the keeping of Ilun who is the resurrection and the life.

Side by side with Angelin, when the battle was over, lay the body of Count de Costel, the commander of the troops; and not far distant, friar Michel, the instigator and leader of the cruel expedition. His head crushed with a stone from some Waldensian hand. But life still lingered in the heart of Costel, though abandoned by his comrades as one dead. A young man of noble family of brave and generous nature, he had been bred to the profession of arms, and was attached to the imperial army. Popish malice proclaimed a crusade against the mountain Christians, and DeCostel yielded his authority and influence to the shameful work.

They took him kindly up, and laid him beneath the humble roof of Arnald Villare, in the exercise of that pious virtue that does good to enemies.

Hours passed away before returning consciousness enabled him to realize his situation; and weeks before returning strength permitted him to leave his couch. Day after day he received the kind attentions of those whose hearts and homes he had made desolate by the death of a son and a brother. Day after day he listened to the voice of prayer, bearing upward in simple fervour the burdens and wishes of contrite hearts; prayer for him, for all, even for enemies. Such prayer he had never heard before. He heard the bible read, whose words of spirit and of life he had never heard till then. He had learned that christianity was clad in gorgeous robes, with splendid pomp and vindictive justice, moving amid racks and gibbets, and dungeons,—binding, burning and devouring victims. For the first

time he saw simple, pure christianity, and he then knew her divine form.

Months passed, and though De Costel's wounds were healed, he lingered still in Glen Frae. Was it strange? He loved his benefactors. And Lilla,—it may be Lilla had been kind to him; and when he heard her voice mingling with the songs of the wild birds, singing beneath the shade of the giant trees, he said it was the sweetest music he had ever heard. When she gave him wild flowers, he said he had never seen so fair before. They stood one day by Angelin's grave, and when Lilla wept over the dust of her brother, he said kindly, "Sweet Lilla, do not weep; let me be your brother."

At length he told them that honour called him. He asked again the forgiveness of Arnald and Maggerie, that he had been the means of bereaving them of a son; and in the name of God, whom he had there learned to worship, did he bless them for their kindness, and bade them adieu. He took Lilla's hand and said, "Farewell," but his voice choked, and he turned away. Since she committed Angelin to the grave, had not Lilla seen so sad an hour as that when De Costel left Pragela.

Months passed away, and another scene was witnessed in Glen Frae. It was a calm bright sabbath-day; and from every glen and hill side for miles around, they came to worship in Glen Frae. The place where they assembled, was a short distance only from the cottage of Arnald Villare. It was a scene lovely and grand—a scene fitted to inspire devotion in spirits unused to worship. Delicate beauty in fragile form, mingled with mountain grandeur, told the goodness and power of the great Maker. Here they worshipped God in the simple sincerity of pious hearts, unrestricted and untrammelled by rites or creeds. The Bible was their service book, and the Holy Ghost their leader; and their songs of thanksgiving, and their supplications ascended as incense before the Lord of Hosts.

This was a day of unusual interest, for the aged pastor, whose faithful and pious labours were distributed through the valley, sometimes in this place, and sometimes in that, was now to be in Glen Frae, to preach the word and administer baptism and the communion.

It was noon-tide when they gathered for the baptism. A rivulet flowed through the glen, and just here, the channel choked by rough rocks, dammed up the stream and made a mimic lake. The quiet crystal waters, mirrored in their fair depth the glorious sun, the fleecy clouds, and the blue sky, as well as a noble elm that grew upon its margin. There stood the company of worshippers, men and women of mature years; the aged, leaning feebly on their staves, who with unsteady steps had travelled far that

day, along difficult mountain footpaths, to mingle in the service of God. There were joyous youth, young men and maidens, and laughing, innocent childhood. But they all stood reverently, or bowed in silence, when the pastor breathed forth a simple fervent prayer for the Divine blessing. Then the sweet strains of a beautiful hymn rose on the quiet air, as old and young united in a song of praise.

The candidates came forward. First was a young man, in the strength and pride of matured youth, consecrating himself to God. The pastor took his hand, and both together, they walked down into the water, where he baptized him, "in the name of the Father, and of the Son, and of the Holy Ghost." "Buried with him by baptism into death," said the old man, as he raised his form from the liquid grave, "that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Next came a young female, clad in pure white, a fillet of the same binding up her dark hair. She seemed a bride; and such indeed she was, for she was now beneath the open heavens, and before that company, to dedicate her life to Him she loved, to whom she had long since given up her heart. It was Lilla Villare. There she stood, in all her loveliness, with pious meekness, obeying her Saviour's great command.

"I baptize thee," said the pastor, "in the name of the Father, and of the Son, and,"—"Stop," cried a stern, strange voice, breaking in on the service, and the stillness of the scene.

Old Arnald and Maggerie, who had stood at the water's brink with hands clasped in devout thankfulness, started as from a dream; and the company looked around to see what intruder should dare to interrupt God's minister in the performance of God's commands.

"The soldiers—the Inquisitors!" shrieked the terrified women and trembling men. On the hill side above them stood a company of soldiers, and hastening towards them was their commander, who, without stopping to regard the alarm of the worshippers, pressed through their midst down into the water where Lilla and the pastor were standing. It was De Costel.

"God be praised," he exclaimed, "that we meet thus. And now pious father permit me to share this privilege, and be baptized."

"If thou believest with all thine heart thou mayest."

"I believe in the Lord Jesus Christ; and henceforth I build up the faith I once destroyed."

Both were baptized; and as they came up from the water, fervently did Arnald and Maggerie embrace them both.

"Now grant one blessing more," said

De Costel. Arnald placed the trembling hand of Lilla in his, and the pious pastor lifted up his own, in benediction. Bride indeed she was; and the human destinies of the noble Count and the humble mountain girl were united.

A more bold and faithful witness for the truth could not be found in all Pragela, than De Costel; and when, years afterwards, the papal bloodhounds worried and devoured the christians in these valleys, did his skill secure and his courage protect the humble dwellers of Glen Frac.

## AN INTERESTING DEATH-BED.

BY THE REV. BAPTIST W. NOEL, M. A.

NOT long since, a Protestant lady, in the south of France, supposing herself to be near death, was seized with deadly terror. It was in vain that her husband sought to console her. They had lived a thoughtless life, and she could not bear to stand before the judgment-seat of God. "Then let us send for the minister," said her husband. "What use is it?" replied the sick person; "I know what he will say; it avails nothing." However, the minister was sent for. Being a young rationalist, who had often opposed evangelical doctrine, he endeavoured, when he had reached the chamber of sickness, to console her by the memory of her domestic virtues, and by assurances of the boundless mercy of God. But his efforts were utterly in vain; all his fine speeches could not silence a reproachful conscience. She felt that the justice of God was in terrible array against her ungodliness, and the very mission of Christ, convinced her of unpardonable ingratitude to the Redeemer. The minister was perplexed; all his stores of common-place, heartless palliatives to mental anguish were exhausted; and she wildly told him that she was wretched and undone. What could he say more? At that moment it flashed upon his mind that the evangelical doctrine which he had so often opposed, would silence all her fears; it was precisely what her agnized mind was asking for; it would be to her like water in the scorched desert. He knew the doctrine of justification by grace through faith well, for he had often maligned it; he was familiar with the texts cited by evangelical ministers, for he had employed his powers of criticism to refute their evangelical meaning. If he could but speak to her as an evangelical minister, he could hush that awful tempest which he could scarcely bear to witness. But how could he say what he did not believe? How could even that agony by a lie? At least, he could read those passages supposed to contain evangelical doctrine—there could be nothing wrong in that. Baffled and perplexed, he directed her to the word of God for conso-

lation; and read to her such passages as these: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "He that believeth in the Son hath everlasting life." "As many as received him, to them gave he power to become the sons of God, even to them that believed in his name." "Therefore we conclude a man is justified by faith, without the deeds of the law." "Being justified freely by his grace through the redemption that is in Christ Jesus." "There is, therefore now no condemnation to them that are in Christ Jesus." No more was wanted; it was light to her perplexed path,—it was life to the dying,—it was instant cure for despair; and she welcomed the gospel as the flower in the desert welcomes the rain; held fast the consolation, and died rejoicing in the faith;—a signal instance of the adaptation of the gospel to our moral wants.—*The Church.*

### DANGER OF INDECISION IN RELIGION.

AN amiable young woman became deeply affected by a sense of her spiritual danger. Her father fondly loved her, but he was an ungodly man. He adopted various means to remove her disquietude of mind, and he fatally succeeded. The Bible and other religious books were removed from her, and works of fiction put in their place. For a time she resisted all these efforts to prevent her seeking her soul's salvation; but after a while she yielded to join in gay and worldly amusements with them that knew not God. She neglected the precept "be ye separate." The result was that her concern about her eternal welfare vanished. In less than a year, after this she was laid upon her dying bed. Just before she expired, she said, "My father! last year I would have sought the Saviour? Father, your child is!"—she could say no more and expired! Alas! what was the word she could not utter? Doubtless "lost." Reader, did not you resolve to seek the Lord this year? 'Tis almost gone, and you may soon have to say, I am lost! my time is past!

### A COINCIDENCE WITH PSALM XLIX. 20.

AN American Indian, who had been brought to the knowledge of the Gospel, on

one occasion when fatigued and hungry by a long journey, sought for the house of a Christian brother, that he might obtain relief. Not finding one, however, he entered the house of a white man and said to him, "Sir, what kind of religion have you got?" The white man answered, "No religion!" The Indian, as if surprised, said, "What! no religion?" "Yes, no religion," rejoined the white man. The Indian looked sorry, and retiring exclaimed, "Then you be just like my dog here, he no religion neither." Religion, or the fear of God is proper for man; without it he loses the highest and best characteristic of his high and glorious nature.

### NO PREPARATION FOR ETERNITY THE GREATEST FOLLY.

THERE was a nobleman, who according to the custom of the age kept a jester or a fool; to whom on one occasion he gave a staff saying, "When you meet with a greater fool than yourself, give him that." Not many years afterwards the nobleman fell sick, and seemed likely to die. The jester came to see his sick lord, and the latter said to his fool, "I must shortly leave you." "And whither are you going?" said he. "Into another world," replied the nobleman. "And when will you come again? within a month?" "No." "Within a year." "No." "When then?" "Never," replied the nobleman. "And what provision hast thou made for thy entertainment whither thou goest?" "None at all!" "No, none at all, said the fool; here then take this staff you gave me, for with all my folly, I am not guilty of any such folly as this."

### INFIDELITY DREADS TO DIE.

THE thought of dying, exclaimed a Lincolnshire grazier, is dreadful to me. I would rather suffer any thing than die. I would rather suffer all the accumulated misery of mankind than die. I would rather suffer to be chopped up into the smallest pieces if I might but live. I would rather undergo all the pain and misery that men have felt, do feel, and will feel to the end of time than die.

## Correspondence.

### JUSTIFYING RIGHTEOUSNESS.

To the Editor of the Oriental Baptist.

DEAR SIR,—May I, through your pages, solicit the attention of your Chris-

tian readers, to the following very important question? In what part of the Scriptures are we taught that a believer in the gospel, is accepted as righteous by the imputation to him, of Christ's

*obedience to the moral law?* I am perfectly aware of all the passages usually alleged in support of this doctrine, and yet with these Scriptures in view, I am inclined to doubt the truth of the doctrine rested upon them. What appears to be the Scripture doctrine of justification is this: As soon as a man believes the gospel, his sins are reckoned to Christ, who, by his death, made an atonement for the transgressions of his people; and by this removal of his sins he becomes, in the eye of the law, perfectly righteous: according to that Scripture—"Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed is the man whose iniquities are forgiven, whose sin is covered; blessed is the man to whom the Lord will not impute sin." Rom iv. 6, 7, 8.

The passage just quoted is the one on which I found the doctrine in defence of which I am writing. In this passage, the Spirit of God seems to identify the *imputation of righteousness*, with the *covering of sin*, and the *non-imputation of sin*. When God reckons no sin to a man does he not stand as righteous? What is righteousness, but the absence of every sin?

We sometimes however hear it said, that it is not enough that a man's sins are reckoned to Christ; the Saviour's obedience to the moral law, must also be reckoned to him. The removal of his sins delivers him from condemnation; the reckoning to him of Christ's obedience, entitles him to heaven. Now I am strongly inclined to think, Mr. Editor, that this doctrine is grounded on *views of necessity*, and not the testimony of God. It appears to some, to be necessary that positive obedience to a law should be imputed to a man, ere he can be "made righteous," and therefore the Bible must teach that it is so. Allow me to press the following considerations on the attention of such persons.

The usual distinction of sin is into "*commission*" and "*omission*," but the apostle John's definition of sin brings into view no such distinction. "*Sin*" he says, "*is the transgression of the law.*" 1 John iii. 4. Now whether we do what is forbidden or fail to do what is commanded, in either case we transgress the law: for it as truly commands certain things, as it forbids certain other things. When, therefore, a believer's sins are said not to be reckoned to him, the term *sin* includes his *omissions*, as well

as his *commissions*. And if his omissions are not reckoned to him, that is, *if his failure in obedience to the law is not reckoned to him, must he not be considered as having obeyed the law?* So the simple reckoning of our sins to Christ constitutes us righteous.

To make the case clearer, suppose a man has *not* loved God and his neighbour. When this man's *not* having loved God and his neighbour are *not* imputed to him, must he not be viewed as *having loved*.

In Heb. x. 14, we have this remarkable expression. "By one offering he hath perfected for ever them that are sanctified." If the one offering is sufficient for the *perfecting* of them that are sanctified, what need have they for any thing else. In reading the epistle to the Hebrews, one cannot help being struck with the frequent mention of this "one offering," as if that *alone* were sufficient for the accomplishment of the salvation of his people.

We are frequently informed that a believer is clothed with the "*robe of Christ's righteousness*." Now though I believe that a true christian may say with perfect propriety, "*My God hath covered me with the robe of righteousness*," Isai. lxi. 10; yet I do not see with equal clearness, that this righteousness is the obedience of Christ to the moral law: Let me intreat the attention of your readers to the following remarkable passage in the Apocalypse, vi. 15, 14. In the 13th verse this question is put,—"What are these who are arrayed with white robes," &c. To this query modern theology would reply,—"These are they who are clothed with the garb of Christ's righteousness;" but what is the reply given in the Bible? "These are they who came out of great tribulations, and have washed their robes, and made them white in the blood of the Lamb." The *whiteness* of their robes is the result of washing in the blood of the Lamb; there is no extra robe super-induced: *their robes are washed and made white*. There is no mention of Christ's obedience to the moral law as constituting them righteous; his *death*, by the all-sufficient atonement which it made, is all that is necessary. The sins of these believers, having been "*put away*," by the sacrifice of Christ, (Heb. ix. 26,) they are received by the Lawgiver of the universe as perfectly righteous.

I shall be unable, Mr. Editor, within the compass of a short letter, to enter into a detailed consideration of all the

passages appealed to in defence of the doctrine I am examining; I will, however, notice *one passage* which is usually considered a pillar-argument in support of that opinion, and briefly allude to the rest. The passage generally considered as affording strong proof on the opposite side is in the 5th of Romans, at the 19th v. "For as by one man's disobedience many were made sinners; so by the obedience of one, shall many be made righteous." With respect to these words allow me to submit to the attention of your readers the following considerations.

1. Is it not rather hasty reasoning to conclude from the use of the word *obedience* in this passage that *obedience to the moral law* is intended? May not the obedience here mentioned, be that which Paul refers to in Philippians, ii. 8, when he says, that Christ "*became obedient unto death*?" Now all that I say is, that Rom. v. 19, may intend the same thing as Phil. iii. 8, and, therefore, it cannot be said without doubt, to refer to obedience to the moral law. To say the least, Rom. v. 19, is perfectly consistent with my view, and a passage which is consistent with either view, can be a *proof* for neither.

2. To render it further apparent that Paul meant "*obedience unto death*," I beg to refer your readers to the x. of John, and the 17 and 18 v. "Therefore doth my father love me because I lay down my life that I might take it again, . . . . this commandment have I received of my father." The laying down of Christ's life, is, in these words, most distinctly represented in the light of *obedience to a commandment*. In the same verses Jesus calls it his *own act*. "*No man taketh it from me, I lay it down OF MYSELF.*"

3. To justify, and to constitute righteous, are in effect precisely the same, when a man is justified he is constituted righteous. Now in the v. of Rom. at the 9th v. Paul teaches us that we are "*justified*" by Christ's "*blood*," i. e. by his DEATH: and in the same chapter occurs the passage under discussion: "*By the obedience of one shall many be made righteous,*" or, *constituted righteous*, which is a more faithful rendering. Is not then the following inference valid? If Christ's *death*, and *obedience* are used interchangeably, and if each is viewed as alone sufficient to produce the same effect, must they not both refer to one thing? By Christ's obeying God's command to lay down his life, he "puts

away" the sins of his people, who are in consequence "*made righteous.*" This act of obedience to the command of God is emphatically denominated *one righteousness*, v. 18. See marginal reading.

Another Scripture referred to in defence of the opposite opinion is Phil. iii. 9: "And be found in him, not having mine own righteousness which is of the law; but that which is through the faith of Christ, the righteousness which is of God by faith." On this I observe as follows: In Christ a believer "*is found*" free of all guilt, for "*who shall lay anything to the charge of God's elect?*" and if without any guilt, then perfectly righteous: for as we have seen from Rom. iv. 7, 8. the imputation of righteousness is the non-imputation of sin. This imputation of righteousness is not the believer's act; it is God's act, for it is "*God that justifieth,*" Rom. viii. 33. Hence Paul calls it "*the righteousness which is of God.*"

Again on the phrase so frequently found in the Bible "*the Lord our righteousness,*" I remark that Christ is the end of the law for righteousness to every one that believeth, because he hath "*put away*" their sins by the "*sacrifice of himself*;" his blood washes their robes and makes these robes white; they have no whiteness but what is the result of this washing, and hence they say that the Lord is their righteousness. Christ's atonement is my righteousness; for it clears me from all guilt and presents me spotless before the presence of the law-giver.

I must however be brief, and therefore with reference to 2 Cor. v. 21, "*that we might be made the righteousness of God in him,*" I have only to remark that though in the connection, the phrase "*not imputing their trespasses to them,*" is used, we find nothing said of the imputing of Christ's righteousness to them. Righteousness is imputed to believers in the act of their sins being removed from them, and reckoned to Christ; in this sense alone is righteousness imputed to them: and since this comes from God, we are said to be made *the righteousness of God in Christ*—a righteousness which God has provided. This appears to be the meaning of the phrase "*righteousness of God*" whenever it does not mean the attribute of righteousness.

In conclusion, Mr. Editor, I beg to say that any attempt to shew that I am wrong, would be received by me as an act of kindness. If this letter be the

means of eliciting much evidence in defence of the opposite view, and if such evidence shall demonstrate that view to be scriptural, I shall bless God's holy name. My mind is not made up on the subject.

## THE RECORD AND BAPTIST NOEL.

*"The Baptist communion 'the resting place' of Evangelical Churchmen."*  
—*Record Newspaper*, Sept. 17th, 1849.

DEAR SIR,—I called attention last month\* to an extract or two, from the *Record Newspaper* on the course pursued by the Rev. B. Noel. A still more recent issue, Sept. 17th, contains a brief notice which may be acceptable to your readers. I therefore forward it. The tone it betrays towards a late friend and ally is chilling and ominous, and towards our denomination sufficiently scornful, yet I think your readers will be pleased to see the decisions of the leading Evangelical Journals on such a subject placed on permanent record on your pages.

The extract answers at least one of the questions in the margin of my last, that the Baptist community is the "resting-place" of conscientious seceders from the Established Church.

"The congregation, or Church belonging to Mr. Evans' chapel in John Street, met on Wednesday last, and gave an "unanimous call," or invitation, to Mr. Baptist Noel to become their co-pastor. We apprehend that, as is usual in such cases, means had been taken to ascertain before-hand, that such an invitation would be accepted. And thus that termination of Mr. Noel's movements, enquiries and wanderings is reached at last, which most persons of discrimination have regarded from the first, as the most natural and probable one.

"Mr. Mortimer, we understand, announced yesterday, that his Chapel would not cease to belong to the Church of England; but that, at the close of his ministry, next Sunday, it would pass into the hands of a most desirable successor,—a clergyman whom, he trusted, would be found a better pastor than his health had permitted him to

be."—"These two results, altering the prospects held out a month since, seem to us great improvements upon the plans then in agitation. The changes which would have necessarily followed Mr. Noel's appearance in Mr. Mortimer's pulpit, would have been painful, needless and unedifying."

"For Mr. Noel, if he must needs become a Baptist, Mr. Evans' pulpit is the most fit and natural place."—"That *this* is the ultimate settlement of clergymen who quit the Church, that the Baptist community, rather than the Independent or Presbyterian, generally, receives such seceders, must have been often remarked by our readers."

It is Mr. Noel's intention to publish a new work in defence of our principles, this, together with the publicity given to them by the "Times," and other secular journals, forms a novel feature among "the signs of the age" in which we live. Men who had scarcely heard of our principles, have been stimulated to enquiry. May it be a means, in the hand of God, of leading many serious and thoughtful minds into the knowledge of the truth on this important subject—important, as it undoubtedly is, in its bearings on the prosperity and extension of the universal Church of Christ.

Believe me, dear Sir,

Yours truly,

A CONSTANT READER

## MISSION SCHOOLS.

*To the Editor of the Oriental Baptist.*

DEAR SIR,—Presuming that you are well informed on all points relating to missionary operations, I thought I could not do better than enquire of you whether the following statement is or is not founded on truth, viz. "That the native schools conducted by the Calcutta missionaries of whatever denomination, are supplied chiefly from the lower ranks of Hindu Society, and that poverty alone sends a few from the higher castes."

MENIPPUS.

\* [NOTE.—Will some of our readers, better informed on this Subject than ourselves, do us the favor to answer this inquiry.—Ed.]

## For the Young.

### THE DISTINCTION BETWEEN ANIMALS AND VEGETABLES.

ANIMALS have ordinarily been briefly characterized as living, sentient, and capable of motion; and vegetables as merely endowed with life. But in order to arrive at more clear and definite ideas, let us examine particularly the difference that is manifest.

Vegetables are fixed in the earth, by the root, while another part is raised into the air, and consists of the stem, the branches and the leaves. In the disposition of these portions, we look in vain for rigorously symmetrical arrangement; there is, indeed, order, harmony, and a due adjustment of parts: one vegetable is the type of its species, one leaf the type of every leaf on the same plant, and consequently of the leaves of every plant of the same species; but this is all. The elm, for example, has its peculiar leaf, bark, and adjustment of branches, so that it cannot be mistaken for the oak; but one elm, though a type of the species, does not present the same number of branches or leaves, nor the same proportions between one part and another. Moreover, the vegetable, fixed to the earth, is incapable of removing to another locality, nor does it possess the power of voluntary motion. It is, therefore, incapable of avoiding injuries; but with this incapacity of self-protection, it is as insensible to pain as it is to pleasure. A sentient being, that is, one susceptible of pleasure and pain, must be capable of voluntary action, and endowed with the power of locomotion.

A near approximation to animal existence appears in a plant commonly known as Venus's Fly-trap, which inhabits the southern part of the United States of America. Certain of the leaves are fringed at their sides with a row of long spines, and have the power of folding their two sides towards each other, so as to inclose the insects which settle on their surface. On each half of the blade of a leaf, three thorns are placed, and when any one of them is slightly touched, the action of the trap is complete. So perfectly do the spines cross each other, that the captured prey cannot possibly escape; and, indeed, the more it struggles, the greater is the pressure it experiences. The victims thus made, appear to supply the plant with needed and beneficial nutriment, probably nitrogen from animal matter. When kept in hot-houses in England, from which insects were excluded, it has languished, but little pieces of meat placed on the leaves have restored its vigour. And yet, these leaves, like all the foliage of the vegetable kingdom, so change the crude fluid—the water, in which is dis-

solved a small proportion of the substances of the surrounding soil—that it becomes nutritious sap, on which the life and functions of the plant primarily depend. Still, notwithstanding the analogy which is presented by this curious plant to animal functions, its action is not voluntary, like that of a sentient being, and it must continue rooted in the earth.

If now we consider the animal, we find it composed of parts symmetrically arranged, and constituting a body possessed of certain definite members. Fixed by no root to one spot, in which to live and perish, it is free; it moves, it feels, it exerts the power of locomotion. Such are the obvious differences between animals and plants; but if we proceed to a closer investigation of their respective organization, we shall discover yet wider lines of distinction.

In all animals we find an internal apparatus for the reception of food, which there undergoes the process of digestion. From the inner surface of the stomach arise a multitude of minute tubes, termed by anatomists, *lacteals*, which take up such particles as are digested, and ultimately convey them into the circulating fluid, where they lose all traces of their former appearance, and become incorporated with the body. Now, the very existence of such an apparatus, for the preparation of food previously to its admission into the system, supposes a complication of organs, both internal and external: internal, as to the accomplishment of the change necessary to be wrought on what is subjected to their action; external, as to the powers of searching for food, and its acquisition when found.

No common internal cavity for the reception and precursory digestion of food is discoverable in plants: it is received into their system at once; the fibres of their roots resembling the absorbing tubes which arise from the inner surface of the stomachs of animals. The food of plants is already prepared, so as to adapt it to their support; it consists of various fluids and gaseous elements, presented by the soil and the atmosphere, and has only to be absorbed. Where the seed germinates, there the plant finds its nutriment; and if it be accidentally denied, there must it prematurely perish. Nature has fixed the plant, and has also placed its nutriment in external contact with it. Nature has made the animal locomotive, and has consequently given it an internal apparatus for the reception of a supply of matter, whence the system may be duly nourished and sustained till more can be acquired.

When, however, we say that animals are locomotive, we do not forget that there are some, low in the scale of being, which are destitute of this faculty; but, in such in-

stances we find a plant-like simplicity of structure, and a plant-like arrangement of external organs. Even in these there is an internal digestive apparatus, simple, it is true, while the animal seeks its food. If it cannot quit its local station, it spreads abroad its arms or feelers in search of what the teeming waters of the river or the sea may bring, to be received intervally and digested. There is, then, between the polyp and the plant a clear, yet narrow line of demarcation.

It is equally worthy of remark, that the plant possesses no true sensation, as animals do, and that the power of locomotion is necessarily connected with the faculty of sensation. That a being, susceptible of pleasure and pain, endowed with various senses, and having affections and passions should, statue-like, be fixed motionless upon a life-enduring pedestal, would be an outrage upon the harmony and laws of nature. Where such endowments exist, the power is also given of seeking the good and avoiding the evil.

The leading difference between animals and plants may therefore be summed up by observing, that all animals possess an internal cavity for the reception and digestion of food; that, with some exceptions, they have organs of locomotion, symmetrically

disposed; that they are endowed with a sensation or feeling; that the greater number have additional senses, as of sight, hearing, taste, and smell, a condition connected with a high degree of organization and nervous development; and that in such as are thus gifted, there are exhibited various instincts, and a diversity of affections and passions.

The conclusion thus gained has not however, satisfied that intense thirst for knowledge, to which we owe some of the most remarkable and valuable attainments of the human mind. The microscope has been plied minutely, accurately, and perseveringly, to examine the tissues or component structures of animals and vegetables, and with some degree of success. The Corallines are chiefly animals; but some of these, admitted by Cuvier into the same series, have been demonstrated, by the employment of high magnifying powers, to be actually vegetables. In some instances the microscope reveals a broad distinction between an animal and a vegetable tissue, but in others it is diminished until any difference is scarcely, if at all, perceptible. A further study of the different tissues of organic bodies will doubtless add important facts to the knowledge already acquired.—*Curiosities of Animal Life.*

## Essays and Extracts.

### THE FREE CHURCHMAN, THE ORIENTAL BAPTIST, AND THE HON. AND REV. B. W. NOEL.

OUR contemporary, the *Free Churchman*, has done us the honor to extract, in his No. for November, the remarks prefixed to the address of the Rev. B. W. Noel, inserted in our last issue. The extract is accompanied by a comment of so extraordinary a character, that we are almost tempted to believe that our remarks must have been read through yellow spectacles. Our contemporary does not belong to the class to whom we more particularly alluded, for he is "far from thinking or saying that Mr. Noel is a weak-minded man." He even commends him "most cheerfully and heartily" in the course he has pursued, and were it not for the amazing discrepancy between words and deeds, we should have been glad to have recognized our contemporary amongst the "nobler minds" of whom we wrote, who can and do appreciate the homage rendered

to conscience. Our contemporary seems to think that he does well to be angry, and like most angry men, he discovers faults where there are none. His strictures are fruitless, because baseless. Not only does our contemporary mistake the meaning and intention of what we wrote, but he also treats Mr. Noel, (whom he professes to "sincerely respect,") in so ungenerous a manner, that we can only account for it on the supposition, either that he must have received an expurgated copy of the *Address*, or have omitted to read it with any degree of attention. But let our readers judge for themselves. The comment commences with the remark that—

"Our readers will observe the indignation expressed by our contemporary, *because* those Christians, who believe in the propriety of Infant Baptism will not laud Mr. Noel for *disbelieving in its propriety.*"

Will our readers do us the favor to peruse the remarks at page 329 of our last number, and then decide whether the follow-

ing is not a more correct version of the matter?—

"Indignation is expressed, *because* certain Christians, who believe in the propriety of infant baptism, have calumniated Mr. Noel, for acting according to the dictates of his own conscience, by assigning an origin for the course he has pursued, the allegation of which is at once a personal insult, and a palpable misrepresentation."

Surely our contemporary must plead guilty to a small mistake here, for we said not a word about "Christians who will not laud Mr. Noel, for disbelieving in the propriety of infant baptism." We certainly did not expect or wish that Pædo-baptists should do anything of the kind. Had such a thing been possible, had the step been a less costly one, the seceding testimony would be less valuable than it now is. The following continuation of the comment, then, has no application as far as we are concerned—

"But for one thing we, and we believe all the most candid of our Pædobaptist brethren, do, and will commend Mr. Noel most cheerfully and heartily, namely, for that he, holding the sentiments and views that he has adopted, has acted consistently and honestly in accordance with these views. We did so before, when we disagreed as widely with the views he put forth respecting the relation, that ought to subsist between Church and State, as we now disagree with his views respecting the subjects and mode of Baptism; but we cordially approved of the step which he, holding these views on the one subject, took in leaving the Church of England; and we as cordially approve of the step which he, holding these views on the other subject, has taken in leaving the Pædobaptist community. What more would our contemporary have from us and our Pædobaptist brethren? Would he have us say that we believe what we do not believe, or are convinced by arguments that are incapable of convincing us? This we cannot do at our contemporary's bidding, or at the bidding of any man; but what we can do, we do most cheerfully; we give all the credit to Mr. Noel, that his warmest admirers can ask for him, for acting consistently and honestly upon his convictions. But these convictions we confidently believe to be erroneous. Our contemporary may call this 'faint praise' if he likes; but let him shew even so strong praise recorded in the pages of any Baptist publication, on behalf of any one who has quitted the communion of that body. We will willingly reprint, if his own space will not allow him to do so, all extracts that he will send us from such publications in commendation of men, who have acted according to their

convictions by leaving the Baptist body, as Mr. Noel has acted according to his, by entering it."

We do not deem the above "faint praise," but an expression of sympathy as honorable to the writer as to the object. We should be glad to see the same substantial justice done in all cases of secession from existing Christian bodies, for it is a lamentably frequent practice in all denominations, to disparage the motives of those who may feel compelled to separate in matters pertaining to the conscience. Our "indignation" extends to all similar ungenerous imputations, whether alleged by Residuary Presbyterians against conscientious Free Churchmen, or by Baptists against conscientious seceders from their communion. But what does our contemporary mean when he asks for extracts in commendation of men who have acted by leaving the Baptist body as Baptist Noel has done in entering it? If he refer to Baptists who have conscientiously adopted Pædobaptist sentiments, then we must ask him to point us to the men. Our contemporary must be aware that pious and conscientious seceders from Pædobaptist to Baptist principles are numbered by *thousands*; while the pious and conscientious seceders from Baptist to Pædobaptist doctrines are numbered by *units*. We shall be glad of the opportunity to use the same strong expressions that our contemporary has done in the case before us, regarding a "Baptist Noel" among the Pædobaptists, who may have quitted our denomination. There are doubtless exceptions, but the only instances of secession from Baptist to Pædobaptist principles with which we are acquainted, are so glaringly *unconscientious*, that our contemporary himself would hesitate to mention the names of the seceders on the same day with that of Baptist Noel. We do not refer to these facts in a spirit of boasting—the subject is too solemn for that, for we regard the addition to our ranks of so many witnesses, as a divine attestation to the truth of the doctrine embraced. Let us not be misunderstood. We refer not to *numbers* simply, but chiefly to the pious character of the great cloud of *conscientious believers* from every class of Pædobaptists, who have been led, by the prayerful study of God's word, to disbelieve the propriety of infant baptism

and to submit themselves, at a costly sacrifice, to believer's baptism. We regard the coming out of the multitude of good men from the Church of Scotland, in a similar light. In both cases, the movements are, in our opinion, the result of the operations of the "Spirit of truth," on the minds of God's own people.

Our contemporary continues—

"We have never said that Mr. Noel is a weak-minded man; and therefore we are not called upon to accept the *Oriental Baptist's* challenge, and to derive proofs of his weak-mindedness from his Address in question. But we cannot but remark on the singularly happy manner, in which our contemporary seeks to institute a test for strength of mind. 'Mr. Noel is strong-minded enough to grasp all that we (Pædobaptists) believe, and something more.' Now our contemporary does not use the term 'grasp' in the sense of 'comprehending'; for he cannot mean to say, that Mr. Noel *comprehends* all that he and Pædobaptists believe in common; our contemporary therefore employs the term 'grasp' as an elegant synonyme for the term 'believe'; and puts it forth, as a proof of Mr. Noel's strength of mind that he believes all that Pædobaptists believe, and a little more. Now the fact is not exactly as stated, for Mr. Noel does not believe all that Pædobaptists believe; he does not believe for example that Infants ought to be baptized, nor does he believe that Baptism may be properly administered without immersion of the whole body in water. But supposing the fact to be as stated, we call our readers to acknowledge the novelty of the criterion of mental vigor. How our contemporary must admire the Romanists, who are strong-minded enough to believe transubstantiation! What giants in intellect the Hindus must be, who believe in 330 millions of gods! Well! we always thought it rather difficult to believe that the validity of Baptism depends upon the quantity of water employed in its administration; but we did not know that our contemporary was conscious of the same difficulty."

Our contemporary's explanation of our use of the term "grasp" is not the right one. Perhaps he will try again, for it is evident on the face of the passage, that we referred to something more substantial than either *superstition*, or *superstition*. Our contemporary finds it difficult to believe that the *validity* of Baptism depends upon the *quantity of water* employed. If this be his opinion of the merits of the question at issue, between the Pædobaptists and Baptists, then it is evident that he has a great deal yet to learn on the subject. But our con-

temporary is well aware that this is merely a caricature of the question—which is, *one of personal obedience*. Even on his own low ground, if the command be to use a river, would it be valid to use a *basin*—unless *obedience* in this case means, to do as you like?

Our contemporary next discovers in the sentence—"The adherence of such a man to Baptist principles and practice, is an emphatic condemnation of the system of traditional infant-sprinkling"—a recommendation to Pædobaptists to take our opinions upon trust, and without examining for themselves!—We say, the adherence of such a man as Thomas Chalmers to the Free Church was an emphatic condemnation of the Residuary Church of Scotland. Will our contemporary say, that we recommend, in such a sentence, the people of the Church of Scotland to take the principles of the Free Church upon trust, without examination? The cases are strictly parallel.

Our contemporary has been at considerable pains to shew that we are, or ought to be, very much dissatisfied with Baptist Noel. But his illustrations are most unhappy. For instance, with reference to terms of communion, he says—

"He (Noel) does manage to state opinions, which must be very unpalatable to the Baptists generally, and which, we suspect, are not peculiarly pleasing to our respected contemporary, the *Oriental Baptist*."

And does our contemporary in the simplicity of his heart really suppose that we can possibly be displeased with Baptist Noel for not believing *all* that some baptists believe and practise!\*

Again he says—

"Our contemporary will not deny that he is very much disappointed with the singularly low ground adopted by Mr. Noel, in merely *apologizing* for his re-baptism, and representing it, not as an act of incumbent duty, but as an act necessary to satisfy the scruples of those who might hesitate in future to receive baptism, at the hands of an unbaptized man."

Disappointed! Does our contemporary interpret our feelings by his own?—Who

\* We can assure our contemporary that the number of Baptists, who advocate open communion on the same grounds as Robert Hall, is exceedingly limited.

could believe after the above, that he could possibly have perused the following statements in Baptist Noel's *Address* :—

"We see that his (Christ's) authority directly recommends, sanctions, and (*as I think*) COMMANDS, that those who find out that they are unbaptized, should, like Jesus, be afterwards baptized."

"On these grounds, it has seemed to me to be MY DUTY not to shrink from a public acknowledgment of Christ's authority, but with my brethren around TO BE BAPTIZED, to acknowledge that he has a right to our subjection."

Baptist Noel states again and again that he submits to the act in obedience to the commands of Christ; he expressly terms it an *act of duty*, and yet our contemporary expects us to feel "very much disappointed," because Baptist Noel "*merely apologises* for his re-baptism, and does not represent it as an act of incumbent duty." This defies comment. All we can say is, that if the matter be as our contemporary presents it, then either he or we have yet to learn the meaning of the English language. With all his professions of fairness, too, our contemporary has not given his readers the opportunity to judge of the justice of his remarks. Will he insert the very brief *reasons* in the *Address*, omitted in his last number, and venture to repeat under them the assertion—"Mr. Noel *merely apologises* for his re-baptism, and *represents it, not as an act of incumbent duty*?" We trow not.

Now for the wind-up—

"It is not at all unnatural that the *Oriental Baptist* should welcome with a somewhat excessive joy such a proselyte as Mr. Noel, to the cause which he conscientiously advocates. We will not say that we might not have been in more than proper measure glad to have announced his reception into the communion of our own Church. We can therefore all the better bear with our contemporary's exultation; but it does surprise us that his joy should take so unusual a turn as to vent itself in abuse of his neighbours."

A fitting close, good brother, to your strange congeries of mistakes. We abused our neighbours, did we? Then some of our neighbours must be more thin-skinned than we gave them credit for, for abuse so amiable surely never before was penned. Why did not our brother quote the abuse for our warning? for we really cannot find it. But

perhaps *constructive* abuse is intended, and if so, it is only another illustration of our contemporary's ability to construct something out of nothing. The "*excessive joy*" attributed to us is a further instance of the writer's talent for discovering nonentities. Had we expressed any thing like excessive joy on the occasion, it would certainly have been no great crime; but we have had too much experience of these things to be unduly elated by an occurrence of this nature. An English contemporary has well remarked, that "Baptists are above deeming Knights, Baronets, *et hoc genus omne*, an accession, as such, to their body. But they are not above rejoicing in the honor done to truth by the homage of Christian worth, when offered in the face of every temporal inducement to withhold it."

But, seriously, we must express our surprise and regret, at beholding such flippant misrepresentation in the pages of the *Free Churchman*. We do not ask, or expect, our contemporary to be generous, but must we be driven to the conclusion that Pædobaptist criticism cannot afford to be just? Such misrepresentations as those under notice would disgrace any publication, and dishonour any Christian people; we will not, however, do our Free Church brethren the injustice to suppose that their organ has in this instance correctly represented them. We shall rather conclude, until convinced to the contrary, that the course pursued in this instance, towards Baptist Noel and ourselves, has failed to meet their approval.

## BAPTISMAL REGENERATION AND CHURCH CREEDS.

"THE Church and the Church only is the religion of Churchmen."—*Adapted from Chillingworth.*

THE long-looked-for decision of the Archbishop of Canterbury's court, called the Court of Arches, presided over by Sir H. J. Rust, the highest *ecclesiastical* authority belonging to the Church of England, has at length been pronounced. And it is decided by this highest and most binding authority in that church, that the Liturgy and Catechism of the Church of England mean *what they say*, and are not to be interpreted by Evangelical Clergymen, as Puseyites do the Articles, "in a *non-natural* sense;" and that therefore the doctrine of

the Church of England is, *that infants are regenerated in and by baptism*, and that a bishop is bound to refuse to institute to a living a minister who does not believe this doctrine, as the Bishop of Exeter did refuse to institute Mr. Gorham, in whose case this decision has been given. All this is now simple fact. An appeal is, indeed, made to a *secular* tribunal, to the committee of Privy Council, the most active member of which, is that eminent theologian Lord Brougham! It is not likely that a *secular* tribunal will reverse the judgment of the highest ecclesiastical one, in a purely ecclesiastical matter; but even if it does, it will remain a fact, that the Church pronounced its own doctrine to be Baptismal Regeneration; but that a secular power stepped in, and said, "You do not know what you believe. I will tell you. The keys of Victoria and State authority can unlock the mysteries of divinity, better than the keys of St. Peter and the Church!"

In the course of his argument, the learned Judge very truly observed, *it was no business of his to decide, what said the Scriptures, but what said the Church.* True, O Judge! The Scriptures are, indeed, printed by the order, by the patent, of the "Head of the Church," i. e. the sovereign of England, yet they are of no weight in deciding any question touching her *doctrines*, her *government* or the *means of her support*! No; "The Church and the Church only is the religion of Churchmen." Her articles teach that nothing may be ordained contrary to the word of God; yet no judge, ecclesiastical court, magistrate, constable, dragoon, or musqueteer, when acting in her behalf, may listen to a word from Scripture! No; he may only "Hear the Church!" At her command, he may harass evangelical Clergymen or Dissenters,—may distract goods, or literally shoot women and children to collect tithes; but he may not bear the plea of the poor Dissenter, alleging that the Church forgets *her bible*. What a figure would church-wardens make before "the bench," if clerical and other village potentates who sit upon it, were compelled to "Hear the Scriptures" instead of the Church, and to decide according to Christian laws in reference to the claims of "our Apostolical Creed!"

What a melancholy illustration of perverseness and depravity in our race is it, that the emancipating and ennobling doctrines of the *sufficiency of Scripture, and the duty of private judgment*, have been openly proclaimed in (so called) Protestant Europe ever since the days of Luther, and that yet all the great Protestant sects adopt the Popish principle of the infallibility of their Church. The Church of England acts on the principle not that the Scriptures are infallible, but that her Liturgy and Articles are, *for to them is the last appeal*.—Presbyterians on the principle that their Standards and Acts

of General Assembly are infallible, *since to them, not to the bible, is the last appeal*.—Methodism acts on the principle of the infallibility of John Wesley, and of Conference, *since to them, not to the bible, is the last appeal*. All Churches which do not require the authority of Scripture to be supreme over any formulas, rules, articles, creeds, liturgies, or standards, composed by themselves or their dead fore-fathers,—all such Churches are, and must be at the core, Popish Churches.

We have a strong opinion, that this general faithlessness of Protestantism to its own principles is a painful cause of much of the open disbelief of the day, and of still more *secret* unbelief. They have sold their Rock, and their Rock has sold them. The infidel sees nothing but an idolizing of authority by each Church, though each professes to build on revelation. He hears them in one breath saying, "The bible, the bible!" yet in the next, "But with my Church's interpretation of it." That is, the authority of the fathers of the first three centuries,—or of that of the royal "nursing fathers" and mothers, Henry VIII., Elizabeth, and Charles II.—or of the fathers of my sect, dead a century or two ago it may be—authority any how of *men*, of dead sect-founders or living church courts; yes, the authority of *men*, this is the real ground of faith proffered to the infidel by the constitution of the great Protestant sects. All this must be "overturned, overturned, overturned," before Christ can reign. "whose right it is." The Lord hasten it in his time.

We shall be curious to see, the course taken by the so-called evangelical clergy. We have been thought uncharitable for doubting the *reality* and earnestness of their evangelical feeling. We have always thought it impossible that a *heartly love* to evangelical truth could comport with swearing unfeigned assent and consent to such an unevangelical book as the prayer-book,—with such love to a *compulsory* and worldly church,—such herding with worldly clergymen, and such shunning of pious Dissenters,—such bepraising "of a Popish liturgy," and lauding of "our apostolical Church"—a Church presenting almost as strong a contrast to the churches of the apostles as Popery itself. We shall now see whether there are, as reported, even a fourth or a fifth of evangelical clergymen, amongst the great mass of clerical state-pensioners. Nothing would rejoice us more than to see our fears disappointed. But our expectation is, that men who have *tampered with conscience* so long, in the way described by Mr. Noel, will not prove themselves martyrs to truth in this hour of trial. Every subterfuge will be resorted to, to prove that bearing *sacramental efficacy*, the "mark of the beast," is compatible with retention of evangelical doctrines.—*The Church.*

## Religious Intelligence.

### Home Record.

#### RECENT BAPTISMS.

**Calcutta.**—On Lord's-day morning, Nov. 4th, the ordinance of believer's baptism, was administered in the Circular Road Chapel, to a European gentleman who had long been a candidate for the ordinance.

**Italy.**—The same interesting ordinance was also administered at the same time in Italy to a convert from Muhammadanism.

**Bow Bazar.**—Three believers, a young man and two elderly females, were baptized on a profession of faith in Christ, on Lord's-day morning, the 25th November.

**Agra.**—On the first Sabbath in May last, the Rev. Mr. Lish baptized three young females, one of whom was his own eldest daughter.

**Cuttack.**—Our brethren in Orissa have been encouraged by several additions to the Churches under their care, both from among the Europeans and the natives. On Sabbath-day the 28th October, an officer of the 30th M. N. I. and his lady were baptized, and on Lord's-day Nov. 4th, four more believers were baptized at this station, two of whom were officers of the same Regiment, the others were natives, one from the Christian location "Laceyie," and the other from the boys' assylum. An Oriya sermon suited to the occasion was first delivered by brother Bailey from Acts, ii. 37, 38. After which brother Buckley made some very appropriate remarks in English from John, xiv. 15. After which brother Lacey went down into the water and baptized the candidates. It was very gratifying to all present to see the European and the Asiatic at the same time, and in the same way making a public profession of their attachment to their Lord, by being buried with him in the baptismal stream.

**Choga. Cuttack.**—Lord's-day November 18th, two converted Hindus were baptized at this station; the aspect of the Church at this place is encouraging.

#### CUTTACK.

(COMMUNICATED BY REV. C. LACEY.)

Lord's-day, November 4th, was a day which I trust will, long be remembered at

Cuttack! We have had several baptisms lately of candidates, from our native and English communities; and the pleasurable excitement has scarcely had time to cool down in the interim of our periods of rejoicing. Some have appeared to be stirred up to seek their eternal salvation, others, who were in a good degree made acquainted with the way of life, have had their views cleared from some remaining dimness and indefiniteness of apprehension respecting the Gospel; while others have been fully delivered from their old attachments to the devices and traditions of men, on the subject of Believers' Baptism, and have come forward and owned the Lord in his own appointed way, heedless alike of the scorn and derision of the world, and the displeasure of friends and associates. He that loveth father and mother better than me, is not worthy of me. Upon the whole therefore, we have lately had a time of joy, a time of gladness of heart, and of glistening and moistening of eyes. Our earnest prayers have been mingled with grateful praise. I trust our glorying is not in the "flesh," of any one or any number of persons. Truth is making way, and we do rejoice and will rejoice. O that we may be quickened and encouraged, and led confidently to expect more numerous and more signal triumphs of divine truth. On Lord's-day we had the satisfaction of adding four more persons to our Zion, by submission to the ordinance of baptism; two of the four officers of 30th M. N. I., and two from the native nominal Christian community. One of the latter was a youth who has been brought up in the Cuttack school; a rescued Khond victim.

One interesting reflection forced itself powerfully upon our minds, while the candidates stood on the brink of the baptismal waters. Our candidates exhibited specimens of "living sacrifices" to Jesus Christ from the most exalted and refined, and the most debased and degraded classes of the human family. It was very pleasant to witness the well-instructed and highly-civilized European, and the poor degraded Khond victim, united in one spirit of faith, professing Christ in the one ordinance of His appointment; and then to see them sitting side by side at the table of remembrance! As often as ye do this, do it in remembrance of me—ye do show forth the Lord's death till he come. Thus should it ever be in the church, the family of God on earth, the nursery preparatory to that glorious church, where they shall be together from all nations and kindreds and tongues and people, but Christ exhibited and admired in all.

### Foreign Record.

THE CASE OF MR. GORHAM—is no longer one of private interest. Thanks to that "Paragon of Bishops," as Dr. Campbell appropriately styles him, the question of Baptismal regeneration bids fair to become a national one. The Bishops will no doubt do justice to it, and spare the Baptists the trouble of discussing it; while the coming trials will put it before the world in a proper light. This is as it should be. In the mean time the decision of Sir Herbert Jenner Fust has met with an approving response from not a few Churchmen. The secular and out-spoken journals recommend those who hold the views of Messrs Noel and Gorham to quit the establishment. This is the view taken by the correspondent of the *Britannia*, who does but echo the opinions of the conductors of that paper. "Indeed," says he, "I do not see how they can remain in it, and minister at the altar, and baptize infants when they do not hold one of the fundamental doctrines of that Church whose ministers they are."

We gave expression to our own apprehensions in a recent number, that notwithstanding all this bustle a second Bartholomew-day might be safely regarded as a remote affair. We think so still. The secular conservatives are significantly pointing the *Evangelicals* to the door. Both parties are seeking to encourage "every man his fellow," to make a firm and determined stand. This is but the beginning of things: a serious conflict is evidently at hand. The naked fact that a *layman*, Sir H. J. Fust, should have decided a strictly theological question against the opinion, and in utter opposition to a large body of Clergy, affords an additional and overwhelming proof of the secularity of the Church itself, and the helplessness of the members of its communion. The London "*Christian Observer*" thinks that all this must appear strange in the eyes of the world—but this is not the first time that the children of that "venerable parent" have placed her before the world in an unenviable and anomalous position. There are stranger things in reserve. Henry of Exeter is not the man to take the matter tamely; whichever way the case be decided, it must and will have an influence over the minds of thousands who still watch its progress with intense and growing anxiety, and will not fail to hasten the catastrophe—a total and irrevocable separation of Church and State.

The evangelical organ last quoted, says "we are contented to wait until the judgment of the Court of Appeal is delivered; holding ourselves prepared to take what steps that judgment may render necessary."

FREE CHURCH OF SCOTLAND.—In reviewing the proceedings of the Free Church, there is little of very great interest to note. The Assembly has got new light on the subject of University Tests, and now proposes that Parliament should abolish them, with certain special exceptions. There has been no objection taken, however, to the test of the Confession of Faith, as applicable to ministers and schoolmasters in the Free Church. Its twenty-third chapter says, "the civil magistrate hath power, and it is his duty to see that the truth is conserved in the Church, for the protection of which he hath power to call synods, to be present at them, and to provide that whatever is transacted therein shall be according to the word of God." Strange anomaly, that a Church which had its rise in the fact, as the Free Church thinks, that the civil magistrate had assumed a power to legislate in matters of religion, should not only retain this twenty-third chapter in her creed, but insist that every minister, elder, and schoolmaster within her pale shall believe it!

The great power of the Free Church lies in her Missionary character. Her Home Mission is a noble Institution; her Foreign Mission is a mighty engine for good. Since the disruption she has raised nearly 50,000*l.* for foreign Missions, the average annual income being about 12,000*l.* The old Church does not raise half this sum; but both together now raise three times the amount they raised when united, and Christian Scotland is none the worse, but much the better for this liberality.

In the department of Education, the Free Church is also far a-head of the Establishment; but here there is a rivalry going on between them which cannot but be productive of good. The old Church has an average of 80 scholars at her 600 or 700 schools, and the Free Church about 100 scholars at her 600 schools; the fees are only about twopence a-week on the average in both, thousands of children being educated at about one penny-halfpenny a-week. This is a great boon for Scotland—*Correspondent of the British Banner.*

# THE CALCUTTA MISSIONARY HERALD.

## ENGLAND.

### APPOINTMENT OF SECRETARIES.

(From the English Herald for September.)

WE have the pleasure of announcing that the Rev. FREDERICK TRESTRAIL and EDWARD BEAN UNDERHILL, Esq., who were selected to fill the office of Secretaries, have acceded to the request of the Committee. Mr. TRESTRAIL will enter upon the duties of the office on the 1st of September, and Mr. UNDERHILL on the 1st of October. It cannot be necessary to recommend these brethren in their new and important engagements to the prayerful remembrance of our friends.

It is expected that when the arrangements contemplated by the Committee are completed, the appointment of *two* Secretaries will not increase the expenditure incurred for Home Agency.

## DELHI.

### FROM THE REV. J. T. THOMPSON.

● Garhmukteshwar, Oct. 25th, 1849.—I am happy to say, I am again permitted to come to the annual fair at this place, in the hope of doing good to the blinded multitudes assembling here, for the purpose of washing away their sins in the waters of the Ganges, and obtaining salvation by a sight of the far-famed river; drinking a draught of, or bathing in its sacred stream.

\*I may not indeed succeed in turning any from the error of his ways, but I may persuade them to think of their ways and what they must, in the divine estimation, tend to here and hereafter. Many have pondered these things, and many more may, and their reflections end in a renunciation of their unprofitable ways, and their embracing the approved faith of the gospel urged upon their consideration.

26th.—Several Muhammadans came for our books, and were not satisfied with single gospels and tracts; one especially, their teacher, who wanted the entire Testament, to have some doubts removed—that had arisen from previous reading. I asked him to state on what points he entertained doubts, but he could not, as he did not recollect them just then. I said, the points then could

not be very important: but I promised to give him a Testament. Another applicant for our books generally, and a Testament in particular, was a Hindu, well informed, of the family of the ghāt-mānji. He said, that aware that there were many religions, he was desirous, from reading, to ascertain which was the *strongest* or most efficacious. I stated, that the gospel was the manifestation of God's love in fulfilment of his promise by prophets, that he would put away sin by the sacrifice of himself, that for this purpose he became incarnate, died as a vicarious Lamb to take away the sin of the world, rose on the third day, continued 40 days with his apostles, then ascended to heaven, and now rules over all things in heaven and on earth; and that salvation is now preached and offered in his name to all men. One of the hearers objected to the doctrine that *God died*. I said, it was a part of divine wisdom so to do, and the event had been foretold, and in the fullness of time, Christ, in whom dwelt the fullness of the godhead bodily, died for the sins of men, the just for the unjust. I said that the assuming of our nature should not prevent our believing in Christ as the true God, any more than

men doubt that the same divine agency causes rain and the earthquake. I added, when God shews no mercy to fallen angels, dare any arraign his justice? and now that he condescends in a way chosen by himself, to shew mercy to man and save him, ought we to doubt his love and upbraid him with his condescension? Unbelieving men may do it now during the brief period of life, but the Great Truth will be self-evident to them when they stand before his judgment-seat. The objector only said, certainly a man must be equal to God to arraign his wisdom; and remained silent.

27th.—A bráhmaṇ who had taken books six years ago, has attended with his son a lad of ten, these two days. He has indeed read our books to some purpose, has understood their meaning and comprehended their drift, and made up his mind, as soon as he shall have settled his son and daughter in life by marriage, altogether to renounce his Hindu connexions and practices, and become a pilgrim, or in other words, join those whose faith he approves. The man's name is Hírā, he resides at Parichhatgarh, in the Meerut district, and gains a livelihood from the contributions of his disciples and serving baniyās. Hírā reads Hindi very well, and his son Persian.

29th.—Yesterday and to-day numerous parties attended us to hear and take books. Some Muhammadans and even Hindus wished to have books on the Muhammadan and Christian controversy, and one Hindu vexed by the Muhammadans of his village, as to their religion being the only true one, desired something to shew the superiority of the Christian religion. Another bráhmaṇ, residing at the Puráná Killá or Old Palace, near Delhi, professes to have received a gospel and a tract from me at Fureedabád last year, and through their perusal, to have had his views of Hinduism entirely changed. His name is Indraman. These two days have been our best days of labour this season. The attention of the people, was both pleasing and striking, and shewed that the subject of salvation by the Incarnate Jesus, and the denunciation of idolatry as hateful to God, were not altogether new to them.

30th.—Several parties of pandits, bráhmaṇs, baniyās, and other castes attended throughout the day, to hear and take books, and we discoursed with them from time to time on subjects, we wished to impress on their minds. The parable of

the dry bones in the valley, was one of them, to which they paid deep attention. Our Saviour's declaration, that the dead should hear the voice of the Son of man, and live, was also dwelt upon, as serving to illustrate the spiritual quickening adverted to: and the Scriptures in the languages of different people, I said, uttered that voice of the Saviour of the world, and spake to all men in language not to be mistaken, that they were sinners, and salvation was to be found in Him alone. I stated too, that now that the Sun of righteousness had risen, the religions of all countries would go out like lamps before the rising of the sun, some sooner some later, but all most certainly; the splendour and warmth of the Sun of righteousness, putting them all out. The parable of the sower too, I thought in point, both to shew the chances of non-success attending the preaching of the word of the Saviour, through causes over which the hearers have efficient control, as also to shew that salvation will not fail to attend the reception of the word, by a small portion of its hearers, who with simple minds and honest hearts listen to its truths.

Very many attended, and seemed to be under an excitement to inquire what this new way is, and what the knowledge of salvation we impart. After solemn reading, and discoursing, we have sung suitable hymns, all being seated under a spacious awning, and two or three times a day dismissed the impressed crowds, with prayer and supplication to the Redeemer in their hearing, during which all have stood up, some 70 or 80 in number.

The demand for volumes of the Scriptures is very great, and we can with difficulty satisfy applicants with a single gospel each: the case is the same with Muhammadans and Hindus, both thankful for what they get, but both alike dissatisfied, and both professing a desire to know what constitutes the religion of Christ; and some men among them, a resolution to prosecute their enquiries to the utmost, even to being satisfied whether Jesus is the only Saviour or not. The instances of Hírā and Indranáráyan, bráhmaṇs, prove that some of the readers of the Scriptures given away at fairs, have, unaided by subsequent instruction from a missionary, formed such a resolution; and if the Spirit of grace should further their already formed purpose, they shall reap fruit to eternal life. More extensive converse with the people who have re-

ceive books, and profess to read them, may bring to light many more such instances of our books being preserved, the Scriptures being considered as the word of God, and searched for two and six years, with a view to salvation. I have no doubt there are instances of men preserving our Scriptures, and reading and duly considering them, with effects which have not yet been brought to notice; but the fact may be considered as established beyond a doubt, and calling for joy and thankfulness before Him, who makes the outgoings of the morning and evening to rejoice, and bids us to pursue with alacrity every species of labour, and turn to account every season for doing good, as not knowing which shall prosper and turn effectually to the glory of God. One word more, though it might be deemed romantic: it was notwithstanding related to me as a fact. A Hindu, well-dressed and of respectable appearance and address came to me under the preaching-awning or Shamiáná, and with hands folded asked for a book. Conceiving, that like many others, he wanted his own shástars; I said, I had none of his books, but those of the *Christian faith*;—he instantly replied, “It is a book of your faith I require: for I performed last hot weather, the pilgrimage to Buddrí-náth, and returned home very ill, was a whole month in a dying

state, and when expecting every morning or evening to die, *your form* with three others like yourself, appeared to me, standing at the four corners of my bed, and encouraged me to hope that I should live, and bade me not fear; as I had despaired of life. I recovered; and now desire to know your God and read your books.” I gave the man some books, and tracts, which he took with joy and thankfulness, and respectfully bowing, went away. Six days before this man’s romantic tale, Hírá the bráhmaṇ of Parichhat-garh said, I had appeared to him, and exhorted him to read attentively the books I had given him six years before, and promising him happiness in so doing, I disappeared.

I shall now close with an account of the distributions of the season, viz.

	Vol.	Gos.	Tr.	Total.
Persian, ....	15	78	100	193
Urdu, .....*	21	112	258	391
Hindí, .....	48	150	992	1190
Sanskrit, ....	27	26	19	72

Total, each sort, 111 366 1,369 1,846

Or tracts 1,369; Scriptures 477; in all 1,856. I hope and pray, these silent and hitherto efficient witnesses for the truth, may go forth in all their simplicity and power, and bring home many a soul to God.

## DINAJPUR.

FROM REV. H. SMYLLIE.

Nov. 1st, 1849.—In the early part of the month of October, the Musalmáns again came forward to try their strength with God’s word, and as usual they came in little parties sometimes more and some times less in numbers. It is remarkable here, no Musalmán who has once argued singly will do so again, but from time to time gather together in little bands, and thus by the presence of a few they are emboldened to say anything and every thing they think will in any wise serve their cause. When nothing else will answer, they carry themselves off with abuse and wrath. The lies they have lately tried to put forth are really astonishing. One of them who time after time had been refuted, finding he could say nothing better, deliberately said, “You are a devil.” The subject which has so much tormented them of late is this; I declared as I have often done, that they could

bring forward no proof whatever that God gave the Koran; you have not one single witness, but Muhammad himself, he alone, is all you have; and one witness has never been deemed sufficient in any court to establish, what is of far less value than our eternal welfare. It is not so with Moses and Jesus Christ; we have witnesses in abundance to prove their mission. God acknowledged them in broad day light before all men. Why give your Koran in the dark where no one saw and no one heard? Prove it to be from God. Muhammad says, it is from God, but who saw it given? prove it; give us some substantial witnesses and not thrust it upon us at the word of one individual. For some days they had among them a bold daring looking man from Bokhara; he understood Bengálí, but could not speak it. He too made free use of ridicule. Find-

ing he turned every thing to banter or laughter, and that he was most anxious to talk, I turned round and began to address some people who were standing to my rear and who listened with attention, he was thus left alone and became very angry. He said some thing about having me in Bokhara; I replied, that I knew what the people there could do, and what they had done, but that we were now on Company's ground. If they could only be brought to examine the word for themselves I make no doubt they would soon be convinced; but with them it is all hearsay. They confess that the Gospel has the power to turn all who read it, and yet strange to say not one in thousands will try what that power is. I never heard one of them say the Koran has that power.

*An interesting Case.*—The other evening I observed a little boy pressing very close to me during the whole of the time I was engaged. When I concluded and was in the act of withdrawing, he laid hold of my hand with both his, and in the most beseeching tone begged for a Gospel. On looking at him I was aston-

ished at his wasted frame; he was a mere heap of skin and bones, a skeleton, yet walking about. I said, "O you are very ill, what will become of you if you die?" The little fellow's eye brightened, and he said with a smile; "I will go to heaven," or rather, "O Sir, I am very ill, but if I die, I will go to heaven." "How do you know you will go to heaven?" He replied, "By Jesus Christ." "What did Jesus Christ do for you?" "He died for me." "What do you do that Jesus Christ may take you to heaven?" "I pray to him." "Do you remember any thing you read or learned in your Catechism?" "O yes, I do remember." This little boy was about 8 years of age. He had been in our school some time, and there learned the first Catechism, and I think read one Gospel. He was laid up some months with fever and enlargement of the spleen, a common disorder here. I made some enquiries of the mother as to whether he ever read; and she said he read some book I had given him. This boy is a Hindu and the son of a vaistami in our bazar. How wonderful are God's ways, yet they are all equal.

## AKYAB.

### DEATH OF MRS. MOORE.

We regret to announce the death of Mrs. Moore, of the American Baptist Mission, on the 5th inst. After a somewhat protracted season of ill-health, from which it was believed she was recovering, symptoms of approaching dissolution, so decided, appeared, that Mr. Moore felt constrained to acquaint her with his fears, that death was at hand. He writes, "she seemed a little surprised, and said she did not think much ailed her. I told her she could not live till morning, and she said she was willing God should do as He pleased. She was much troubled for breath and spoke but little; but she looked up and her countenance wore a sweet and pleasant smile, after the power of speech was gone. I

am not left to the testimony of the dying hour for assurance of her preparation for heaven. Her bible and her closet told that she daily had business with the heavenly world, and the frequency of that business told, that it was sweet to her and that her heart was in it. My prayer is that God will sanctify this afflictive dispensation to my good, and to the good of the mission."

In this prayer we feel confident our readers will unite. Four days before our brother received this stroke, his infant child was removed by death; so that he has experienced sorrow upon sorrow. May years of successful labour and of abundant consolation in the love of God be afforded him.

## SAUGOR.

We regret to state that we have just received intelligence of the severe illness of the Rev. J. Makepeace, and that the medical gentlemen who have attended him, have ordered his immediate return to England as necessary for the restoration of his health.









